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MISCELLANEOUS

AND

POSTHUMOUS

WORKS

OF

HENRY THOMAS BUCKLE

VOL. II.

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OF

HENRY THOMAS BUCKLE

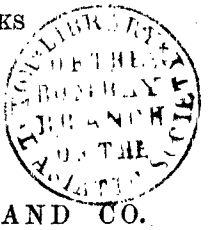
EDITED WITH A BIOGRAPHICAL NOTICE BY

HELEN TAYLOR

IN THREE VOLUMES

VOL. II.

COMMON PLACE BOOKS



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COMMON PLACE BOOK.

1. ETYMOLOGY OF HUGHENOT.

"There have been several fanciful derivations of the word Hughenot. It is now supposed to have been originally 'Eidgenossen,' or 'associated by oath,' the name assumed by the Calvinistic party in Geneva during their contest with the Catholics. From Geneva missionaries penetrated into the south of France, and took with them the appellation of Egnots or Hughenots" (*Lingard's History of England*, vol. v. chap. 11, p. 46).

See also ART. 305.

"Castelneux informs us that the Reformers got the name of Hughenots in France from being generally of the lower orders, 'men not worth a hugenot or denier.' Many other etymologies have been proposed, but none more natural or probable" (*Ranken's History of France*, vol. vi. p. 45, 8vo, 1818). Villaret (*Histoire de France*, tome vi. p. 134, Paris, 1770, 4to) derives it from Hugues Aubriot. Robertson (*Hist. of Charles V.* vol. iii. p. 118, book vi. 8vo, 1806), gives the same etymology as Lingard. Pasquier, Recherches, livre viii. chap. 55, Œuvres, Amsterdam, 1723, tome i. fol. 857. The earliest mention I have seen of it is in a declaration by Elizabeth in 1562, where it is spelt "Huguenoss" (*Forbes' State Papers*, ii. 73). In the same year it is spelt "Huguenotz" and "Huguenoths" (pp. 136, 239).

Elizabeth, in a declaration in 1562, mentions "Hugenotz" as if it were a new expression; for she calls it "a word very strange and folyshe to many of the honest marchantes, and poor maryners" (*Harleian Miscellany*, edit. Park, vol. iii. p. 188).

2. SHORT-HAND INVENTED BY CICERO.

"The manuscript was in short-hand, of which mode of writing, as Bembo informs us on the authority of Plutarch, Cicero was the inventor among the Romans" (*Mills' Travels of Theo-*

dore Ducas, vol. i. p. 42). Autobiography of Joseph Lister, edited by Thomas Wright, 8vo, 1842, p. 5, No. 2. Bishop Cartwright's Diary, p. xv. Camd. Society. Wilson's Life of De Foe, vol. i. p. 10. Lewis, On Observation in Politics, Lond. 1852, vol. i. p. 233.

3. LAWS IN RUSSIA RESPECTING MARRIAGE.

"Marriage in Russia is entirely indissoluble. No kind of relationship within the fifth degree is permitted; two sisters may not even marry two brothers; more than three times no one can be united in wedlock, nor even that without previous fast and penance to qualify the sin, and a priest can never marry a second time, so that a priest's wife is as much cherished as any other good thing that cannot be replaced" (*Letters from the Shores of the Baltic*, 2nd edit. Lond. 1842, vol. i. p. 84).

5. ORIGIN OF COUNTRY DANCES BEING FASHIONABLE IN ENGLAND.

"And now Buckingham, having the Chancellor, Treasurer, and all great officers his very slaves, swells at the very height of pride, summons up all the country kindred, the old countess providing a place for them to learn to carry themselves in a court-like garb, but because they could not learn the French dances so soon as to be in gay clothes, country dances must be the garb of the Court, and none else must be used" (*The Court and Character of King James, by Sir Anthony Weldon*, Lond. 1650, p. 134).

Early in the seventeenth century, the "Canaries, a quick and lively dance," appears to have been very fashionable (see *Middleton's Works*, 8vo, 1840, vol. iii. p. 39). In 1608, "Like dancers upon ropes, once seen are stale" (*Middleton*, iii. 204).

6. ETYMOLOGY OF COSSACK.

See also ART. 1816.

"The Cossacks derive their name from the word *coza*, which in the language of Poland signifies a goat, alluding to the celerity of their moving from place to place, and the depredations they make in the countries round them" (*The History of Gustavus Adolphus, King of Sweden, by the Rev. Walter Harte*, 3rd edit. Lond. 8vo, 1807, vol. i. p. 129).

7. ETYMOLOGY OF WITTENAGEMOT.

"Wittenagemot imports a council of wise men, the Saxon word *witta* signifying a wise man, and the British word *gemot* expressing a synod or council. During the Heptarchy each kingdom had its Wittenagemot" (*Lectures on the Constitution and Laws of England, by the late P. S. Sullivan*, Dublin, 8vo, 1790, p. vi.).

8. ETYMOLOGY AND ORIGIN OF PICARDY.

"Whimsical enough is the origin of the name of Picard, and from thence of Picardie, which does not date earlier than A.D. 1200. It was an academical joke, an epithet first applied to the quarrelsome humour of those students in the University of Paris, who came from the frontier of France and Flanders (Valesii Notitia Galliarum, p. 447—Longuevue, Description de la France, p. 54)." (*Gibbon's Decline and Fall of the Roman Empire*, Lond. 4to, 1836, p. 1066, chap. lviii.)

Ménage, Dictionnaire étymologique, Paris, 1750, tome ii. p. 315.

9. INTRODUCTION OF SEDAN CHAIRS INTO ENGLAND.

"The first sedan chair seen in England was in this reign and was used by the Duke of Buckingham, to the great indignation of the people, who exclaimed that he was employing his fellow creatures to do the service of beasts" (*Hume's History of England*, Lond. 8vo, 1789, vol. vi. p. 168). See also ART. 1923.

Hume gives no authority for this statement, and Wilson, (in his *History of Great Britain, being the Life and Reign of King James I.*, 4to, Lond. 1653, p. 130,) merely says: "So after, when Buckingham came to be carried in a chair upon men's *shoulders*," &c., which appears to be somewhat different from our present sedan chairs. The emperor Claudius is said to have first introduced them into Rome (*Histoire littéraire de la France*, tome i. part i. p. 168). The literature of Charles II. is full of allusions to them, see *Wycherley's Love in a Wood*, act iv. scene 5, p. 28B; *Congreve's Old Bachelor*, act ii. scene 5, p. 155A; *Congreve's Double Dealer*, act iii. scene 11, p. 188A; *Congreve's Love for Love*, act ii. scene 4, p. 210B.

10. THE FIRST INSTANCE OF MARTYRDOM SANCTIONED BY THE CHURCH.

"The first instance of severity on men's bodies that was not censured by the Church, was in the fifth century, under Justin I., who ordered the tongue of Severus (who had been Patriarch of Antioch, but did daily anathematise the Council of Chalcedon) to be cut out" (*Burnet's History of the Reformation*, Nares, 4to edit. P. I. B. I. p. 38).

There is an earlier instance, the martyrdom of Priscillian in the fourth century, which was approved by Leo I. Mosheim, Ecclesiast. History, vol. i. p. 114, 8vo, 1839. For proof that Pope Leo approved of it, see Bayle's Dict. Hist. *in voce* Priscillian, Note G.

11. THE MARRIAGE OF COUSINS GERMAN WAS ALLOWED IN EARLY AGES OF THE CHURCH.

"The marriage of cousins german, and consequently of persons in any remoter degree of consanguinity, was allowed in the first ages of the Church, as it was by the Roman law. . . . St. Ambrose, however, took up the strange and untenable opinion that the union of first cousins was prohibited in Scripture, and the Emperor Theodosius is supposed to have acted under his advice when he promulgated an atrocious law by which persons intermarrying under such circumstances were to be burned, and their property confiscated. Both St. Augustine and Athanasius delivered it as their judgment that these alliances were not forbidden by any divine law; but the unreasonable doctrine prevailed, and though the edict was mitigated by Honorius in the West, and Arcadius in the East, and finally repealed by the latter, the Church continued to regard such marriages as incestuous, and gradually extended its prohibition to the seventh degree. . . . Pope Gregory affirms it as a thing known by experience, that when cousins german marry, no progeny could be reared" (*Southey's Vindiciæ Ecclesiæ Anglicanæ*, Lond. 8vo, 1826, pp. 232, 233).

Southey quotes Bingham as his authority.

12. ETYMOLOGY OF HUSSAR.

"The word Hussar (in Hungarian, *Huszar*) is derived from the Hungarian *husz* (twenty), because, by an act of the Diet in 1458, every twenty peasants through Hungary were bound to furnish one horse soldier properly equipped for service" (*Paget's Hungary and Transylvania*, Lond. 1839, vol. i. p. 408).

13. CERTAIN CRIMINALS WERE DEBARRED IN EARLY CHURCH FROM RIGHTS OF ASYLUM.

"Neque homicidis, neque adulteris, neque virginum raptoribus, &c., terminorum custodies cautelam; sed etiam inde extrahes et supplicium eis inferes" (*Justin. Novel* 17, c. 7).

Lingard, Hist. of Anglo-Saxon Church, vol. i. pp. 274, 276, 8vo, 1845. Grant says the Nestorians make asylums of their churches to which the manslayer may flee (see p. 184 of his *Nestorians, or the Lost Tribes*). Guizot thinks the right of asylum produced most beneficial effect (*Histoire de la Civilisation en Europe*, Paris, 1846, p. 193). Michaelis, Commentaries on the Laws of Moses, 8vo, 1814, vol. iv. pp. 256–259. Middleton's Letters from Rome, 8vo, 1742, pp. 214–215.

14. ORIGIN OF THE CUSTOM AMONG CATHOLIC PRIESTS OF SHAVING THE HEAD.

"All the Egyptian priests, as Herodotus informs us (see Herod. lib. ii. 36), had their heads shaved and kept continually bald. Thus the emperor Commodus, that he might be admitted into that order, got himself shaved, and carried the god Anubis in procession ('sacra Isidis coluit, ut et caput raderet et Anubin portaret.'—Lamprid. in Commod. 9), and it was on this account most probably that the Jewish priests were commanded 'not to shave their heads, nor to make any baldness upon them' (Leviticus xxi. 5; Ezek. xliv. 20). Yet this pagan rasure or tonsure, as they choose to call it, on the crown of the head, has long been the distinguishing mark of the Romish priesthood" (*Middleton's Letter from Rome, showing an exact conformity between Popery and Paganism*, 8vo, 1742, p. xii.) See also ART. 364.

Wiseman's Lectures on Connexion between Science and Revealed Religion, lect. iii. p. 104, 2nd edit. 8vo, 1842. Stopford's Pagano-Papismus, pp. 138–143, 1765. Reprinted 1844, 8vo. See the curious passage in *Acts* xviii. 18; and compare *Milman's History of Christianity*, 8vo, 1840, vol. i. p. 431. Cook (*Voyages*, 8vo, 1821, vol. v. p. 182) saw something like the tonsure among the natives of Van Diemen's Land.

15. GLASS WINDOWS WERE INVENTED IN THE FOURTH CENTURY.

"Glass windows were not invented till about the age of Theodosius the Elder; and St. Jerome, if I mistake not, is the first who hath spoken of them. Before this time, they never thought of applying glass to this purpose. Seneca says that in his days they began to use transparent stones in their windows. They were fetched from different countries, and they used to cut those which let the most light through. The younger Pliny had them" (*Remarks on Ecclesiastical History, by John Jortin*, Lond. 8vo, 1805, vol. ii. p. 373).

Promptorium Parvulorum, p. 155. Camden Society, 1843, 4to. But Blunt says they *were* known to the Romans, and that window glass was found at Pompei (*Vestiges of Ancient Manners*, 8vo, 1823, pp. 228, 229).

16. PROCLAMATION OF CHARLES I. RESPECTING THE KING'S EVIL.

In 1630, Charles I. issued a proclamation "for the better ordering of those who repair to the Court for the cure of the disease called the '*King's Evil*'" (see the proclamation in *Rushworth's Historical Collections*, in 8 vols, folio, 1659, 1701, vol. ii. p. 47).

This faculty is ridiculed by Montesquieu in his 24th Lettre persane (*Œuvres de Montesquieu*, Paris, 1835, p. 17). Evelyn (in *Diary*, vol. ii. pp. 151–152) describes the ceremony (and see vol. iii. p. 113). Cartwright's Diary, Camden Society, 1843, p. 75. Grégoire, Histoire des Confesseurs, p. 328, 8vo, 1824, Paris. Mélanges, par V. Marville, Paris, 1725, tome iii. pp. 205–206. Garcia, Antipatía de los Franceses y Españoles, Rouen, 1630, 12mo, p. 340. See an epigram addressed in 1629, by Ben Jonson to Charles I., particularly mentioning the power in the royal touch (*Jonson's Works*, 1816, vol. viii. pp. 453–454).

17. LAWS OF EDWARD II. COMPELLING PERSONS TO RECEIVE KNIGHTHOOD.

See also ART. 148.

"There was a law of Edward II., that whoever was possessed of twenty pounds a year in land, should be obliged, when summoned, to appear and to receive the honour of knighthood" (*Hume's History of England*, vol. vi. p. 294).

The father of Anthony Wood was fined for refusing knighthood (see vol. ii. p. 19, of the *Lives of those eminent Antiquaries*, 8vo, 1772).

18. THE RIGHT OF REMAINING COVERED IN THE ROYAL PRESENCE GRANTED TO THE EARL OF SUSSEX.

"Ratcliff, Earl of Sussex, had done the most considerable services of them all; for to him she" [Mary Queen of England] "had given the chief command of her army, and he had managed it with that prudence that others were thereby encouraged to come unto her assistance, so an unusual honour was contrived for him, that he might cover his head in her presence, which passed under the great seal on October 2, he being the only peer in England on whom the honour was ever conferred, as far as I know. The like was granted to the Lord Courcy, Baron of Kingsale, in Ireland, whose posterity enjoys it to this day, but I am not so well informed of that family as to know by which of our kings it was granted" (*Burnet's History of the Reformation*, P. ii. book ii. p. 389).

See Fuller's Church History, book ix. p. 167.

20. LEO X. NOT THE ORIGINATOR OF INDULGENCES.

"That there was any degree of novelty in the method adopted by Leo of obtaining a temporary aid to the revenues of the Church by the dispensation of indulgences, may be denied with confidence; it being certain that this measure had been resorted

to as early as A.D. 1100, when Urban II. granted indulgences and remission of sins to all persons who should join in the Crusades to liberate the sepulchre of Christ from the hands of the infidels. Hence it became customary to grant them also to such as without adventuring in their own persons, should provide a soldier for these expeditions, and from this origin the transition was easy to any other purpose which the Roman Church had in view" (*Roscoe's Life of Leo X.* chap. xii. par. 3).

There is an account of a "pardon" in Britanny given by Souvestre (*Les derniers Bretons*, Paris, 1843, p. 262 *et seq.*). They are said not to have been known before A.D. 1200. (See *Townshend's Accusations of History against the Church of Rome*, 8vo, 1825, p. 106); or, as Townshend modifies it, "not till the Council of Lateran.' But see Phillpot's Letters to Charles Butler (8vo, 1825, pp. 158–195). He acknowledges, p. 183, that they *are* older than the Council of Lateran, having been employed by Honorius II., who was elected pope in 1124; but according to the confession of Chais, they were known "vers le milieu du xie siècle!" (*Lettres sur les Jubilés*, La Haye, 1751, tome ii. p. 529), and the decree of Innocent III. in Council of Lateran, which Townsend fancies to be the *first* mention of indulgences, was intended to *modify* them! (*Ib.* p. 531, and see also Art. 1328).[1] Blunt has discovered that they are of Pagan origin (*Vestiges of Ancient Manners*, 8vo, 1823, p. 190). Among the Japanese an indulgence is the reward of a pilgrimage (see *Thunberg's Voyage to Japan in his Travels*, Lond. 1795, vol. iv. p. 27).

21. CLASSICAL LEARNING OPPOSED BY COUNCILS, AND BY ST. JEROME.

"A Council of Carthage[1] forbade bishops from reading classical authors, and Jerome, whose authority was not inferior to that of any Council, censured the young clergy for studying comedies and Virgil to the neglect of the Prophets and Evangelists. . . . . The celebrated Alcuin forbade his disciple Sejulpus from reading Virgil to his pupils. The prejudice indeed was widely spread in the time of Charlemagne that classical authors corrupted Christian morality" (*Mills' Travels of Theodore Ducas*, vol. i. p. 27). See also Art. 134.

See Tertullian's opinion of schoolmasters, in Bishop of Lincoln's Illustrations from the Writings of Tertullian, p. 361. See Campbell's Lectures on Eccles. History, ii. 268. Wiseman's Lectures on Connexion between Science and Revealed Religion, pp. 428–434, 8vo, 1842, 2nd edit. See Lord King's Enquiry into Constitution of the Primitive Church, part i. pp. 89–95, Lond. 1691. Bishop

[1] This was in A.D. 400.

of Lincoln on Clement of Alexandria, p. 119, 8vo, 1835. Petit Radel, Recherches sur les Bibliothèques, Paris, 1819, p. 32. Even Whewell notices their contempt of science (*Whewell's History of the Inductive Sciences*, 8vo, 1847, vol. i. p. 269).

22. SIMILARITY BETWEEN THE HUNS AND THE SAVAGES OF NORTH AMERICA.

"Some parts of their character" [the Huns] "and several of their customs are not unlike those of the savages in North America. 'They delight,' says Ammianus, 'in war and danger.' . . . . They boast with the utmost exultation of the number of enemies whom they have slain, and, as the most glorious of all ornaments, *they fasten the scalps of those who have fallen by their hands to the trappings of their horses.*' See Ammian. Marc. lib. xxxi. p. 477, edit. pro. nov. Lugd. 1693" (*Robertson's Charles V.* vol. i. p. 241).

The same custom exists among the Dahomans (see *Duncan's Travels in Western Africa*, 8vo, 1847, vol. i. pp. 233–261). The people of Musgon vary it a little by wearing their enemies' teeth. (See *Denham and Clapperton's Africa*, 1826, 4to, p. 118.) It has been often observed that American women are not prolific. That is, however, ascribed by Malthus (*Essay on Population*, 6th edition, 1826, vol. i. p. 37) to the want of sexual passion in the men, which he supposes natural to a savage state. He shows (i. 44) that savages are shortlived. See also at pp. 51, 52, some good remarks on the entire want of honour among savages. This was remedied by chivalry. Longevity is rare among negroes (i. 145–146).

23. NUMBER OF THE HINDOO GODS.

"The number of the Hindoo gods is not less than one hundred and thirty millions" (*Edinburgh Review for February* 1838, p. 383).

The same thing is stated in *Horne's Introduction to the Scriptures*, vol. i. p. 17.

24. ORIGIN OF THE WORD ABBOT.

"The monastic order, of which we have been taking a general view, was distributed into several classes: it was first divided into two distinct orders, of which the one received the denomination of Cœnobites, the other that of Eremites. The former lived together in a fixed habitation, and made up one large community under a chief whom they called *Father* or *Abbot*, which signifies the same thing in the Egyptian language" (*Mosheim's Ecclesiastical History*, vol. i. p. 102, cent. iv. chap. 3).

Campbell calls it a Syrian word. See ART. 152.

25. ORIGIN OF THE INQUISITOR OF THE FAITH.

"The office of *Inquisitor of the Faith*, a name so deservedly abhorred, was first instituted under the reign of Theodosius" (*Gibbon's History of Rome*, 4to, p. 447, chap. xxvii. par. 11).

Epistolæ HoElianæ, pp. 232–234, 8vo, 1754. Leclerc, Bibliothèque universelle, xxiii. 362–364.

26. ETYMOLOGY OF APRON.

"Minsheu and others conceived that this word was derived from *afore one*, an etymology that perfectly accords with the burlesque manner of Dean Swift. It has been also deduced from the Greek words πρὸ and περὶ; the Latin *porro* and *operio*, &c. Skinner, with more plausibility, has suggested the Saxon *aconan*. After all, *an apron* is no more than a corruption of *a napron*, the old and genuine orthography. Thus in 'The Merry Adventure of the Pardonere and Tapstere':—

> . . . . and therewith to wepe
> She made, and with her *napron* feir and white ywash
> She wyped soft her eyen for teres that she outlash
> As grete as any mylstone.—*Urry's Chaucer*, p. 594.

We have borrowed the word from the old French *naperon*, a large cloth. See Carpentier, Suppl. ad Cangium, *v.* Naperii" (*Illustrations of Shakespeare and of Ancient Manners, by Francis Douce*, 8vo, 1839, pp. 316, 317).

Naperon occurs several times in old English (see *Collection of Ordinances, &c., published by Society of Antiquaries*, 1790, 4to, pp. 61, 65, 71, 72, 80). See Strutt, Dresses, edit. Planché, 1842, 4to, vol. i. p. 101, vol. ii. pp. 266, 267. He says he has found no notice of it before the twelfth century, and that until modern times it was only used by servants. According to Planché (*British Costume*, 1846, p. 322), aprons did not become fashionable till early in the eighteenth century. In the middle of this century, Dr. Shebbeare mentions them as being peculiar to the English (*Letters on the English Nation, by Angeloni*, 8vo, 1755, vol. i. p. 219).

28. GREEK LANGUAGE SPOKEN IN ITALY IN THE SIXTEENTH CENTURY.

"Neither was the vulgar use of the Greek tongue entirely extinct in some of those parts of Italy till of late; for Galatius, a learned man of that country, hath left written (see Galat. in Descriptione Calliopilii) that when he was a boy (and he lived about 120 years ago) they spake Greek in Calliopili, a city on the east shore of the Bay of Taranto. But yet it continued in ecclesiasti-

cal use in some other parts of that region of Italy much later; for Gabriel Barrius, that lived but about forty years since (see Bar. lib. v. de Antiquit. Calab.), hath left recorded that the Church of Rossano (an archiepiscopal city in the Upper Calabria) retained the Greek tongue and ceremony till his time, and then became Latin. Nay, to descend yet a little nearer the present time. Angelus Rocca that writ but above twenty years ago, hath observed (see Rocca, Tract. de Dialectis in Italica Lingua) that he found in some parts of Calabria and Apulia some remainders of the Greek speech to be still retained" (*Enquiries touching the Diversity of Languages and Religions through the chief Parts of the World, written by Edw. Brerewood, sometime Professor in Gresham College in London*, Lond. 12mo, 1674, pp. 6, 7).

Fosbroke's British Monachism, 8vo, 1843, 3rd edit. p. 250.

29. SNOW WATER NOT THE CAUSE OF GOITRES.

See also ARTS. 1605–1650.

"Sir John Sinclair, in the chapter on Water in his work on Health and Longevity, is not of opinion that the swellings of the neck which are found among the inhabitants of the Alps are occasioned by the use of snow-water, and observes, with more pertinency than is very usual with him, that the very same disease is prevalent in Sumatra, where ice and snow are never seen, and that it is wholly unknown in Chili or Thibet, although the rivers of those countries are chiefly supplied by the melting of the mountain snow. It ought to have been mentioned, on the other hand, that Captain Cook found several of his people affected with those swellings after having been confined for some time to the use of water formed from the dissolution of ice taken from the middle of the ocean" (*Edinburgh Review for October* 1807, p. 202).

Evelyn's Diary, vol. i. pp. 369–376.

30. LANGUAGES INTO WHICH THE BIBLE HAS BEEN TRANSLATED.

See also ART. 45.

"The total number of dialects spoken in every part of the world is computed to be about 500, and of them somewhat more than 100 seem to constitute languages generically distinct, or exhibiting more diversity than resemblance to each other. Into upward of 150 of these various dialects, the Sacred Scriptures have been translated either wholly or in part, and not less than sixty of them are versions in the languages and dialects of Asia" (*Bibliographical Appendix to vol. ii. of an Introduction to Study of Scriptures, by T. H. Horne*, 8vo, 1834, p. 59).

Beloe's Sexagenarian, vol. ii. p. 47, 8vo, 1817. 2. In 1563, the English Parliament ordered the Bible to be translated into Welsh. (*Camden's Elizabeth, in Kennett*, vol. ii. p. 391).

31. ORIGIN OF BACKGAMMON.

"This game (the Tesseranian Art), which might be translated by the more familiar term of trictrac or backgammon, was a favourite amusement of the gravest Romans, and old Mucius Scævola the lawgiver had the reputation of being a very skilful player. It was called *Ludus duodecim Scriptorum*, from the twelve *scriptæ* or lines which equally divided the *alveolus* or table. On these the two armies, the white and the black, each consisting of fifteen men or *calculi*, were regularly placed and alternately moved, according to the laws of the game and the chances of the *tesseræ* or dice. Dr. Hyde, who diligently traces the history and varieties of the nerdiludium (a name of Persic etymology) from Ireland to Japan, pours forth on this trifling subject a copious torrent of classic and oriental learning" (*Gibbon's History of Rome*, 4to, p. 506, note z, chap. xxxi.). See also ARTS. 149, 291.

Epistolæ HoElianæ, p. 393, book ii. letter lxvi. 8vo, 1754. It is mentioned in Etherege's comedy of She would if she could, end of act iii. in *Etherege's Works*, 8vo, 1704, p. 146. In *Shadwell's Sullen Lovers*, act iii., in *Shadwell's Works*, 12mo, 1720, vol. i. p. 53. Nugæ Antiquæ, edit. Park, 8vo, 1814, vol. i. p. 198, vol. ii. p. 144. See The Privy Purse Expenses of Henry VIII., by Nicolas, 8vo, 1827, p. 356. Retrospective Review, second series, vol. i. pp. 133, 134. The Rev. Arthur Kinsman, head master of Bury St. Edmunds, was very fond of backgammon (see *Cumberland's Memoirs of himself*, 8vo, 1807, vol. i. p. 43). This was about 1740. George II. used to play at it nearly every night (see *Mrs. Thompson's Memoirs of Lady Sundon*, 2nd edit. 8vo, 1848, vol. ii. p. 231). The celebrated Lady Russell was very fond of it, and used to play at it for 2*s.* 6*d.* a game (see her letters to her husband, dated London, 1680, in *Life of Rachel Wriothesley, Lady Russell*, 8vo, 1820, 3rd edit. p. 235).

32. THE EARLIEST HYMNS WERE IN THE FOURTH CENTURY, AND WERE OF PAGAN ORIGIN.

"The earliest hymns of which we have any remains were composed in the fourth century. It is probable that they were taken from Pagan temple worship, for their versification bears no resemblance to Hebrew poetry, but is conformable to the laws of Greek and Roman music" (*Mills' Travels of Theodore Ducas*, vol. i. p. 142).

33. WONDERFUL PHYSICAL IDIOSYNCRASIES.

"Darwin, in his Zoonomia, records the almost monstrous instances of a person who could suspend *at pleasure the pulsations* See also ART. 565.

of his heart, and of another who could at will move his bowels by accelerating the peristaltic action" (*Dissertation on Subjects of Science connected with Natural Theology, by Lord Brougham*, in 2 vols. 8vo, Lond. 1839, vol. i. p. 7).

The story about suspending the pulsations of the heart is also related in Paris and Fonblanque's Medical Jurisprudence (8vo, 1823, vol. i. p. 360). 1. Cooke Taylor's Natural History of Society, vol. i. p. 127, 8vo, 1840. 2. Evelyn's Diary, vol. ii. p. 323. 3. Hecker, at pp. 140–152 of his Epidemics of the Middle Ages (8vo, 1844, *Sydenham Society*) has given some most extraordinary cases of diseases induced by sympathy. 4. Du Radier, Récréations historiques, tome i. pp. 252, 253, and Mélanges par V. Marville, tome i. p. 4. 5. Pettegrew on Superstitions connected with Medicine, &c. 8vo, 1844, pp. 104–105. For disease cured by sympathetic powder, see *Evelyn's Diary*, 8vo, 1828, vol. v. p. 72.

34. NATIONAL CHARACTER NOT AFFECTED BY CLIMATE.[1]

"My own inquiries upon this subject have led me decidedly to the conclusion that climate (physically considered) has no influence whatever upon human character. . . . The facts upon which that writer" (Montesquieu) "has rested his hypothesis are all afforded by the great despotic empires in the south of Asia. Now none of these are placed directly under the equator, where the heat might be supposed more extreme and enervating. In that region, despotisms no doubt exist, but they are tumultuous and turbulent despotisms, where, though the sovereign authority is subject to no legal limit, it is perpetually checked and controlled by a powerful and barbarous aristocracy. In this latitude are the Malays, the fiercest people under the sun; the inhabitants of Java, Sumatra, and other islands in the Indian Ocean, among all whom reigns an irregular feudal system, which is restless and turbulent beyond, perhaps, any other. Abyssinia is a legal despotism, but is one of which mildness and indolence certainly are not the basis. In the centre of Africa, direct beneath the burning line, we find the Gallas, the fierce and cannibal tribes of Giagas, Ansicans, and Dahomeys, who from time immemorial have spread desolation and terrors over that immense continent" (*Enquiries respecting the Character of Nations, by H. Murray*, Lond. 8vo, 1808, pp. 140–143).

This is also the idea of Hume (see *Essays* i. 215, *Essay XXI. on National Character*). For an opposite view of the question, see

[1] For influence of food on character see ART. 2268.

Blount's (Sir Thomas Pope) *Essays* pp. 223–224, Lond. 1697. Guizot thinks that the indirect influence of climate is great, its direct influence little. (*Histoire de la Civilisation en Europe*, Paris, 1846, p. 97.) Dr. Combe says: "Apparently from this extensive absorption" (i. e. in a moist atmosphere) "we find the inhabitants of marshy and humid districts remarkable for the predominance of the lymphatic system, as has long been remarked of the Dutch" (*Principles of Physiology applied to the Preservation of Health*, 3rd edit. Edinburgh, 1835, 8vo, pp. 69–70). Storch (*Économie politique*, St.-Pétersbourg, 8vo, 1815, tome v. pp. 319–325) thinks that the influence of climate on national character has been greatly overrated by Montesquieu, but he is equally opposed to the opinion of Hume, who seems to deny its influence altogether. Chevenix attempts to hold the balance between Hume and Montesquieu (*Essay on National Character*, 8vo, 1832, vol. i. pp. 35–37).

35. ORIGIN OF THE WORD HOTTENTOT IS UNKNOWN.

"The name even that has been given to this people is a fabrication. Hottentot is a word that has no place nor meaning in their language; and they take to themselves the name under the idea of its being a Dutch word; whence it has its derivation, or by whom it was first given, I have been unable to trace. When the country was first discovered, and when they were spread over the southern angle of Africa as an independent people, each horde had its particular name, but that by which the collective body of the nation was distinguished, and which at this moment they bear among themselves in every part of the country, is 'Quarquæ'" (*Barrow's Travels in Southern Africa*, 4to, 1806, vol. ii. p. 100).

36. FINE FOR MURDER IN HUNGARY.

"The *homagium* or fine for murder of a Magnate" [Hungarian] "was fixed at a very early period at 400 florins, Conv. Münze.—that of a gentleman at 200, and that of a peasant at 40. I need scarcely add, that though the homagium still exists, it is not a compensation for murder, as some German writers would fain have us believe, when they say an Hungarian noble pays 40 florins for murdering his peasant. Murder, be the rank of the party what it may, is punished by death, the homagium being added as a kind of deodand to the capital punishment." (*Paget's Hungary and Transylvania*, Lond. 1839, vol. i. p. 411).

See also ART. 154, 1219.

See Michaelis' remark on pecuniary compensation for murder in his *Commentaries on the Law of Moses*, 8vo, 1814, vol. iv. pp.

237–246. The proper meaning of murder is *secret* killing (see *Blackstone's Commentaries*, 8vo, 1809, vol. iv. pp. 194–195).

37. THE NUMBER OF CHRISTIAN BISHOPS IN FOURTH AND FIFTH CENTURIES.

"The Catholic Church was administered by the spiritual and legal jurisdiction of 1,800 bishops, of whom 1,000 were seated in the Greek and 800 in the Latin provinces of the empire" (*Gibbon's History of Rome*, p. 301, chap. xx.)

Davis's Examination of Gibbon, 8vo, 1778, pp. 44–45. Calamy's Account of my own Life, vol. i. pp. 226–227, 8vo, 1829, edited by Rutt. Respecting the limited power of the bishops, see *Fleury, Histoire ecclésiastique*, tome viii. p. xv. Paris, 1758, 12mo.

38. THE MOST EMINENT MEN IN ENGLAND WERE NOT EDUCATED AT PUBLIC SCHOOLS.

"Almost every conspicuous person is supposed to have been educated at public schools, and there is scarcely any means, as it is imagined, of making an actual comparison; and yet great as the rage is, and long has been, for public schools, it is very remarkable that the most eminent men in every art and every science have not been educated in public schools; and this is true, even if we include in the term of public schools not only Eton, Winchester, and Westminster, but the Charter House, St. Paul's School, Merchant Taylors', Rugby, and every school in England at all conducted upon the plan of the first three. The great schools in Scotland we do not call public schools, because in them the mixture of domestic life give to them a widely different character. Spenser, Pope, Shakespeare, Butler, Rochester, Spratt, Parnell, Garth, Congreve, Gay, Swift, Thomson, Shenstone, Akenside, Goldsmith, Samuel Johnson, Beaumont and Fletcher, Ben Jonson, Sir Philip Sidney, Savage, Arbuthnot, and Burns, among the poets, were not educated in the system of public schools. Sir Isaac Newton, Maclaurin, Wallis, Saunderson, Simpson, and Napier, amongst men of science, were not educated in public schools. The best three historians that the English language has produced, Clarendon, Hume, and Robertson, were not educated at public schools. Public schools have done little in England for the fine arts, as in the example of Inigo Jones, Vanbrugh, Reynolds, Gainsborough, &c. The great medical writers and discoverers in Great Britain, Hervey, Cheselden, Hunter, Jenner, Meade, Brown, and Cullen, were not educated at public schools. Of the great writers in morals and metaphy-

sics, it was not the system of public schools which produced Bacon, Shaftesbury, Hobbes, Berkeley, Butler, Hume, Hartley, or Dugald Stewart. The greatest discoverers in chemistry have not been brought up in public schools, we mean Dr. Priestley, Dr. Black, and Mr. Davy. The only Englishmen who have evinced remarkable genius in modern times for the art of war, the Duke of Marlborough, Lord Peterborough, General Wolfe, and Lord Clive, were all trained at private schools. So were Lord Coke, Sir Matthew Hale, Lord Chancellor Hardwicke, and Chief-Justice Holt among the lawyers. So also among the statesmen were Lord Burleigh, Walsingham, the Earl of Strafford, Thurloe, Cromwell, Hampden, Lord Clarendon, Sir Walter Raleigh, Sydney, Russell, Sir William Temple, Lord Somers, Burke, Sheridan, Pitt. In addition to this list we must not forget the names of such eminent scholars and men of letters as Cudworth, Chillingworth, Tillotson, Archbishop King, Selden, Conyers Middleton, Bentley, Sir Thomas More, Cardinal Wolsey, Bishops Sherlock and Wilkins, Jeremy Taylor, Isaac Hooker, Bishop Usher, Stillingfleet, and Spelman, Dr. Samuel Clarke, Bishop Hoadley, and Dr. Lardner" (*Edinburgh Review for August*, 1810, pp. 329–331).

Sir William Jones was educated at Harrow (see *Teignmouth's Life of Jones*, Lond. 1804, 4to, p. 15). Ben Jonson speaks in favour of public schools (*Works*, 8vo, 1816, vol. ix. p. 211). Gibbon says (*Life of himself in Miscellaneous Works*, 8vo, 1837, p. 17), "I shall always be ready to join in the common opinion that our public schools which have produced so many eminent characters, are the best adapted to the genius and constitution of the English people."

39. HOLY WATER WAS OF PAGAN ORIGIN.

"Platina, in his Lives of the Popes, and other authors, ascribe the institution of Holy Water to Pope Alexander I.; who is said to have lived about the year of Christ 113; but it could not be introduced so early, since for some ages after we find the primitive fathers speaking of it as a custom purely heathenish, and condemning it as impious and detestable. Justin Martyr says (Apol. i. p. 91, edit. Theille): 'That it was invented by demons in imitation of the true baptism signified by the prophets, that their votaries might also have their intended purifications by water;" and the emperor Julian, out of spite to the Christians, used to order the victuals in the markets to be sprinkled with holy water, on purpose either to starve or force them to eat what, by their own principles, they esteemed polluted. See Hospeman, De Orig.

See also Arts. 164, 317.

Templor. l. 11, c. 25" (*Middleton's Letter from Rome*, 5th edit. 8vo, 1742, Lond. p. 139).

Bray's Histoire des Papes, in 5 vols. 4to, La Haye, 1732, tome i. p. 30. Stopford's Pagano-Papismus, pp. 153–162, 1765, reprinted, 8vo, 1844. Maitland, On Albigenses and Waldenses, 8vo, 1832, p. 432. Its pagan origin is allowed by the Jesuit Talpu (see *Chais, Lettres sur les Indulgences, La Haye*, 1751, tome i. p. 132).

40. THE INCENSE OF THE CATHOLICS OF PAGAN ORIGIN.

See also Arts. 164 316.

"Under the pagan emperors, the use of incense for any purpose of religion was thought so contrary to the obligations of Christianity, that in their persecutions the very method of trying and convicting a Christian was by requiring him only to throw the least grain of it into the censer or on the altar. See Act. Martyr. Necandri, &c., apud Mabillon, Stor. Ital. tome i. part ii. p. 247" (*Middleton's Letter from Rome*, 8vo, 1742, p. 135).

1. In Eastern India there is found an incense similar to that of Arabia (see *Humboldt's Cosmos*, edit. Ollé, 1848, vol. ii. p. 574). 2. Wellsted never could see it growing, although he travelled so much in Arabia (see his *Travels in Arabia*, 8vo, 1838, vol. i. p. 285, vol. ii. pp. 434, 435, 449). 3. See Michaelis, Recueil des Questions, Amsterdam, 1774, 4to, p. 51, 52, no. xxix. He ridicules the ancient opinion that it is only produced in an unhealthy country. Niebuhr speaks slightingly of the incense actually grown in Arabia (*Description de l'Arabie*, 1774, 4to, p. 126), and at pp. 245, 246, he repeats the assertion that it is inferior to that of India, and see p. 249.

41. PECULIARITIES OF SOLITARY SAVAGES.

"Linnæus, in treating of this subject" [i. e. of persons who have led a completely solitary life], "has enumerated ten individuals found in this situation, of whom he had received accounts, and has mentioned some particulars in which they all appeared to agree (see Amœnitates Academicæ, vi. 90–100). There are only three or four, however, with regard to whom I have been able to meet with any detailed statement: a youth who was found among sheep in a remote and mountainous part of Ireland; another called Peter the Wild Boy, found in the woods of Hanover and brought over to this country; and the savage of Aveyron, who in 1798 was caught in the forests of that department, and carried to Paris. Upon so narrow a basis it would be premature to attempt drawing any complete picture of man as he exists in this situation. I shall content myself with merely arranging the facts which have been

collected on this subject. . . . . It is a singular circumstance in regard to these persons, that they are universally found creeping on all fours. Linnæus notices this as an invariable characteristic, and the observation is confirmed by subsequent instances. I do not find this mentioned in regard to the savage of Aveyron; it seems to be understood that he had only escaped from his parents at the age of four or five, when he would have already acquired the habit of walking. In this position Peter the Wild Boy was seen, running up trees, and leaping from bough to bough like a squirrel (see Ant. Met. iii. 65). The Irish youth in the same manner ran rapidly amid steeps and precipices, and over sharp pointed rocks, without ever receiving the slightest injury. The anatomical structure of the body appears to undergo changes suited to this singular mode of life. The heart is drawn up, the forehead becomes sharp and pointed, the fingers acquire a preternatural thickness and hardness. (see Tulpii Observationes Medicæ, tome iv. p. 10, and Edinburgh Weekly Magazine, vol. i.). . . . . In general the physical condition of these persons appears be excellent; their health sound, their strength great, and their swiftness unparalleled. The Irish youth, after escaping all pursuit, was caught only by nets that were laid for him. Peter possessed such a degree of muscular strength, that no person of his own age could venture to contend with him. They are completely hardened also against all inclemencies of the seasons. The Aveyron savage used to lie down amid wet and snow in the severest weathers, without feeling the slightest inconvenience (see Itard, Historical Account of the Savage of Aveyron, Lond. 1802, p. 44). All accounts agree in representing these unfortunate persons as destitute of the use of speech. All those observed by Linnæus, and all since, Peter the Wild Boy, the savage of Aveyron, were all dumb. And when not introduced into society till an age somewhat advanced, the rigidity of their organs prevented them ever acquiring that faculty. Itard, though he claims some success in most other parts of his pupil's education, acknowledges that in this he failed most completely . . . . The Irish youth was repeatedly heard by Tulpius, and by many of his friends, bleating like a sheep. A French girl (Mademoiselle Le Blanc), though she possessed no human voice, imitated to the life that of the nightingale and other singing-birds" (*Enquiries respecting the Character of Nations*, by Hugh Murray, 8vo, 1808, Lond. pp. 172–177).

42. CASES OF CANNIBALISM.

See also ART. 203.

"A chief of Nootka Sound had carefully denied his attachment to it, understanding that it would be offensive to his English visitors. But happening to receive a wound in the leg, the view of the blood proved too strong a temptation to him; and applying his mouth, he sucked it up with exclamations of delight (see Meare's Voyages to Nootka Sound, 8vo, 1791, vol. ii. p. 49). Some French navigators having landed on New Caledonia, were surprised to see the natives grasping their legs and thighs, and viewing their plumpness and firmness with an eager admiration for which they could not account; till receiving a description of their cannibal feasts, they learned that these were the parts considered by them as most delicious. See Labillardière, vol. ii. p. 225" (*Murray's Enquiries respecting the Character of Nations*, 8vo, 1808, pp. 272–3).

Malthus thinks it must have had its origin in "extreme want" (*Essay on Population*, 6th edit. 1826, vol. i. p. 50). 1. Cook Taylor's History of Society, vol. i. pp. 121–126, 8vo, 1840. 2. Porphyry (*De Abstinent. ab Esu Animal.* lib. ii. p. 11), says that "both the Egyptians and Phœnicians would rather partake of human flesh than of that of a cow." Pettigrew's History of Egyptian Mummies, 4to, 1834, p. 202. 3. The inhabitants of the Andaman Islands in the Bengal Sea are cannibals (see *Travels in South Eastern Asia*, by the Rev. H. Malcom, London, 1839, 8vo, vol. i. p. 27). 4. And there are some in Africa, ten days' journey south of Kano (see *Bowdich, Mission to Ashantee*, 4to, 1819, pp. 202–203, note, and pp. 300, 427–431). 5. See Moffat's Missionary Labours in Southern Africa, 8vo, 1842, p. 366. 6. Mungo Park *heard* and *believed* that the inhabitants of Maniana ate their enemies (*Travels*, 8vo, 1817, vol. ii. p. 329.) Maniana is situated between the 11th and 12th degree of north latitude, longitude 0° 7′. Duncan (*Travels in Western Africa*, 8vo, 1847, vol. i. p. 153), mentions a belief among the natives that white men are cannibals, and "always choose black men for food in preference to any other." 8. See Bruce's Travels, Edinburgh, 4to, 1790, vol. i. p. 393. 9. Zoroaster forbids dead men to be eaten (see *Zendavesta*, edit. Du Perron, tome i. part ii. p. 320). In the middle of the 17th century, it was popularly believed in England that Sir Thomas Lunsford used to eat children (see *Wright's Political Ballads*, p. 93, Percy Soc., vol. iii.).

43. ORIGINAL MEANING OF THE WORD CHEMISTRY.

See also ART. 141.

"Chemistry began with pretensions of the most arrogant kind, affirming that it was capable of finding out a method of changing

the base metals into gold. When this curious fancy started first into existence is not exactly known. Suidas, who lived in the tenth century, informs us in his Lexicon that chemistry (χημεία), is the art of making gold and silver, and that many books on it existed in Egypt during the time of Diocletian, who ordered them to be collected together and burnt, because he was afraid that the Egyptians by means of them might become rich, and induced by their wealth to rebel against the Romans. If we believe the same writer, the Golden Fleece, in search of which Jason and the Argonauts went, was nothing but a book bound in sheepskin, which taught the art of making gold." (See Article on the *History of Chemical Science* in *Edinburgh Review* for October 1829, p. 256).

The story given by Suidas is mentioned by Ben Jonson in 'Alchemist,' act. i. scene i., *Works*, p. 245. Scaliger states that chemistry is mentioned in a Greek MS. of Zosimus, written in the fifth century (see *Thomson's History of Chemistry*, vol. i. p. 5, 2nd edit. 12mo). On the etymology, see *Humboldt's Cosmos*, edit. Olle, 1848, vol. ii. p. 528, note, and p. 590.

44. CONNECTION OF THE SANSCRIT WITH THE LATIN AND GREEK.

"The Sanscrit language, whatever be its antiquity, is of wonderful structure, more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and in the forms of grammar, than could possibly have been produced by accident; so strong indeed that no philosopher could examine them all three without believing them to have sprung from some common source which no longer exists." See also ART. 47.

45. NUMBER OF LANGUAGES INTO WHICH THE NEW TESTAMENT IS TRANSLATED.

"The Gospel is now translated into 150 languages and dialects, which are prevalent from one extremity of the world to the other" (*Keith's Evidences of the Truth of the Christian Religion derived from the literal Fulfilment of Prophecy*, edit. in 8vo, p. 42). See also ART. 30.

46. CREED RESPECTING THE COFFIN OF MAHOMET IS UNKNOWN IN THE EAST.

"It may be observed that the creed which represents the coffin of Mahomet as suspended midway between earth and heaven is entirely of European origin, and never heard of in

the East" (See article on *Burckhardt's Travels in Arabia*, in *Edinburgh Review* for October, 1829, p. 180).

See ART. 1639 for a similar belief.

47. CONNECTION BETWEEN THE LETTISH AND ORIENTAL LANGUAGES.

See also ART. 44.

"Nous terminons ces généralités par les observations sur le caractère de la langue letto-lithuanienne qui nous sont fournies par notre ami M. Eichhoff, à Paris, le savant auteur du *Parallèle des Langues de l'Europe et de l'Inde*:—'Le lithuanien et le latiche forment,' dit-il, 'avec l'ancien prucze, une famille de langues intermédiaires entre les idiomes slavons et ceux de l'Inde en deçà du Gange. Leur analogie avec le sanscrit, type primitif de ces divers idiomes, est si complète, si manifeste, qu'elle frappe dès le premier coup d'œil. Le lithuanien en particulier surpasse sous ce rapport non-seulement le russe, le bohème, la polonnaise, mais le gothique, le latin et le grec même. Si nous pouvions entrer ici dans des détails spéciaux, nous citerions les pronoms, les adverbes, les prépositions, *qui sont presque identiquement les mêmes dans la langue lithuanienne* que dans la langue sanscrite; nous montrerions comment les noms les plus usuels, ceux des principaux éléments, des animaux et des plantes, des degrés de parenté et des parties du corps, se correspondent avec exactitude, et comment les actions les plus ordinaires de la vie sont exprimées de part et d'autre par des verbes analogues; nous ferions ressortir enfin, comme preuve finale et irrécusable, les flexions des noms et des verbes conservées en lithuanien avec cette plénitude et cette régularité de formes dont le sanscrit seul nous donne encore l'exemple, tandis qu'elles se sont modifiées et affaiblies dans tous les idiomes de l'Europe. C'est ainsi que le mot *dieu*, en grec *θέος*; en latin *deus*, est resté en lithuanien *dieuas*, correspondant au sanscrit *daivas*; que les verbes *être* et *aller*, en grec *εἰμὶ*, *εἶμι*, en latin, *sum*, *eo*, en gothique, *im*, *iddja*, sont restés en lithunien *esmi*, *eimi*, correspondant au sanscrit *asmi*, *eimi*, etc. Sans pousser plus loin cette comparaison dont les éléments abonderaient au besoin, nous exprimerons ici la conviction intime que les langues de la famille lettonne, pures de tout alliage étranger, découlent immédiatement de la source indienne qui a produit nos plus anciens idiomes; et que, loin d'être comme on l'a quelquefois pensé, des dialectes slavons germanisés, elles représentent au contraire le langage primitif des tribes conquérans de l'Europe orientale connues vaguement sous le nom de Sarmates, au moment de leur sortie de l'Asie et avant que leur contact avec les finnois du nord-est ne fit adopter à la plupart d'entre elles les idiomes

modifiés que parlent de nos jours les plus puissantes nations de race slavonne" (*La Russie, la Pologne et la Finlande*, par M. J. H. Schnitzler, Paris, 8vo, 1835, pp. 547–548).

48. ETYMOLOGY OF CAFFRE.

"The word Caffer, Kaffer, or Caffre, was originally a term of reproach (being the Arabic *Cafer*, *liar*, *infidel*), employed by the Moorish and Arabic inhabitants of the North-Eastern coast to designate all the tribes of South-Eastern Africa who had not embraced the Mahometan faith; and from them the term was adopted by the early European navigators. Lichtenstein, when describing the tribes who border upon the Cape Colony, the Koosas, as he terms them (more properly Amakosa), remarks that 'these people are exceedingly offended at being called Caffers, and have the more reason to object to it, since in their language *fe* is a sound that occurs but seldom; *ff* and *r* never'" (*Edinburgh Review* for January 1834, p. 363).

49. ETYMOLOGY OF SOCCAGE.

"The word 'Soccage' is derived from *soke* or *soka*, a plough, because the duty of soccage tenants was originally to attend a certain number of days to plough their lord's ground, or else to supply him with a certain quantity of corn in lieu thereof" (*Sullivan's Lectures on the Laws of England*, p. 694).

On the difference between bockland and folkland, see some interesting remarks in *Allen's Enquiry into the Rise of the Royal Prerogative*, 8vo, 1849, pp. 135–148.

50. ORIGIN OF THE POPES CHANGING THEIR NAMES.

"The custom of changing the name of the Roman Pontiff is said to have arisen from Sergius II., in the year 844, whose name was Os Porci, or Hog's Snout, which he changed into Sergius, assigning as a reason that our Saviour changed St. Peter's name. The custom has been invariably observed ever since. See *Platina*" (*Roscoe's Life of Leo X.* p. 34, chap. iii. note).

See also ARTS. 67, 250

The same thing is stated by Lower (*Essays on English Surnames*, 8vo, 1845, p. 194), but it would appear that these authors have been misled by Platina: for it was Sergius IV. who lived in the eleventh century, who was called Os Porci, and who was the first pope who changed his name (see *Bower's History of the Popes*, London, 1761, 4to, vol. v. p. 145).

51. HENRY VIII. NOT THE FIRST ENGLISH KING WHO BORE THE TITLE OF DEFENDER OF THE FAITH.

"This King" [Henry VIII.] "took great pleasure in the title of Defender of the Faith, though Spelman informs us that several of the former kings of England had carried the same title" (*Burnet's History of the Reformation, Nares*, 4to, edit. book i. part i. p. 31).

It was certainly possessed by Henry VII. (see the *Archæologist* for November, 1841, No. 3, pp. 127–128). Walpole's Catalogue of Royal and Noble Authors, Park's edit. 8vo, 1806, vol. i. p. 24. Evelyn's Diary, vol. i. p. 219.

52. THE TITLE OF MAJESTY FIRST GIVEN TO HENRY II.

"The title of Majesty is given to Henry II. in two passages of the 'Black Book of the Exchequer,' i. 333, 225, the most ancient instance I have met with" (*Lingard's History of England*, vol. iv. p. 217, *note*).

The same thing is stated by Selden, *Titles of Honour*, p. 98, folio 1672, 3rd edit. Archæologia, vol. iii. p. 154. Life of Leland, p. 97, in vol. i. of Lives of those Eminent Antiquaries, 8vo, 1772, but see p. 49 of Leland's New Year Gyfte, in the same volume.

53. THE TITLE OF BARONET INVENTED BY SALISBURY.

See also ART. 57.

"In 613 the title of baronet, invented by Salisbury, was sold, and 200 patents of that species of knighthood dispensed for so many thousand pounds. Each rank of nobility had also its price affixed to it" (*Hume's History of England*, vol. vi. p. 71).

The Egerton Papers, Camden Society, 1840, p. 449.

54. THE FIRST CREATION OF DUKES, MARQUISES, AND VISCOUNTS.

"The first duke was created by Edward III.; the first marquis by Richard II.; the first viscount by Henry VI." (*Sullivan's Lectures on Laws of England*, p. 269, lecture xx.)

Le Clerc, Bibliothèque universelle, tome i. p. 209).

55. EIGHT THOUSAND POUNDS PAID FOR AN EARLDOM.

"They were those off-hand lords as were made earls together, that paid eight thousand pounds apiece, and the pride of their hearts never boggled at the purity of the project, but swallowed down the corruption without check of conscience; and yet (as some say) some of them set their sons to beg again part of it for their private expense" (*The Annals of King James and King Charles I.* folio 1681, p. 11). This was in A.D. 1614.

56. SUMS PAID FOR KNIGHTHOOD.

"Although at our king's first access to the crown there was a glut of knights made, yet after some time he held his hand lest the kingdom should be cloyed with them; and the world thrived so well with some that the price was afterwards brought up to three hundred pounds apiece; but now again the poor courtiers were so indigent that sixty pounds would purchase a knighthood, the king wanting other means to gratifie his servants" (*Wilson's Life of James I.* folio 1653, p. 76).

57. A BARONET CREATED AS EARLY AS A.D. 1340.

"By which" [the creation of baronets] "he" [James I.] "could easily raise a hundred thousand pounds, as each baronet was to pay at three payments as much as would maintain for the space of three years thirty foot soldiers to serve in the province of Ulster in Ireland, at 8*d.* a day, which amounted to 1095*l.* The title was not unknown in our records. In 13 Edward III. it was granted to William de la Pole and his heirs; and mention is made of it in an agreement between King Richard II. and several earls, barons, and baronets, &c. see Cotton. Libr. Nero, D. vi. 16, and Vita Cotton. p. 16, col. i." (*Biographia Britannica*, Kippis's edit. iv. 299, art. *Sir R. Cotton*, note E.)

See also ART. 53.

58. THE FIRST WATCH KNOWN IN FRANCE.

"The first watch seen in France was found among the spoils of the Marquis del Guesto, the imperial commander, after the fatal battle of Cerisoles, A.D. 1544; but they were publicly commonly worn before the death of Henry III. as an ornament suspended from the neck. See Brantome, tome i. and L'Étoile, p. 108" (*Ranken's History of France*, vi. 384, book vi. chap. vi.)

59. MEZZO-TINTO INVENTED BY PRINCE RUPERT.

"He" [Prince Rupert, third son of King of Bohemia by Elizabeth, daughter of James I.] "is considered as the inventor of mezzo-tinto, of which he is said to have taken the hint from a soldier scraping his rusty fusil. The circumstances are thus related. The prince, going out early one morning, observed a sentinel at some distance from his post, very busy in doing something to his piece. The prince asked what he was about. He replied that the dew having fallen in the night had made his fusil rusty, and that he was scraping and cleaning it. The prince looking at it, was struck at something like a figure eaten into the barrel with innumerable

little holes closed together like frieze-work on gold or silver. From this trifling incident, Prince Rupert is said to have conceived mezzo-tinto. He concluded that some contrivance might be found to cover a brass plate with such a grained ground of pin-pressed holes, which would undoubtedly give an impression all black, and that, by scraping away proper parts, the smooth superficies would leave the rest of the paper white. Communicating his idea to Wallerant Vaillant, a painter whom he maintained, they made several experiments, and at last invented a steel roller, cut with tools to make teeth like a file or rasp, with projecting points, which effectually produced the black grounds (see Walpole's Catalogue of Engravers, pp. 137–8); those being scraped away and diminished at pleasure left the gradations of light. It is said that the first mezzo-tinto print ever published was executed by his highness himself. It may be seen in the first edition of Evelyn's Sculptura; and there is a copy of it in the second edition, printed in 1755" (*Collection of Original Royal Letters, by Sir George Bromley*, 8vo, 1787, pp. xviii–xx.)

In 1660, Prince Rupert showed Evelyn "the new way of graving called mezzo-tinto" (*Evelyn's Diary*, 8vo, 1827, vol. ii. pp. 163–164).

60. THE FIRST BOOK PRINTED AT ROME IN THE GREEK LANGUAGE.

"By the patronage of Agostino, a wealthy merchant of Rome, a fine quarto edition of the works of Pindar was published A.D. 1515; and this was the first book printed at Rome in the Greek language" (see *Roscoe's Life of Leo X.* p. 79, chap. v.)

61. THE FIRST ARABIC BOOK PRINTED IN EUROPE.

"The first Arabic printing press in Europe had been set up at Fano, under the auspices of Pope Julius II: the earliest book that issued from it bears date 1514" (*Mills' Travels of Theodore Ducas*, vol. i. p. 34).

Mungo Park observes of the Moors at Benown (*Travels*, 8vo, 1817, vol. i. p. 227), "they always write with the vowel-points."

62. INTRODUCTION AND ORIGIN OF THE ORGAN.

"In the 7th century, the first organ ever known in the West was set up at Rome. Pope Vitalian will always be remembered as the pontiff who made this grand improvement in church music. The instrument was blown by bellows and played with keys, and was much more serviceable than the hydraulion, or water-organ. Both instruments are of Grecian origin. The wind-organ had been

used in the churches of Constantinople so early as the days of Julian the Apostate. The first one ever known in France was presented by the Emperor Constantine Copronymus VI. to King Pepin. The superiority of the organ over every other instrument was soon acknowledged, and in the course of the 10th century every considerable church possessed one" (*Mills' Travels of Theodore Ducas*, vol. i. p. 145).

1. Warton's Dissertation on the Introduction of Learning into England, in History of English Poetry, i. 98, 8vo, 1840. 2. Duten's Inquiry into the Origin of Discoveries, p. 378, 8vo, 1769. 3. Huetiana, pp. 283–287, No. cxl. Amsterdam, 1723. 4. Lingard's History of Anglo-Saxon Church, vol. ii. p. 375, 8vo, 1845. 5. See Roquefort, De l'État de la Poësie françoise dans le XIIe et XIIIe Siècles, Paris, 1815, 8vo, pp. 119–120. 6. Irving's Lives of the Scottish Poets, 8vo, 1810, vol. i. p. 331. Fosbroke's British Monachism, 8vo, 1843, p. 204. 7. See Lappenberg's History of the Anglo-Saxon Kings, edit. Thorpe, 8vo, 1845, vol. i. pp. 203, 204. 8. See a dissertation in Bingham's Antiq. book viii. ch. vii., sec. xiv. Works, ii. pp. 492–496. He says they were not used in churches till the end of 13th century (p. 492), and of course rejects the notion of their introduction A.D. 660 by Pope Vitalian (p. 494). 9. The Benedictines say that in the 11th century they were first used in monasteries (*Histoire littéraire de la France*, vii. pp. 23–24, 144). 10. The famous Gerbert, Pope Sylvester II., died in A.D. 1003; he was particularly famous for hydraulic organs, of which he seems to have been the inventor (*Histoire littéraire de la France*, vi. p. 606).

63. ORIGIN OF THE CABINET COUNCIL.

"These three ministers" (Wentworth, Law, and Hamilton), "with some others occasionally, were by the enemies of the court reproachfully termed the *Junto* and the *Cabinet Council*. Such was the origin of a term now attended with peculiar distinction. Clarendon, i. p. 149" (*Macdiarmid's Lives of British Statesmen*, 4to, 1807, p. 434, note).

64. ORDEAL OF FIRE AND WATER DATES PRIOR TO THE FEUDAL AGES.

"The custom of trying the innocence of suspected persons by fire or boiling water is very ancient, for it is mentioned in the Antigone of Sophocles" (*Jortin, Remarks on Ecclesiastical History*, vol. i. p. 314).

Salverte has mentioned many barbarous people who practise a sort of ordeal by water (see his *Sciences occultes*, Paris, 1843, p. 360,

and respecting that by fire, see pp. 237–245). Mallet's Northern Antiquities, vol. i. pp. 190–192, 8vo, 1770. Halhed's Code of Gentoo Laws, pp. lv. 116, 119, 127, 209, 228, 231, 236, 8vo, 1777. Todd's Illustrations of Gower and Chaucer, pp. 75, 76, 8vo, 1810. Beckmann's History of Inventions, vol. iii. pp. 277, 280, 8vo, 1814. Richardson's Dissertation on the Languages, Literature, and Manners of the Eastern Nations, 8vo, 1778, p. 220. Beausobre, Histoire critique de Manichée, tome i. p. 166, 4to, 1734. It was practised by the Siamese (see *Leclerc, Bibliothèque universelle*, x. 521). Heeren's Asiatic Nations, 8vo, 1846, vol. ii. p. 63.

65. CONCUBINAGE LEGALISED BY THE COUNCIL OF TOLEDO, A.D. 400.

See also ART. 349.

"The first Council of Toledo, A.D. 400, hath this canon: 'He who with a believing wife hath a concubine is excommunicated; but if his concubine be in the stead of a wife, and he adheres to her alone, whether she be called wife or concubine, he is not to be rejected from communion.' This canon shows, says Fleury, that there were concubines approved by the Church" (*Jortin's Remarks on Ecclesiastical History*, vol. ii. p. 127).

1. See Eulogy upon Concubines, by Thomas Aquinas, in Sir Thomas Pope Blount's Essays, p. 4, 12mo, 1697. 2. Taylor's Liberty of Prophesying, p. 161, 8vo, 1702, 2nd edit. 3. Madan's Thelyphthora, vol. i. pp. 32, 33, 2nd edit. 8vo, 1781. 4. *Focaria* was the name given to the concubines of priests (see pp. 352, 353 of *Wright's Political Songs, Camden Society*).

66. CUSTOMS AMONG THE PERSIANS OF MARRYING THEIR MOTHERS.

"The Persians and Scythians married their own mothers so commonly that as he (Chrysostom) says a Persian was to be admired who abstained from this vile practice. In his time they still worshipped the fire" (*Jortin, Remarks on Ecclesiastical History*, vol. ii. p. 372).

The famous Attila married his daughter (see *Guizot, Histoire de la Civilisation en France*, Paris, 1846, vol. iii. p. 40). Montesquieu says that the religion of Zoroaster recommended men to marry their mothers (Esprit de Lois, livre xxvi. chap. xiv. Œuvres, de Montesquieu, Paris, 1835, p. 428).

67. THE FIRST ROMAN POPE WHO CHANGED HIS NAME.

See also ARTS. 50, 250.

"In 1009 Peter was made Pope, and took the name of Sergius IV. This is the first Pope by birth a Roman who changed his

name. See Fleury, vol. xii. p. 385" (*Jortin, Remarks on Ecclesiastical History*, vol. iii. p. 118).

Marcel Cervinus, who was pope in 1555 for only twenty-two days, would not change his name on assuming the tiara (see *Ambassades de Noailles*, Leyde, 1763, tome iv. pp. 301–314).

68. THE PROPERTIES OF THE LOADSTONE WERE KNOWN IN 1260.

"A little before this time (A.D. 1213) was born Brunello Latius, at Florence, who was the reviver of letters in Italy, and was orator, poet, historian, philosopher, theologian, and politician. Dante was his disciple. This author speaks of the Mariner's Compass, and of the use of the loadstone forty years before A.D. 1300, which is the time usually fixed for that discovery. See Hist. de l'Acad. iv. 462. Bayle, art. Dante. Reinezius de Deo Ludovellico; and the note of Crenius in his Museum Philolog. ii. 343" (*Jortin, Remarks on Ecclesiastical History*, vol. iii. p. 308).

See also ARTS. 262, 347.

Le Grand, Fabliaux ou Contes, Paris, 1781, 12mo, tome ii. pp. 185–188. Salverte, Sciences occultes, Paris, 8vo, 1843, pp. 453–457.

69. CELEBRATION OF MASS IN THE VERNACULAR TONGUES FORBIDDEN.

"So early as the year 879 we find the pope prohibiting the celebration of the Mass in Sclavonia in the vulgar tongue of that country. 'You may preach to the people,' said he 'in their mother tongue, but in the more solemn exercise of worship I require you to use the Latin or Greek only as is the practice in every church in the world.' On which epistle and injunction M. Fleury (Hist. Eccl. tome ii. p. 451), remarks that this Pope, John VIII., was probably ignorant that the Syrians, Egyptians, and Armenians always performed all the services of religion in their mother tongue" (*Ranken's History of France*, vol. ii. p. 195).

70. PENANCE INFLICTED FOR A THIRD MARRIAGE.

"Halijar, a famous canonist of the 9th century, collected and arranged the maxims of the fathers, and the canons of the Church, in six books, of which the last is collected from the records of the Church of Rome, by which, among other things, a layman who should contract a third marriage is condemned to three weeks' fasting; but for a fourth or fifth marriage, the punishment is twenty-one weeks' fasting. See Coll. Canisii, tome v." (*Ranken's History of France*, vol. ii. pp. 202, 203).

Second and third marriages are allowed by Augustine (*Butler's Lives of the Saints*, vol. ii. p. 357, Dublin edit.) But even second marriages were forbidden by Tertullian (*Middleton's Introductory Discourse to Miraculous Powers*, p. lx. 4to, 1749). This is treated by Butler (*Lives of Saints*, ii. 86) as one of the Montanist heresies; but according to Taylor (*Liberty of Prophesying*, p. 209, 2nd edit. 8vo, 1702), Athenagoras also forbade second marriages. Respecting second marriages see *Thrupp's Historical Law Tracts*, p. 43, 8vo, 1843. The Bishop of Lincoln (in pp. 368–379 of his *Illustrations*, 3rd edit. 1845, 8vo) has noticed Tertullian's progressive absurdities on the subject of second marriages, and shows (p. 376) that at one time he objected to *all* marriages. St. Ambrose, Bishop of Milan, without positively condemning second marriages, is opposed to them (*Hist. Litt. de la France*, tome i. part ii. p. 344). Before the Reformation, the honour of a garland was not allowed in England to a widow at her burial, if she had married more than once. So says Weever, though I know not on what authority (see *Drake's Shakespeare*, 1817, 4to, i. 240). The marriages of widows are estimated at only half of those of widowers (*Sadler, On Population*, vol. ii. p. 326; and compare *Quetelet sur l'Homme*, Paris, 1835, tome i. pp. 297, 298). It would seem that about a sixth of the population is supplied by second and third marriages (see *Malthus, On Population*, 1826, 6th edit., vol. i. pp. 476–477). If a man married a virgin, and on her death married another virgin, or if one of his wives had been a widow, such offender was by the canon law guilty of bigamy; and even by our own law incapable of benefit of clergy (*Blackstone's Commentary*, iv. 164).

71. ATTEMPTS OF COUNCILS TO PUT AN END TO THE DIFFERENT ORDEALS, ETC.

See also ARTS. 64, 72, 181.

"Various attempts were made, and especially by the influence of the Church, to abolish the absurd modes of appeal, viz. the proofs by duel, the cross, &c. Agobard, Archbishop of Lyons, wrote against them. The Assembly of Attiguy (A.D. 822) prohibited the trial of the cross as a profanation. The trial by cold water was prohibited by the Council of Worms, A.D. 829. The Council of Valence, A.D. 855, ordained that the proof by duel, though authorised by custom should be no longer tolerated: that the victor who killed his antagonist should be subjected to the law against homicide: and that the deceased should be deprived of burial and of the prayers of the Church" (*Ranken's History of France*, vol. ii. p. 256).

Lingard's History and Antiquities of Anglo-Saxon Church, vol. ii. pp. 131–139, 8vo, 1845. Madan's Thelyphthora, vol. iii. p. 144, 8vo, 1781. See some judicious remarks on Ordeals in *Paris and Fonblanque's Medical Jurisprudence*, 8vo, 1823, vol. i. pp. vii.–ix. In A.D. 829, ordeals were forbidden *not* by a Council but by a Parliament (*Fleury, Histoire ecclés.* x. 286). Fleury, however, adds that this was probably the consequence of a treatise written against them by Agobard of Lyons (p. 287). For some account of this work of Agobard, see *Histoire littéraire de la France*, iv. 577, and in Colonia, *Histoire littéraire de la Ville de Lyon*, tome ii. p. 104, Lyon, 1730, 4to. The Benedictines say that toward the end of the 11th century, ordeals went a little out of fashion (*Histoire littéraire de la France*, tome vii. p. 7).

72. ORDEALS APPROVED OF BY COUNCILS.

See also ARTS. 64, 71, 181.

"The kind of criminal trial called the Judgment of God, the trial of the cross, of boiling water, &c. are unequivocal evidences of the influence of superstition and credulity on the judgment and understanding of all ranks, learned and unlearned. Some feeble attempts were made in the reign of Louis the Mild to abolish them; but they continued to prevail, and were approved and confirmed by the Council of Narbonne, A.D. 902; of Tours, A.D. 925; and of Rheims, A.D. 991" (*Ranken's History of France*, vol. ii. pp. 283, 284).

At a Council in A.D. 1078, held at Toussaint, Berenger recanted his opinions, but his sincerity being doubted, many bishops of the council demanded that he should confirm them by the ordeal of hot iron. Berenger consented, but Gregory VII. would not allow it to take place (*Histoire littéraire de la France*, viii. 210); and see at p. 35 another instance in the same century, of its being ordered by a bishop. See an account of the extraordinary proceedings at Florence, A.D. 1067, in *Fleury, Histoire ecclésiastique*, xiii. 177–180. For another instance in 11th century, see Colonia, *Histoire littéraire de la Ville de Lyon*, tome ii. p. 175, Lyon, 1730, 4to.

73. LONGEVITY OF A HORSE.

"Flodoard mentions a horse—A.D. 931—which had lived one hundred years" (*Ranken's History of France*, ii. 315).

Bruce (*Travels*, 1790, vol. iv. p. 522) denies that wild horses are to be found in Arabia Deserta. There are very few in Oman (*Wellsted's Travels in Arabia*, i. 303). 1. There is a curious dissertation on the "Ancient History of Horses" in Michælis

(*Commentaries on the Laws of Moses*, 8vo, 1814, vol. ii. pp. 431–514). 2. Respecting the custom of blessing horses see *Middleton's Letters from Rome*, 8vo, 1742, 5th edit. pp. xvii–xix, and 141–143. The Dahomans always *hold* the rider on horseback (see *Duncan's Travels in Western Africa*, 8vo, 1847, vol. i. p. 222, 223, 301, 302).

74. THE FIRST CLOCK IN FRANCE WHICH MOVED WITH WHEELS.

See also ART. 138.

"Gerbert, who became pope by the name of Sylvester II., a native of France, is said to have made some astronomical machines, and particularly a clock; the first which moved with wheels made in France" (*Ranken's History of France*, ii. 320).

Whewell says clocks were invented by Roger Bacon, or at all events known to him (*History of the Inductive Sciences*, 8vo, 1847, vol. ii. p. 161). Water clocks were invented by Heron in 2nd century (see *Duten's Inquiry into the Origin of Discoveries*, p. 355, 8vo, 1769). Henry's History of Great Britain, vol. viii. pp. 279–282, 4th edit. 8vo, 1805. Beckmann's History of Inventions, vol. i. pp. 135–140, 8vo, 1814, and vol i. pp. 419–462. Halliwell's Thornton Romances, p. 302, Camd. Soc. 1844. Privy Purse Expenses of Henry VIII., by Nicolas, 8vo, 1827, pp. 310–311. The Benedictines say that clocks on wheels were not known until some centuries after Sylvester II. (see *Histoire littéraire de la France*, vi. 609). McCulloch (*Dictionary of Commerce*, 8vo, 1849, p. 291), says, on the authority of Hutton, "the first pendulum clock made in England was in the year 1662, by one Fromantel, a Dutchman."

75. COUNCILS WHICH ORDERED THE CELIBACY OF THE CLERGY.

See also ARTS. 99, 130, 133.

"In the Council of Bourges, A.D. 1031, it was ordained that priests who cohabit with their wives shall be only readers and chanters; and that deacons and subdeacons shall not in future be allowed to keep either wives or concubines. The Council of Rouen, A.D. 1072, ordained that priests, deacons, and subdeacons who are married shall not enjoy any church revenues, nor dispose of them. The Council of Rome, A.D. 1074, being the second year of the pontificate of Gregory VII., declared that all the sacerdotal orders should abstain from marriage, and that such of them as were already married should immediately abandon their wives or relinquish the priestly office" (*Ranken's History of France*, vol. iii. pp. 168, 169).

Beckmann (*History of Inventions*, 2nd edit. 8vo, 1814, vol. iv. p. 160) says, "the clergy frequently styled themselves the cocks of

the Almighty;" hence weathercocks on churches. Du Radier, Récréations historiques, tome ii. pp. 181–182. Fleury, Troisième Discours in Histoire ecclés., tome xiii. p. 31, Paris, 1758, 12mo. Montesquieu has well observed, that in religion as in morals, men love to make sacrifices: hence celibacy has been most practised in warm countries, where from the prevalence of libidinous feelings it is most onerous (*Esprit des Lois*, livre xxv. chap. iv., *Œuvres de Montesquieu*, Paris, 1835, p. 417).

76. ORIGIN AND ANTIQUITY OF THE WALDENSES AND ALBIGENSES.

"Albigenses became lately their common name, from the great number of them who inhabited the city Alby, and the district of Albigeois between the Rhone and the Garonne; but that name was not general and confirmed till after the Council of Alby, A.D. 1254, which condemned them. . . . . From their books, also, it is proved that they existed as Waldenses before Peter Waldus, who preached about A.D. 1160. Perrin, who writes their history, had in his possession a New Testament in the Vallese language, written on parchment, in a very ancient letter; and a book, entitled in their language, 'Qual cosa sia l' Antechrist en datte de l'era millicent et vingt,' which carries us back at least twenty years before Waldo. Another book entitled 'Le Noble Leiçon' is dated A.D. 1100 (see Nicholas Viguier, Histoire ecclésiastique. Claude Seiszel, p. 5. Jean Paul Perrin, Histoire des Albigeois. Dupin, 12th century, chap. vi.) A copy of the Tract 'Le Noble Leiçon' was lodged in the University of Cambridge, dated A.D. 1100, and another in the library at Geneva. (See Leger, Histoire gén. des Vaudois, chap. vi.) Their enemies confirm their great antiquity. Remerus Sacco, an inquisitor, and one of the most cruel against this people, who lived not a century after Waldo, admits that the Waldenses flourished five hundred years before that preacher. Grelzer, the Jesuit, who also wrote against the Waldenses, and had examined the subject fully, not only admitted their great antiquity, but declared his firm belief that the Thoulousians and Albigenses condemned in the year 1177 and 1178 were no other than Waldenses. See La Doctrine des Vaudois, par Jacques Capel, p. 7" (*Ranken's History of France*, vol. iii. pp. 200, 201).

Sismondi's Literature of the South of Europe (Bohn's edit. 8vo, 1846), vol. i. p. 154. Peignot's Dictionnaire des Livres condamnés au feu, 8vo, 1806, vol. i. p. 12. Respecting the antiquity of the Waldenses, see *Raynouard Choix des Poésies des Troubadours*, tome ii. p. cxxxvii. 8vo, 1817, and for books on them, p. cxxxix.; and for their poetry, pp. 73–133. Calamy's Historical Account of my own Life, vol. i. pp. 216–219, edited by Rutt, 8vo,

1829. Le Clerc, Bibliothèque universelle, tome xxiii. pp. 372, 406. Potter, Esprit de l'Église, Paris, 1821, tome vi. p. 242, *et seq.* The Benedictines derive their name from the circumstance that the Council of Lombes, which in 1175 condemned them, was two leagues from *Albi* (*Histoire littéraire de la France*, tome ix. p. 18).

77. LOUIS X. THE FIRST KING OF FRANCE WHO ATTEMPTED TO EMANCIPATE THE SLAVES.

"Louis X. was the first king who aimed at general emancipation" (of slaves) "by law. His ordonnance is dated July 3, 1313. 'Considering,' says he in that ordonnance, 'that all men are by nature free, and that our nation is called the kingdom of Franks, or Freemen, and desirous that it may be so in fact, with the advice of our grand Council, we ordain that slavery shall cease over all our kingdom,' &c." (*Ranken's History of France*, vol. iii. p. 252.)

See what Guizot has said about this famous edict (*Civilisation en France*, Paris, 1846, tome iv. p. 20). In 1777, "the head-quarters of the African slave trade" were "fixed at Liverpool" (see the *Life of Gilbert Wakefield, written by Himself*, 8vo, 1804, vol. i. p. 193). Chevenix ascribes the abolition of slavery entirely to the influence of Christianity (*Essay on National Character*, 8vo, 1832, vol. i. pp. 238, 239).

78. TEN PER CENT. THE HIGHEST LEGAL INTEREST FOR MONEY IN FRANCE IN THE THIRTEENTH CENTURY.

"The highest interest for money in loan was settled by an ordonnance of Philip Augustus at two sols per livre (ten per cent.) See Gulielm. de Nangis, ad ann. 1218" (*Ranken's History of France*, vol. iii. p. 338).

For "usual rate of interest, 24 per cent.," *Transactions of Literary Society of Bombay*, vol. iii. p. 212.

79. INSTANCE OF LONGEVITY IN THE TWELFTH CENTURY.

"An example of longevity is recorded by William of Nangis, A.D. 1139, which though almost incredible, yet deserves attention. He is an historian of credit, and wrote in the century immediately following. His words are: 'This year, 1139, died John of Times (Johannes de Temporibus), who had lived three hundred and sixty-one years, having been armour-bearer to Charlemagne'" (*Ranken's History of France*, vol. iii. p. 352).

Southey asserts, I know not on what authority, that it is not uncommon for negresses in the West Indies to attain extreme old

age (see *The Doctor*, edit. Warter, 8vo, 1848, p. 330). Frederick Schlegel supposes that modern luxury has shortened life, and tells some unauthenticated stories about the longevity of the simple Russian peasants (*Philosophy of History*, 8vo, 1846, p. 102). 1. For instances of longevity, see Pantalogia, art. Life. 2. Sir William Temple's Essay on Health and Long Life, in his Works, vol. iii. pp. 283, 286, 8vo, 1814, 4 vols. 3. Sir Thomas Pope Blount's Essays, pp. 187–192, 12mo, 1697. 4. Antiquarian Repertory, vol. iii. pp. 319–320, and vol. iv. pp. 421–423, and 433-435. 5. Hooker's Works (Hanbury's edit. 8vo, 1830) vol. i. p. cxvi. Calamy's Historical Account of my own Life, vol. i. p. 77, edited by Rutt, 8vo, 1829. 6. Laird and Oldfield's Expedition up the Niger into the interior of Africa, 8vo, 1837, vol. ii. p. 78. 7. Ellis, History of Madagascar, 8vo, 1838, vol. i. pp. 30, 213. 8. The Russians are remarkable for longevity, see Pinkerton's Russia, 8vo, 1833, pp. 6, 79. Some instances of longevity are collected by Turner, though on indifferent authorities (see *Sacred History of the World*, 8vo, 1837, vol. iii. pp. 222–228 and 279–293).

80. ORIGIN OF THE DEGREES OF BACHELOR AND DOCTOR.

"The degrees of Bachelor and Doctor were first conferred on the learned in the 12th century. Some derive the first of these titles from *baculus*, a rod, which was put into the hands of the person receiving this degree in arts, divinity, &c., but it appears more probably derived from the analogous degree in chivalry; *bas chevalier*, a squire, or knight of an inferior order" (*Ranken's History of France*, vol. iii. p. 360).

See also ART. 118.

Daunou derives it from *bas chevalier* (*Histoire littéraire de la France*, tome xvi. p. 44).

81. ORIGIN OF THE WORD PARIS.

"He" [Philip II. Augustus] "so changed the appearance of the city, that, according to Rigord, its name was suitably changed from Lutetia, the clayey, to Paris, the elegant city." . . . . "The same historian Rigord, however, suggests that the name was borrowed from the son of Priam, king of Troy, from whom the French kings are fabled to have descended" (*Ranken's History of France*, vol. iii. p. 113).

82. ORIGIN OF THE TRUCE OF GOD.

"This" [the right of private war among the nobles] "the Church had moderated by ordaining, A.D. 1054, the Truce or

See also ART. 108.

Peace of God, which prohibited, under the severest ecclesiastical censures, all hostilities for four days of the week, from Wednesday till Monday, both exclusive, during Lent and some other festivals of the Church." [Here follows in Ranken the Act in question in a note, with reference to *Acta Conciliorum Harduini, Concil. Narbon.*, A.D. 1054.] (*Ranken's History of France*, vol. iii. pp. 113, 114).

Guizot, Histoire de la Civilisation en Europe, Paris, 1846, p. 165. Southey's Book of the Church, 8vo, 1824, vol. i. p. 286. Schlegel supposes that it was quite peculiar to Christianity, and "nowhere else to be found" (*Philosophy of History*, 8vo, 1846, p. 350, and see p. 356).

83. THE FIRST PERSONS PUNISHED IN ENGLAND FOR HERESY.

"A company of about thirty men and women, who spoke the German language, appeared in England at this time" [A.D. 1159], "and soon attracted the attention of government by the singularity of their religious practices and opinions. . . . They were apprehended and brought before a council of the clergy at Oxford. Being interrogated about their religion, a teacher named Gerard, a man of learning, answered in their name that they were Christians, and believed the doctrines of the Apostles. Upon a more particular inquiry, it was found that they denied several of the received doctrines of the Church, as purgatory, prayers for the dead, and the invocation of saints; and refusing to abandon those damnable heresies, as they were called, they were condemned as incorrigible heretics, and delivered to the secular arm to be punished. The king, at the instigation of the clergy, commanded them to be branded with a red-hot iron on the forehead, to be whipped through the streets of Oxford, and, having their clothes cut short by their girdles, to be turned out into the open fields, all persons being forbidden to afford them any shelter or relief under the severest penalties. This cruel sentence was executed in its utmost rigour, and, it being the depth of winter, all these unhappy persons perished with cold and hunger (see W. Neubrig, livre ii. chap. xiii.). These seem to have been the first who suffered death in Britain for the vague and variable crime of heresy; and it would have been much to the honour of our country if they had been the last" (*Henry's History of Great Britain*, vol. v. pp. 338, 339).

84. INTRODUCTION OF THE ARABIC NUMERALS INTO BRITAIN.

See also ART. 206.

"From the revenue rolls of Henry II., Richard I., and King John, it appears that they" [Arabic numerals] "were not then used in the

Exchequer, for all the sums in these rolls are marked in Roman letters (see Madox, History of the Exchequer). But the learned Dr. Wallis hath produced several authorities which make it very probable that the Arabian arithmetic called *algorism*, performed by the Arabian figures, was known to some learned men in England in the 12th century; and indeed it is hardly possible that Adelard of Bath, Robert of Reading, and several others who travelled into Spain, Egypt, and other countries in the course of that century to make themselves masters of the Arabian language and learning, could have returned without some knowledge of these figures. See Wallis, Algebra, chap. iv." (*Henry's History of Great Britain*, vol. vi. pp. 106, 107).

Promptorium Parvulorum, edited by Way, 1843, 4to, Camden Society, p. 18. Pasquier, Recherches, livre iv. chap. xxii.; Œuvres, Amsterdam, 1723, tome i. fol. 414.

85. NUMBER OF STUDENTS IN THE UNIVERSITY OF PARIS IN THE TWELFTH CENTURY.

"All who excelled as teachers, or wished to improve as students, crowded to Paris as the most proper place for displaying or acquiring talents. In the 12th century we are assured that the students in the University constituted one half of the inhabitants of that city. See Histoire littéraire de la France, tome ix. p. 663" [and tome iv. p. 251] (*Henry's History of Great Britain*, vol. vi. pp. 160, 161).

Le Grand, Contes et Fabliaux, Paris, 1781, 12mo, tome iv. p. 10.

86. THE VINE WAS CULTIVATED IN ENGLAND IN THE TWELFTH CENTURY.

"William of Malmesbury, who flourished in the former part of the 12th century, celebrates the vale of Gloucester, near to which he spent his own life, for its great fertility both in corn and fruit-trees, some of which the soil produced spontaneously by the waysides, and others were cultivated, yielding such prodigious quantities of the finest fruits as were sufficient to excite the most indolent to be industrious. 'This vale,' adds he, 'is planted thicker with vineyards than any other province in England; and they produce grapes in the greatest abundance and of the sweetest taste. The wine that is made in these vineyards hath no disagreeable tartness in the mouth, and is very little inferior in flavour to the wines of France.' See W. Malms. de Pontific. Angl., lib. iv. fol. 161. This is a decisive proof that vineyards were planted and cultivated in England in this period for the purpose of making

wine." [In the context Henry advances further proof of this.] (*Henry's History of Great Britain*, vol. vi. p. 179).

Anderson's History of Commerce, vol. i. pp. 150, 151, 4to, 1787. Lappenberg's History of the Anglo-Saxon Kings, edit. Thorpe, 8vo, 1845, vol. ii. pp. 359–360. In 1559, Sir Nicholas Throckmorton writes from Paris to Cecil: "I will make inquisition as soon as may be for a man for your vineyard, and when I shall have learned of one that is mete for your purpose, I will do all that shall lye in me to get him for you and to send him over" (*Forbes, Elizabeth*, vol. i. p. 115).

Storch says (*Économie politique*, St. Petersburgh, 8vo, 1815, tome ii. p. 236): 'En Russie, suivant le récit d'Olearius, la culture de la vigne n'a commencé à Astracan qu'en 1613.' They seem to have been commonly grown in the time of Tusser (see his *Five Hundred Points of Good Husbandry*, 8vo, 1812, p. 110).

It is said, that near Jumièges, in Normandy, there was a vineyard from which wine was made as late as 1561 (*Turner's Tour in Normandy*, London, 8vo, 1820, vol. ii. p. 21). Turner adds (vol. ii. p. 156): 'Indeed, towards the close of the last century, there was still a vineyard at Argence, only four miles south-east of Caen; and a kind of white wine was made there which was known by the name Vin Huet. But the liquor was meagre, and I understand that the vineyard is destroyed.' In 1550 there was no English wine (see *Ascham's Letter*, in *Tytler's Edward VI. and Mary*, 1839, vol. ii. p. 129). In 1781, Lord Teynham had 'such quantities of grapes at his seat at Linsted Lodge, in Kent, that some years they have made two or three tuns of white wine, little, if any, inferior to Lisbon—an anecdote for the vineyard controversy' (*Nichols, Literary Illustrations of 18th Century*, vol. vi. p. 406).

87. THE ART OF PAINTING GLASS WAS INTRODUCED INTO ENGLAND IN THE REIGN OF JOHN.

"This art" [of painting glass], "it is believed, was brought into England in the reign of King John. See Walpole's Anecdotes of Painting, p. 5, note" (*Henry's History of Great Britain*, vol. vi. p. 226).

Berington's Literary History of the Middle Ages, pp. 328, 329, Lond. 1814, 4to. "Like the glasse-house furnace in Blackfriars" (*Dekker's Knight's Conjuring*, p. 21, 1607; *Percy Society*, vol. v.). "Glasyers" are mentioned as a separate trade early in the reign of Henry VIII. (see *Cocke Lorelles Bote*, p. 9; Percy Society, vol. vi.), and at p. 10, "glas blowers."

88. THE BIBLE WAS TRANSLATED INTO ENGLISH IN THE TWELFTH CENTURY.

"As many of the poets of this period were clerks and monks, many of their poems were on religious subjects. Of this kind is a translation of the Old and New Testament into English verse, supposed to have been made before the year 1200. See Warton's History of English Poetry, pp. 19, 23, 12" (*Henry's History of Great Britain*, vol. vi. p. 229); but see ART. 177. Warton's History of English Poetry, vol. i. p. 19, 8vo, 1840.

See also ARTS. 177, 205.

89. INVENTION OF THE NEW MUSICAL SCALE, OR GAMUT.

"The invention of the new musical scale or modern gamut by an Italian monk named Guido Aretine, a native of Arezzo, about A.D. 1022, contributed not a little to increase the ardour of the clergy in their application to music, by facilitating the acquisition of musical knowledge. The author of it was sent for thence to Rome to explain and teach it to the clergy of that city. See Bayle's Dict. art. G. Aretine" (*Henry's History of Great Britain*, vol. vi. p. 248).

See also ART. 97

See Lily's Euphues and his England, edit. 1605, signature A 2. Histoire littéraire de la France, tome vii. p. 143.

90. EDICTS OF COUNCILS AGAINST SELLING SLAVES IN ENGLAND.

"A strong law was made against this barbarous kind of commerce in a great council held at St. Peter's, Westminster, A.D. 1102. 'Let no man for the future presume to carry on the wicked trade of selling men in markets like brute beasts, which hitherto hath been the common custom of England' (see Girald. Cambren. Hiberniæ Expugnat. lib. i. cap. xviii. p. 770). . . . . In the great council held at Armagh, A.D. 1171, the whole clergy of Ireland decreed that 'all the English slaves in the whole island of Ireland should be emancipated, and restored to their former liberty.' See Wilkins's Concil. tome i. p. 471" (*Henry's History of Great Britain*, vol. vi. p. 268, 269).

Guizot, Histoire de la Civilisation en France, Paris, 1846, tome i. p. 332. And see his Civilisation en Europe, Paris, 1846, p. 160. Southey's Vindiciæ Ecclesiæ Anglicanæ, 8vo, 1826, pp. 423–426. Lingard says (vol. v. p. 253, Paris, 1840), "The reader will perhaps be surprised to find" that Elizabeth engaged in the slave trade. "Le droit des gens a voulu que les prisonniers fussent esclaves pour qu'on ne les tuât pas" (*Esprit de Lois*, livre xv. chap. ii., *Œuvres de Montesquieu*, Paris, 1835, p. 308).

91. ORIGIN OF THE WORD STERLING.

"In the course of this period" [end of 11th and beginning of 12th century], "the silver penny is sometimes called an *esterling* or *sterling*; and good money in general, is sometimes called *esterling* or *sterling* money (see Spelman, Gloss. voce Esterlingus). It is unnecessary to mention the various conjectures of antiquaries about the meaning of this appellation. The most probable opinion seems to be this; that some artists from Germany, who were called *Esterlings* from the situation of their country, had been employed in fabricating our money, which consisted chiefly of silver pennies; and that from them the penny was called an *esterling*, and our money esterling or sterling money" (*Henry's History of Great Britain*, vi. 297).

Chamberlayne's Angliæ Notitiæ, p. 10, 12mo, 1682. Todd's Illustrations of Gower and Chaucer, p. 51, 8vo, 1810. Le Grand, Fabliaux on Contes, Paris, 1781, 12mo, tome i. pp. 268, 269. Blackstone derives it from the Esterlings (*Commentaries*, vol. i. p. 278, 8vo, 1809).

92. THE ENGLISH LANGUAGE IN THE FOURTEENTH CENTURY BEGAN TO DISPLACE THE FRENCH IN SCHOOLS.

"The Conqueror having formed the design of extirpating the English language, and making the French the vulgar tongue of all his subjects, commanded that the children of the English should be taught the first rudiments of grammar at school in French, and not in English (see Ingulphus, Hist. p. 71). This mode of education introduced by the Normans, with a design to establish their own language on the ruins of the Anglo-Saxon, continued more than three centuries after the Conquest. This we learn from Trevisa, a writer who flourished in the 14th century, whose testimony we shall give in his own words." [Here follows an extract from that author for which Henry quotes Hickesii Thesaurus, tome i. præfat. pp. 17, 18.] "Thus the long struggle between the French and English languages, after it had continued more than three centuries, drew towards a conclusion, and victory began to declare in favour of the English" (*Henry's History of Great Britain*, vol. vi. pp. 318–320).

93. THE CURFEW NOT IMPOSED ON THE ENGLISH AS A BADGE OF SERVITUDE.

See also ART. 98.

"The custom of covering up their fires about sunset in summer, and about eight or nine in winter, at the ringing of a bell called the *couvre feu* or *curfew* bell, is supposed by some

to have been introduced by William I., and imposed upon the English as a badge of servitude. But this opinion does not seem to be well founded. For there is sufficient evidence that the same custom prevailed in France, Spain, Italy, Scotland, and probably in all the other countries of Europe at this period; and was intended as a precaution against fires which were then very frequent and very fatal, when so many houses were built of wood (see Observations on the Statutes, p. 116; Du Cange, Glossarium, voc. Ignetegium)." (*Henry's History of Great Britain*, vol. vi. p. 333).

Way's Edition of Promptorium Parvulorum, p. 110, Camden Society, 4to, 1843. Stow's Survey of London, vol. i. p. 542, edit. Strype, folio, 1754. Turner's History of England, vol. iv. pp. 139, 140, 8vo, 1839. See Pasquier, Recherches, livre iv. chap. xviii. Œuvres, Amsterdam, 1723, tome iv. folio, 406.

94. AVERSION OF THE NORMANS FOR BEARDS.

"The Normans had as great an aversion for beards as they had a fondness for long hair. Amongst them to allow the beard to grow was an indication of the deepest misery and distress (see Orderic. Vital. p. 847). They not only shaved their beards themselves, but when they had authority they obliged others to imitate their example. It is mentioned by one of our ancient historians as one of the most wanton acts of tyranny in William the Conqueror, that he compelled the English (who had been accustomed to allow the hair of their upper lips to grow) to shave their whole beards (see M. Paris, Vit. Abbat. p. 29). This was so disagreeable to some of that people that they chose rather to abandon their country than resign their whiskers (Orderic. Vital. p. 30)." (*Henry's History of Great Britain*, vol. vi. p. 356.

1. By the fourth council of Carthage, clergymen were forbidden to shave their beards (see *Bingham's Antiquities of the Christian Church*, book vi. chap. iv. sec. 15; in Works, vol. ii. p. 204, 8vo, 1843.) 2. But see tome ii. p. 299 of Œuvres de Brantome, edit. Paris, 1842, royal 8vo. See Dulaure, Histoire de Paris, 3me edit. Paris, 1825, tome ii. p. 184; iii. 187; iv. 573–578; v. 362; vii. 341, 342. Satyre Menippée contre les Femmes, par Thomas Sonnet, Lyon, 1623, p. 181. The Western Africans have a great idea of the dignity of the beard (see *Mungo Park's Travels*, 8vo, 1817, vol. i. p. 544). As to the North American beards, see Lawrence, Lectures on Man, 8vo, 1844, pp. 214, 218; and Catlin's North American Indians, 8vo, 1841, vol. ii. p. 227.

95. ORIGIN OF THE LONG-POINTED SHOES.

"The shoes of the Normans, when they settled in England, seem to have had nothing remarkable in their make; but before the end of this period a very ridiculous and inconvenient fashion of shoes was introduced. This fashion made its first appearance in the reign of William Rufus, and was introduced by one Robert, surnamed the Horned, from the fashion of his shoes. He was a great beau in the court of that prince, and used shoes with long sharp points, stuffed with tow, and twisted like a ram's horn (see W. Malms. p. 69, col. ii.; Orderic. Vital. p. 682). This ridiculous fashion, says the historian, was admired as a happy invention, and adopted by almost all the nobility. The clergy were offended at this fashion and declaimed against these long-pointed shoes with great vehemence, but to no purpose; for the length of their points continued to increase through the whole of this period and the greatest part of the next, when we shall find them arrived at a degree of extravagance which is hardly credible" (*Henry's History of Great Britain*, vi. 359).

Strutt's Dresses, edit. Planché, 1842, 4to, vol. i. pp. 12, 30, 43, 48, 100; vol. ii. pp. 35, 233, 237. He denies (p. 236) the existence of the chain from the toes to the knees. In 1571 we hear of 'Fryse shoes' (I suppose, frieze), as being used to prevent slipping (Murden's State Papers, p. 195).

96. ORIGIN OF TOURNAMENTS.

See also ARTS. 105, 143, 144.

"Geoffrey de Priuli, who was killed A.D. 1066, contributed so much to this that he is represented by several authors as the inventor of Tournaments. See Chron. Turonen. A.D. 1066" (*Henry's History of Great Britain*, vi. 367).

Tournaments were forbidden by the Popes (see *Le Grand, Fabliaux*, tome i. pp. 183, 184, Paris, 1781). There are some curious ordinances respecting tournaments in Antiquarian Repertory, vol. i. pp. 144–161, 4to, 1807. The Benedictines seem to assign their origin to the 11th century (*Histoire littéraire de la France*, vii. 128).

97. ORIGIN OF THE GAMUT OF MUSIC.

See also ART. 89.

"I must observe that it was he," (Guy Aretine, a Benedictine monk, who lived in 11th century), "who invented the six notes, *ut, re, mi, fa, sol, la.* The names of these six notes are said to be taken from a hymn which contains these Sapphic verses:—

Ut queant laxis	*Re*sonare fibris
*Mi*ra gestorum	*Fa*muli tuorum,
*Sol*ve polluti	*La*bii reâtum.

See Vossius de Musica, p. 40. For this purpose you need only take the first and the sixth syllable of each verse. Some pretend that the word Gammut, so common in music, comes from Guy Aretine having, in making use of the first letters of the alphabet to specify, employed the letter *G*, which the Greeks call Gamma, and that he did this to show that music came from Greece. See Treretière, at the word *Gammut*" (*Bayle's Historical and Critical Dictionary*, vol. i. pp. 432, 433, voc. *Aretine, Guy*).

Dutens asserts that this scale was known to the ancients (see his *Enquiries into the Origin of Discoveries*, p. 376, 8vo, 1769).

98. THE CURFEW GENERALLY USED IN NORTH OF EUROPE.

"We find the *couvre feu* is here mentioned" (in Statuta Curalis, A.D. 1285) "as a common and approved regulation; it was used in most of the ancient monasteries and towns of the north of Europe; and the intent was merely to prevent the accident of fires; buildings were then of wood; and Moscow being built of this material generally suffers once in twenty years" (*Barrington's Observations upon the Statutes*, 8vo, 1767, p. 108). See also ART. 93.

Antiquarian Repertory, vol. i. pp. 2, 4, 4to, 1807.

99. CANON OF COUNCIL AUTHORISING PRIESTS TO KEEP THEIR WIVES.

"By one of the canons of an English council held at Winchester, A.D. 1076, the secular clergy who had wives are allowed to keep them, which is a sufficient proof that they formed a very powerful party; but those who had not wives were forbidden to marry; and bishops are prohibited for the future to ordain any man who had a wife. See Spelman's Concil. l. ii. p. 13" (*Henry's History of Great Britain*, vol. v. pp. 275–276.) See also ARTS. 75, 130, 133.

See Wilk. Conc. cited by Lingard in History of England, vol. i. p. 289, 8vo, 1840, Paris. St. Ambrose says that all the Apostles except John and Paul had wives (see *Sir Thomas Pope Blount's Essays*, 12mo, 1697, p. 40). Stopford's Pagano-Papismus, pp. 133, 138, 1765. Reprinted 1844, 8vo. Madan says, "Erasmus was of opinion that St. Paul was married" (*Thelyphthora*, vol. iii. p. 232, 8vo, 1781). Respecting the celibacy of the clergy, see Thelyphthora, vol. i. pp. 188, 189; and vol. ii. p. 325.

100. ORIGIN OF TITHES.

"Gibbon says, chap. lxix.: 'Both Selden and Montesquieu represent Charlemagne as the first legal author of tithes. Such obliga- See also ARTS. 103, 132.

tions have country gentlemen to his memory.' But indeed it was only ignorance in Mr. Gibbon, Montesquieu, and Selden that could attribute the first payment of tithes to Charlemagne. He reigned from the middle of the 8th century to the beginning of the 9th, and Boniface, Archbishop of Mentz, but a native of England, who was born in 670, testifies tithes to have been paid by the English in his time, one whole century at least before Charlemagne. They were paid undoubtedly, and legally too, or they would not have been paid at all. See Whitaker's History of Manchester, 4th edit. vol. ii. pp. 438–439" (*Whitaker's Review of Vols. IV. V. VI. of Gibbon*, pp. 81, 82).

See Kemble's Saxons in England, vol. ii. pp. 468–496. 1. By the fifth Canon of the Council of Maçon, held A.D. 585, tithes are ordered to be paid on pain of excommunication. See Fleury (*Histoire ecclésiastique*, tome vii. p. 576, liv. xxxiv. sect. 50, Paris, 1758), who says: "C'est la première loi pénale pour la disme que j'aye remarquée." The same thing is stated by Lingard in his History and Antiquities of Anglo-Saxon Church, vol. i. p. 182, 8vo, 1845. 2. In the 12th century it was said that there was a particular place in purgatory for those who refused to pay tithes (see *Wright, St. Patrick's Purgatory*, 8vo, 1844, p. 42). 3. From the words of Tertullian it seems voluntary collections were made (see p. 209 of *Bishop of Lincoln's Illustrations from the Writings of Tertullian*, 3rd edit. 8vo, 1845). 4. But Guizot mentions one of Tours in 567 (*Histoire de la Civilisation en France*, Paris, 1846, i. 360). Alcuin, in 796, writing to Charlemagne, mentions the dislike felt against tithes (Guizot, ii. 189. See also p. 293). 5. See Bingham's Antiquities of the Christian Church, book v. chap. v., Works, vol. ii. pp. 80–87. He observes that we know from Augustin and others, that tithes were paid in the 4th century (pp. 84, 85). 6. Tithes are received by Teteste women in Abomey (*Duncan's Travels in Western Africa*, 8vo, 1847, vol. ii. p. 234).

101. EXTENT IN SEVENTEENTH CENTURY OF DIFFERENT RELIGIONS.

"It being first supposed (which upon exact consideration and calculation will be found to swerve very little from the truth) that the proportion of Europe, Afrik, Asia, and America are as 1, 3, 4, and 7; and that the professors of the before-mentioned religions possess the several portions and proportions of each of them which is before set down; it will be found, I say upon this supposition (which the best geography and histories do persuade us to be true), that Christians possess near about the sixth part of the known inhabited earth, Mahometans a fifth part (not as some

have exceedingly overstated, half the world or more), and Idolaters two-thirds, or but little less. So that if we divide the known regions of the world into thirty equal parts; the Christian part is as five; the Mahometans as six; and the Idolaters as nineteen" (*Brerewood's Enquiries touching the Diversity of Languages and Religions*, 12mo, 1674, pp. 144, 145).

Southey's Vindiciæ Ecclesiæ Anglicanæ, 8vo, 1826, pp. 47, 48.

102. FIRST TRANSLATION OF THE BIBLE INTO ARABIC, SAXON, SCLAVONIC, AND ITALIAN.

"We read of the like translations of the Scriptures to have been made by John, Archbishop of Seville (see Vasco in Chron. Hispa. ad annum 717), into the Arabic about A.D. 717, which then was the only vulgar speech of that part of Spain, and some part of it into the Saxon, or English, by Bede, about the same time; into the Sclavonic, by Methodium, about A.D. 860 (see Aventin. lib. 4. Annal.), into the Italian, by Jacobus de Voragine, about A.D. 1290 (see Sext. Seneus, Bibl. Sanct. lib. 4, in Jacob. Archiepiscopus Semiensis)." (*Brerewood's Enquiries touching the Diversity of Languages and Religions*, 12mo, 1674, p. 237). See also ART. 171.

1. Otto's History of Russian Literature, Cox's edit. 8vo, 1839, p. 13. 2. Davies, Icon Libellorum, part i. 1715, 8vo, pp. 198, 199. 3. Maitland on the Albigenses and Waldenses, 8vo, 1832, pp. 127, 136, 402, 436; and Faber on Vallenses and Albigenses, 8vo, 1838, pp. 400, 402. 4. Van Kampfen strangely supposes that the Bible was not translated into Arabic until the 16th century (*Geschiedenis der Litteren in de Nederlanden, Gravenhaye*, 8vo, 1821, deel i. blad. 83).

103. COUNCIL IN NINTH CENTURY ORDERED PAYMENT OF TITHES.

"The Council of Tribus, near Mayence, A.D. 895, not only enforces the payment of tithes, but states the principles on which they ought to be paid faithfully:—'All things are God's; He gives nine parts to men, and reserves the tenth to Himself, for the maintenance of His Church and ministers. The faithful payment of tithes is therefore, first, a right and debt due to the Church; it is next a proper expression of homage and regard essential to the Christian Church; and it is necessary that they who serve at the altar should be duly supported, that they may be free from worldly labour and care." These funds, it is added, ought to be divided into four parts; that one should belong to the bishop; a second to the other clergy; a third to the poor; and the fourth See also ARTS. 100, 132.

to maintain the public buildings and other expenses of the Church. See Acta Concilior. vol. vi. part i. p. 443, edit. Paris, 1714" (*Ranken's History of France*, vol. ii. p. 182).

Le Clerc, Bibliothèque Choisie, xxi. 328–330. Stukely has found out that the payment of tithes "was a precept and practice introduced by Hercules"! (see his *Stonehenge*, Lond. 1740, folio, p. 55). Even in the 5th century, Augustin says that the obligation to pay tithes was confined to the Jews (*Brougham's Political Philosophy*, vol. i. p. 386, 8vo, 1849).

104. ETYMOLOGY OF BOOK.

"Those writings of less concern, as letters, almanacs, &c., were engraven upon wood; and because beech was the most plentiful in Denmark, and most commonly employed for those purposes, from the Danish name of that tree, which is *Bog*, they, and all other northern nations, have the name of book" (*Priestley's Lectures on History*, i. 337, lect. xxv.)

O'Flaherty (in his *Ogygia*, p. 333) says that before paper was used the Irish used to write on tables cut from a beech tree. See Massey, On the Origin and Progress of Letters, part i. p. 119, 8vo, 1763.

105. TOURNAMENTS OF FRENCH ORIGIN.

See also ARTS. 96, 143, 144.

"Tournaments were first used in France long antecedent to the Crusades. Matthew Paris calls these representations of war *conflictus Gallici*. Ralph of Coggeshall tells of a man who died in a mock fight, *more Gallicorum*. Tournaments were introduced into England in the reign of Stephen. They fell into disuse, but were revived with great splendour in the time of Richard I. See M. Paris, ad ann. 1179 et 1194. William of Newbridge, lib. v. cap. iv. Brompton, 1261" (*Mills' History of the Crusades*, vol. i. p. 131).

See vol. ii. p. 429 of Pinkerton's Ancient Scottish Poems, from Maitland MS., 8vo, Lond. 1786.

106. FIRST ACCOUNT OF THE SUGAR CANE BY AN EUROPEAN.

"The Crusaders found near Tripoli several honeyed reeds, called Zucra, which they sucked, and liked so much that they could scarcely be satisfied. Albert's account of this plant (the sugar cane) is curious: 'It is annually collected with great labour; when ripe they pound it, strain off the juice, and keep it in vessels till the process of coagulation is complete, and hardens in appearance like salt or snow. They eat it scraped and mixed with bread or dissolved in water, and it is to them more pleasing and

wholesome than the honey of bees' (see p. 270). These remarks are interesting, inasmuch as they are the first on record which any European has made concerning a plant, the cultivation whereof forms so large a chapter in the annals of human misery" (*Mills' History of the Crusades*, vol. i. pp. 236, 237).

1. Sugar was first refined in England about A.D. 1544 (see vol. ii. p. 330 of *Stow's Survey of London*, folio, 1754, edit. Strype). 2. It was used in England in the 13th century (see *Retrospective Review*, second series, vol. i. p. 273). 3. Mungo Park, whose first journey extended northward to about 16° 30′, and eastward to about 15° at Silla, says, "I never saw in any part of my journey either the sugar cane, the coffee, or the cocoa tree; nor could I learn on enquiry that they were known to the natives" (*Park's Travels*, 8vo, 1817, vol. i. p. 395). 4. M'Culloch most positively says it was indigenous to America (*Dictionary of Commerce*, 8vo, 1849, p. 1242). The earliest notice he can find of its consumption in England is in the 14th century, but it was not generally used till the latter part of the 17th century (p. 1244). 5. Phillips thinks it was not known in Europe before the Crusades (*History of Cultivated Vegetables*, 8vo, 1822, vol. ii. p. 238). He mentions several writers of the 16th century who assert that it grew in North America, South America, and the West Indies before the discovery of those countries (pp. 239, 243). In 1596 it was planted in Hatton Garden (p. 241). Phillips adds (ii. 244, 245), "before kitchen gardens became known in England" (which was about the year 1509), "sugar was eaten with meat to correct its putrescency." In 1573 the price of sugar was 14*d.* a pound (see the entry in *Mr. Cunningham's Extracts from the Accounts of the Revels at Court*, 8vo, 1842, p. 55. Shaksp. Soc.).

107. DANTE BELIEVED IN JUDGMENT OF GOD BY SINGLE COMBAT.

"Dante, it should seem, was on this subject not above his age, for he was of opinion that the judgment of God might be pronounced by single combat. See De Monarchia, p. 51." (*Mills' History of the Crusades*, vol. i. p. 330).

Mr. Keightley (*Tales and Popular Fictions*, Lond. 1834, p. 29) agrees with Rossetti in his views of Dante. Niebuhr has an ingenious essay on the allegory of the first canto in Dante (see it in *Lieber's Reminiscences of Niebuhr*, 8vo, 1835, pp. 226–231).

108. ORIGIN OF THE TRUCE OF GOD.

"The Truce of God (Treva or Treya Dei) was first invented in Aquitaine, A.D. 1032; blamed by some bishops as an occasion of

See also ART. 82.

perjury, and rejected by the Normans as contrary to their privileges. See Ducange, Gloss. Latin. tome vi. p. 682–685" (*Gibbon's History of Rome*, p. 1068, note).

Fabliaux ou Contes du xiie et xiiie Siècle, par Le Grand, tome ii. p. 418, Paris, 1781, 5 vols. 12mo. The ancient Arabs had four sacred months during which they held it unlawful to wage war (see *Sale's Preliminary Discourse to the Koran*, sect. vii. p. 113, 8vo, edit. Hodgson). De Potter (*Esprit de l'Eglise*, tome vii. p. 25, Paris, 8vo, 1821) says that before the middle of the 11th century indulgences were granted to those who observed the 'Truce of God.'

109. ORIGIN OF THE WORD MISCREANT.

"*Mécréant*, a word invented by the French Crusaders, and confined in that language to its primitive sense" (*Gibbon's History of Rome*, p. 1080).

In 1572, Wilkinson, in a letter to the Lords of the Council, signs himself "Your humble poor mescreant" (*Murdin's State Papers*, p. 228). Miscreant is used in Field's work on the Church "in its original sense of misbeliever" (*Coleridge's Literary Remains*, iii. 63). Alison (*History of Europe*, vii. 574) uses it apparently in the same sense; but Field is the last *good* writer I have met with.

110. RELATIONS WITHIN THE SEVENTH DEGREE PROHIBITED TO MARRY IN A.D. 1102.

"In a great council of the clergy held at Westminster, by Anselm, in 1102, marriage was prohibited to those who are within the seventh degree of kindred; and, by the 26th canon, the worship of fountains is forbidden, which seems to have been a relict of Druidical superstition" (*Henry's History of Great Britain*, v. 296).

Lingard's History and Antiquities of Anglo-Saxon Church, vol. ii. p. 7, 8vo, 1845. Histoire littéraire de la France, ix. 427. Among the Malagasy, "affinity to the sixth generation forbids intermarriage" (see *Ellis, History of Madagascar*, 8vo, 1838, vol. i. pp. 164, 165).

111. THE FIRST ENGLISH COUNCIL OVER WHICH A PAPAL LEGATE PRESIDED.

"John de Crema, the legate of Honorius II., presided in a national council in Westminster, 9th September, 1126. . . . . In this council, which was the first in which a Roman legate presided in England, no fewer than seventeen canons were made, or rather promulgated, in the name and by the authority of the

Pope alone" (*Henry's History of Great Britain*, vol. v. p. 314). For early mention of councils, see pp. 229, 230, of Bishop of Lincoln's Illustrations from Tertullian, 3rd edit. 8vo, 1845.

112. TARRING AND FEATHERING IN TWELFTH CENTURY.

"Richard I. during his stay in Normandy" [in 1189] "made some singular laws for regulating the conduct of the pilgrims in their passage by sea. . . . A thief was to have boiling pitch and feathers put upon his head, and was to be set on shore at the first opportunity (see M. Paris, 132; Hoveden, 666). The circumstance mentioned in the text respecting tarring and feathering is a fine subject for comment by the searchers into popular antiquities" (*Mills' History of Crusades*, vol. ii. p. 80). Fosbroke's British Monachism, 8vo, 1843, 3rd edit. p. 332.

113. ROGER BACON ANTICIPATED THE GREGORIAN CALENDAR.

"But his" [Roger Bacon's] "skill in astronomy was still more amazing, since it plainly appears that he not only pointed out that error which occasioned the reformation in the calendar that has given rise to the distinction between the old style and the new, but also effected a much more perfect and effectual reform than that which was made in the time of Pope Gregory XIII." (*Biographia Britannica*, edit. Kippis, i. 429, art. *R. Bacon*).

Halliwell's Letters on the Progress of Science, 8vo, 1841, p. 30. L'Estoile, Journal de Henri III, 1582, in Petitot's Collection, tome xlv. p. 247, Paris, 1825. See p. 126 of Inglis' note to De Bury's Philobiblion, Lond. 1832, 8vo. Daunou says, "Il proposa en 1256, la réforme que Paul de Middelbourg réclama par les mêmes raisons en 1513, et qui ne s'opéra qu'en 1582" (*Histoire littéraire de la France*, xx. 235). Gibbon has some very clear remarks on the Greek and Roman Calendars (Miscellaneous Works, 8vo, 1837, pp. 453, 454).

114. GUNPOWDER KNOWN TO ROGER BACON.

"The invention of gunpowder was unquestionably known to him both in regard to its ingredients and effects. It is in the first place to be observed that our author (R. Bacon) died near one hundred years before the invention of gunpowder, according to the ordinary computation; but that he was really acquainted with the secret, such as have examined his works have readily confessed; and the only question is, whether he has or not revealed this secret. We shall have occasion to say something new upon this head, and which has not hitherto ever been taken notice of; but we will first lay

down what has been generally advanced on this subject. In the sixth chapter of his famous work of 'The Secrets of Nature and Art,' he tells us that 'from saltpetre and other ingredients we are able to make a fire that shall burn at what distance we please.—In omnem distantiam quod volumus, possumus artificialiter componere ignem comburentem ex sale petræ et aliis.' He likewise mentions other methods of doing the same thing; and then, speaking of the effects of these strange fires, he says 'that sounds like thunder, and coruscations may be formed in the air, and even with greater horror than those which happen naturally, for a little matter properly disposed about the bigness of a man's thumb makes a dreadful noise, and occasions a prodigious coruscation; and this, says he, is done in several ways, by which a city or an army may be destroyed, after the manner of Gideon's stratagem, who, having broken the pitchers and lamps, and the fire issuing out with an inexpressible noise, killed an infinite number of the Midianites with only 300 men.—Nam soni velut tonitrus et coruscationes possunt fieri in aere, immo majore horrore quam illa quæ fiunt per naturam. Nam modica materia adaptata, scilicet ad quantitatem unius pollicis, sonum facit horribilem et coruscationem ostendit vehementem; et hoc sit multis modis quibus civitas aut exercitus destruatur ad modum artificii Gideonis, qui, lagunculis fractis et lampadibus, igne exsiliente cum fragore inæstimabili, infinitum Midianitarum destruxit exercitum cum trecentibus hominibus' (see De Secretis Operib. Artis et Naturæ, cap. vi.). This very plainly proves that he knew the effects that such a composition as what we now call gunpowder would produce. But still a question may be asked, was this thundering powder precisely the same with that which we call gunpowder? In answer to this, Dr. Plot tells us positively that the *alia* before mentioned in a MS. copy of the same treatise in the hands of the learned Dr. Langbain, which was seen by Dr. John Wallis, was explained to be *sulphur* and *wood-coal* (see Natural History of Oxfordshire, pp. 236, 237). We are told the same thing by the judicious Dr. Freind (see Appendix to the Second Volume of his History of Physic); but who vouches that these words were of Bacon's writing? It was no difficult thing, when saltpetre and a thundering powder was mentioned, to think of sulphur and wood-coal; but the point is, did Roger Bacon think of it? I answer from all the MSS. of this very treatise, but never in the place where these learned gentlemen looked for it; for our author did not then intend to reveal it. But after he had written his Treatise of the Secret Works of Nature and Art, he added two Appendices, which are the tenth and eleventh chapters, in which he further explains to his

correspondent some passages which appeared to him obscure in the foregoing work; and it is in the last of these chapters that he divulges this secret, yet not absolutely, but in a cipher, and transposing the letters of two of the words, for there it is set down: 'Sed tamen salispetræ luru mope can ubre et sulphuri, et sic facies tonitrum et coruscationem si scias artificium.' So that if the words 'carbonum pulvere' were set down in the sixth chapter of Dr. Langbain's manuscript, they were taken from hence; the author, as I observed before, not intending at that time to mention all the ingredients of this dangerous discovery; for if he had there would have been no need of his Appendix" (*Biographia Britannica*, edit. Kippis, vol. i. pp. 430–431, art. R. Bacon).

1. Dutens (*Inquiry into the Origin of Discoveries*, pp. 262–265, 8vo, 1769) asserts that the ancients were acquainted with gunpowder. 2. Halhed (*Preface to the Code of Gentoo Laws*, p. l), says that "gunpowder has been known in China as well as in Hindostan, far beyond all periods of investigation." See Henry's History of Britain, vol. viii. pp. 204, 205, 288, 289, 8vo, 1805. Thomson's History of Chemistry, vol. i. pp. 33, 37, 2nd edit. 12mo. Beckmann's History of Inventions, 8vo, 1814, 2nd edit. vol. iv. pp. 572–573. Lodge's Illustrations of British History, 2nd edit. 8vo, 1838, vol. i. p. 3, note. Weber's Metrical Romances, Edinburgh, 1810, vol. iii. p. 306. Way's edition of Promptorium Parvulorum, tomus i. pp. 218–219, Camden Society, 1843, 4to. See chapter xxvi. of Salverte, (*Sciences occultes*, 8vo, 1843, pp. 433–438), where he has attempted to show that the invention of gunpowder was very ancient. He lays great stress on the miracle (pp. 437–438), said to have happened on the occasion of Julian's attempting to rebuild the Temple at Jerusalem; but if he had seen the remarks of Lardner (*Heathen Testimonies*, chap. xlvi. *Works*, 8vo, 1838, vol. vii. pp. 611–618), he would perhaps have thought that nothing of the sort ever happened. Barrow (*Travels in Southern Africa*, 2nd edit. 4to, 1806, vol. i. p. 249) says "The Hottentots generally wash the poisoned wounds they may receive with a mixture of wine and gunpowder; and it is observed that these people seldom die except when wounded very severely." Chevenix (*Essay on National Character*, 8vo, 1832, vol. ii. p. 208) can find no mention of the use of cannon by the French before 1338. Mr. Lewis observes that the invention of gunpowder has had a democratic tendency by making infantry more powerful than cavalry, and by diminishing the protection which armour gave to the feudal nobility (*Lewis, On Irish Disturbances*, 8vo, 1836, pp. 238, 239). Whewell says it was known to Roger Bacon.

115. INTRODUCTION OF LEPROSY INTO EUROPE.

See also ART. 120.

"It is generally said that leprosy was introduced into Europe by the Crusaders on their return from the Holy Land. This is incorrect; the disease was known much earlier, for in the year 757, at a Council held at Compiegne, leprosy was allowed as a sufficient cause to dissolve a marriage. Of the fact that leprosy existed in the West long before the era of the Holy Wars, there are several proofs in Muratori, Antiquitates Italiæ Med. Ævi, diss. xvi. vol. i. pp. 906–908. Of course the Crusades increased the number of cases of leprosy" (*Mills' History of Crusades*, ii. 352, note, chap. viii.)

"Les Croisades nous avaient apporté la lèpre" (*Esprit des Lois*, livre xiv. chap. ii., *Œuvres des Montesquieu*, p. 304); but by this he means into France. 1. Liber Niger Domus Regis Edw. IV. in p. 48 of Collection of Ordinances and Regulations published for Society of Antiquaries, 4to, 1790. See a curious note in Callander's Two Ancient Scottish Poems, pp. 51–53, Edinburgh, 1782, 8vo. There is a long dissertation on the word "cagot," which it is said was originally given to the lepers of Bearn, in Ménage (*Dictionnaire étymologique de la Langue francaise*, tome i. pp. 281–284, edit. 1750, folio, Paris; and *Le Roux de Lincy, Proverbes Français*, Paris, 1842, tome i. p. 244). The Council of Compiegne in 757 is also the earliest mentioned by Fleury as speaking of leprosy (*Histoire ecclésiastique*, xliii. 29, tome ix. p. 369, Paris, 1758, 12mo); but lepers are mentioned in the Council of Clermont, A.D. 550, and of Maçon, A.D. 581. (See *Guizot, Histoire de la Civilisation en France*, Paris, 1846, tome iii. pp. 121–131). Meredith (*Account of the Gold Coast*, 8vo, 1812, p. 188) calls it "one of the prevailing complaints" in Western Africa. He says (pp. 235, 236) that those who suffer from it are excluded from all society.

116. TORTURE UNKNOWN TO ENGLISH IN THE FOURTEENTH CENTURY.

"So zealous was the Archbishop of York in serving the Pope" [respecting the persecution of the Templars in 1308] "that he inquired of the learned theologians of his province whether tortures might be applied to those who did not confess, although, as he added, a fact so interesting to Englishmen, torture was unknown in this country: 'An sit supponendi questionibus et tormentis, licet hoc in regno Angliæ nusquam visum fuerit vel auditum?' (see Hemingford, edit. Hearne, vol. i. p. 256.) There is not one expression in the reports of any of the commissioners which authorizes the supposition that the torture was used" (*Mills' History of the Crusades*, vol. ii. pp. 374, 375).

Hallam's Constitutional History, i. 420, 4th edit. 8vo, 1842. It was unknown to the Israelites before the Babylonish captivity (*Michaelis, Commentaries on the Laws of Moses*, 8vo, 1814, vol. iv. pp. 360, 361). In 1584, Beale, clerk of the Queen's Council, published a work which called forth the animadversion of Whitgift, Archbishop of Canterbury. His grace particularly censured him for having denied the legality of torture (see *Neal, History of the Puritans*, 8vo, 1822, i. 342). In some special "Instructions," early in the reign of Mary, torture is ordered to be inflicted on any one "accused or vehemently suspected of any treason, murder, or felony" (*Hayne's State Papers*, p. 196). Torture was used in Scotland by the Privy Council in 1690 (*see Butler's Memoirs of the Catholics*, 8vo, 1822, vol. i. pp. 401, 402).

117. LETTERS OF NOBILITY FIRST ISSUED IN FRANCE BY PHILIP AUGUSTUS.

"The creation of nobility contributed to the decline of the feudal system. Letters of noblesse are said to have been first issued by Philip Augustus. There is no doubt that Rodolph, a goldsmith of Paris, was ennobled by Philip the Hardy" (*Ranken's History of France*, iv. 237, book iv. chap. iii.)

Histoire littéraire de la France, xvi. 20, and xii. 402.

118. ETYMOLOGY OF THE WORD BACHELOR.

"The word bachelor is derived, according to some writers, from the French word *batailler*, to fight, because the young candidates were trained to impugn or oppose one another in literary discussions. Some have derived it from the rod (*baculus*), with which they were invested on receiving that degree; a vestige of the feudal or still more ancient custom of training youth to fight with oaken clubs before they were intrusted with swords or spears. Some writers, observing the analogy of literary degrees to those of chivalry, have no doubt that the word bachelor is a corruption of *bas chevalier*, a candidate for knighthood; but the most probable etymology seems on the whole to be baccularius, from *baccis laureis*, the wreath or crown of ivy berries, with which the candidate was crowned on obtaining his degree" (*Ranken's History of France*, iv. 326, book iv. chap. v.)

See also ART. 80.

Le Grand, Fabliaux ou Contes du XIIe et XIIIe Siècle, Paris, 1781, 12mo, tome i. pp. 164, 296. Fosbroke's British Monachism, 3rd edit. 8vo, 1843, p. 129.

119. PAPER-MILLS KNOWN IN FRANCE IN THE FOURTEENTH CENTURY.

"Paper-mills were erected in the city or neighbourhood of Troyes, under the patronage of the University of Paris, A.D. 1355,

but they appear to have been known in France as early as the year 1320. See Crevier, Histoire de l'Univ." (*Ranken's History of France*, iv. 347, book iv. ch. v.).

120.

See also ART. 115.

"By a capitulary of Pepin, A.D. 757, husband and wife were allowed to separate, if either of them were afflicted with this malady [leprosy]" (*Ranken's History of France*, iv. 351, book iv. chap. v.)

Halhed's Code of Gentoo Laws, p. 64. Weber's Metrical Romances, vol. iii. p. 365, Edinburgh, 1810. Michaelis (*Commentaries on the Laws of Moses*, 8vo, 1814, vol. iii. pp. 257–304). He says (p. 263) that leprosy is not always communicated by cohabitation. If I understand his note at p. 263, he is of opinion that it was leprosy with which Job was attacked. He makes the singular error of thinking it introduced by the Crusaders (p. 264). He denies (pp. 274, 275) that the Israelites were expelled from Egypt on account of their leprosy.

121. CARDS GENERALLY KNOWN IN FRANCE IN THE FOURTEENTH CENTURY.

"In an ordinance, A.D. 1397, prohibiting the above games, cards are also mentioned, from which it appears that they became generally known before that period" (*Ranken's History of France*, iv. 383, book iv. chap. vii.)

122. SOURCES FROM WHICH THE KORAN IS DRAWN.

See also ART. 124.

"It is sufficient to repeat what I have before observed, that the Koran does not contain one single doctrine which may not fairly be derived either from the Jewish and Christian scriptures, from the spurious and apocryphal gospels current in the East, from the Talmudical legends, or from the traditions, customs, and opinions of the Arabians" (*White's Bampton Lectures*, 8vo, Lond. 1785, p. 351, sermon viii.)

123. PETER OF LOMBARDY THE FIRST DOCTOR OF DIVINITY IN UNIVERSITY OF PARIS.

"It is said that he (Imerius) it was who moved the Emperor Lotharius, whose chancellor he was, to introduce into universities the creation of doctors, and that he drew up the form of it; from whence it came that at that very time Bulgarius, Hugolinus, Martinus, Pileus, and some others who began to interpret the Roman laws, were solemnly promoted to their doctor's degree. It was at Bologna that these fine ceremonies began, from whence they were received by the other uni-

versities, and proceeded from the faculty of law to that of divinity. It is pretended that the University of Paris, having adopted this custom, made use of it the first time in behalf of Peter Lombard, who was made doctor of divinity. See Mathias, Theatr. Historic. in Vita Lotharii II." (*Bayle's Historical Dictionary*, vol. iii. p. 594, art. *Imerius*.)

Weiss cautiously says: "On croit qu'il est le premier qui ait reçu à l'Université de Paris le grade de docteur" (*Biographie Universelle*, xxiv. 641).

124. THE IGNORANCE OF MAHOMET WAS ASSUMED.

"By the confession of his own historians, there were moments in which his pretended ignorance was forgotten, and he not only expressed a desire to exercise but actually practised that very art" [writing], "of which he solemnly and repeatedly professed himself to be totally ignorant" (*White's Bampton Lectures*, Lond. 8vo, 1785, p. 204, sermon iv.) See also the notes at the end, p. xxxvi., where White quotes at full length a passage from Al Bocchari, and another from Ahel Teda, confirming the text. See also ART. 122.

The same view is taken by Voltaire (see his *Essai sur les Mœurs et l'Esprit des Nations*, chap. vi. in *Œuvres*, tome viii. p. 218, Genève, 1769, 4to). William Schlegel well says: "Mahomet was a false prophet, but most certainly an enthusiastic and inspired one, otherwise he would never by his doctrine have revolutionized half the world. What an absurdity to make him merely a cool deceiver!" (*Lectures on Dramatic Literature*, 8vo, 1840, vol. ii. p. 35).

126. ETYMOLOGY OF THE WORD GHIAOUR.

"The word Ghiaour is derived from Guebre or Gheber, a Persian word, signifying a worshipper of fire. It has for many ages been the general title of those who profess not the faith of Mahommed, whether Zoroastrians, Christians, or Jews" (*Mills' History of Mahommedanism*, p. 462, ch. vii.)

127. CHIVALRY NOT ORIGINALLY CONNECTED WITH RELIGION.

"The defence of the church was one great apparent aim of knightly enterprise; and on this principle, narrow and selfish as it was, many of the charities of Christianity were established. The sword was blessed by the priest before it was delivered to the young warrior. By what means this amalgamation was effected we know not; the less interesting matter, the date of the circumstance, can be more easily ascertained. It was somewhere between the 9th and 11th centuries. It surely was not the custom in the days of Charlemagne, for he girt the military sword on his

son Louis the Good agreeably to the rude principles of ancient Germanic chivalry, without any religious ceremonies; and a century afterwards we read of the Saxon monarch of England, Edward the Elder, clothing Athelstan in a soldier's dress of scarlet, and fastening around him a girdle ornamented with precious stones, in which a Saxon sword in a sheath of gold was inserted (see Will. of Malmsbury, lib. ii. c. 6). In the century following, however, during the reign of Edward the Confessor, we meet with the story of Hereward, a very noble Anglo-Saxon youth, being knighted by the Abbot of Peterborough. He made confession of his sins; and after he had received absolution, he earnestly prayed to be made a legitimate *miles* or knight" (*Mills' History of Chivalry*, Lond. 8vo, 1825, vol. i. p. 11).

Lingard's History and Antiquities of the Anglo-Saxon Church, vol. ii. pp. 2–7, 8vo, 1845. Burnett (*Specimens of English Prose Writers*, vol. i. p. 281, 8vo, 1807) says "Chivalry originated in the eleventh century. The first regular romance of which we have any account appeared in the succeeding one. It was entitled *Le Brut d'Angleterre*, and was written by Robert Wace, a native of Jersey." Lingard's History of England, i. 263, Paris, 1840; Fosbroke's British Monachism, 8vo, 1843, 3rd edit. p. 101.

128. LAW IN GERMANY PROHIBITING THOSE WHO HAD CAUSED IMPOSITION OF TAXES FROM BEING PRESENT AT TOURNAMENTS.

"There was a singular law in Germany prohibiting from the tournament those who had been the cause of imposing taxes or duties, or had used their endeavours to get them imposed. See Ritterzeit und Ritterwesen, in 2 vols. 8vo, Leipzig, 1823, vol. i. p. 304" (*Mills' History of Chivalry*, i. 265, note).

129. THE TEMPLARS NOT ALLOWED TO LOOK AT A WOMAN'S FACE.

"I may observe that the ancient Templars were so dreadfully afraid of their virtue, that they forbade themselves the pleasure of looking on a fair woman's face; at least, the statutes attempted to put down this instinct of nature. No brother of the Temple was permitted to kiss maid, wife, or widow, his sister, mother, or any relation whatever. I shall transcribe the statute in the original Latin:—'Ut omnium mulierum oscula fugiantur.' It proceeds thus:—'Periculosum esse credimus omni religioni vultum mulierum nimis attendere, et ideo nec viduam, nec virginem, nec matrem, nec sororem, nec amitam, nec ullam aliam fœminam aliquis frater osculari præsumat. Fugiat ergo fœminea oscula Christi militia, per quæ solent homines sæpe periclitari, ut pura conscientia et secura vita in conspectu Domini perenniter

valeat conversare.'—Cap. 72" (*Mills' History of Chivalry*, vol. i. p. 334).

Respecting the persecution of the Templars by Philip the Fair, see Retrospective Review, vol. iv. pp. 250–266. For works on the subject, see Mills' History of Crusades, vol. ii. p. 368, 4th edit. 8vo, 1828.

130. GREGORY I. THE FIRST POPE WHO ORDERED THE CELIBACY OF THE CLERGY.

"Gregory the Great is said to have been the first Pope who imposed this law, and when he perceived its injurious effects he revoked the prohibition (see L'Enfant, Con. de Constance, tome ii. p. 359). A letter from Ulric, Bishop of Augsburg, is L'Enfant's authority, and he refers for it to the Casauboniana, 302. A doubtful authority ascribes the first invention of celibacy to Pope Siricius in the latter part of the 4th century. See Venema, Hist. Eccles. Christ., tome iv. § 177, p. 190" (*Southey's Vindiciæ Ecclesiæ Anglicæ*, p. 310, and see pp. 286–344).

See also Arts. 75, 99, 133.

Southey says (*Book of the Church*, 8vo, 1824, vol. i. p. 100), "Nothing in Ecclesiastical History is more certain than that no such obligation as celibacy was imposed during the three first centuries."

131. PRIESTS NOT ALLOWED TO VISIT WIDOWS OR VIRGINS ALONE.

"By the African laws, no clergyman, not even a bishop, might visit the widows and virgins (see the Canones Ecc. Africanæ, p. 18) unless with proper companions, who were to be present during the interview. There is an English canon which enacts when a priest hears a woman *confess*, it should always be in a situation where they might be seen (see Lyndwood, p. 342). And even with these precautions, it has been enjoined that the woman should place herself beside him, and not in front, in order that he might hear her, but not see her. See Partidas, part i. iv. lxxvi." (*Southey's Vindic. Eccles. Anglic.*, p. 317.)

Lingard's History of Anglo-Saxon Church, vol. i. p. 176, 8vo, 1845.

132. ORIGIN AND INTRODUCTION OF TITHES.

"We find the payment of tithes first required by the canon of a Provincial Council in France, near the end of the 6th century. From the 9th to the end of the 12th, or even later, it is continually enforced by similar authority (see Selden's History of Tithes, vol. iii. p. 1108, edit. Wilkin). Tithes are said by Giannone to have been enforced by some papal decrees in the 6th century (see l. iii. chap. vi.) Father Paul (see his Treatise on Benefices, chap. xi.) remarks that most of the sermons preached about the 8th century

See also Arts. 100, 103.

inculcate this as a duty. . . . . Charlemagne was the first who gave the confirmation of a civil statute to these ecclesiastical injunctions; no one at least has, as far as I know, adduced any earlier law for the payment of tithes than one of his capitularies. Mably (Observations sur l'Histoire de France, tome i. pp. 238, 438) has with remarkable rashness attacked the current opinion that Charlemagne established the legal obligation of tithes, and denied that any of his capitularies bear such an interpretation. Those which he quotes have indeed a different meaning, but he has overlooked an express enactment in 789 (Baluzzi Capitularia, tome i. p. 253), which admits of no question, and I believe there are others in confirmation" (*Hallam, Europe during Middle Ages*, Paris, 1840, vol. i. p. 377).

133. THE CELIBACY OF THE CLERGY ADVOCATED BY JEROME.

See also Arts. 75, 99, 130.

"Jerome wrote a little piece or two against Vigilantius, in which he treats him as a most blasphemous heretic, and gives us all the particular articles of his heresy, drawn from Vigilantius' own words, to the following effect. . . . . 'That the celibacy of the clergy was a heresy, and their vows of chastity the seminary of lewdness.' . . . These were the *sacrilegious* tenets, as Jerome calls them, which he could not *hear with patience, or without the utmost grief;* and for which he declares Vigilantius to be a most detestable heretic. See Hieron. Op., tome iv. part ii. pp. 278–282." (*Postscript to Middleton's Enquiry into Miraculous Powers*, 4to, 1749, pp. cxxxi. cxxxii. cxxxiii.)

Sir T. P. Blount's Essays, pp. 37, 38, 41, 12mo, 1697. Tertullian had a curious idea about Eve (see *Bishop of Lincoln's Illustrations, &c.*, p. 312, 3rd edit. 8vo, 1845). St. Hilary, Bishop of Poitiers, prefers celibacy to marriage (see *Hist. lit. de la France*, tome i. part ii. p. 190), and St. Ambrose, bishop of Milan, speaks of it as *necessary* for priests and deacons (p. 371).

134. JEROME OPPOSED THE STUDY OF THE CLASSICS.

"This reminds me of a vision also which St. Jerome declares to have been given to himself about a century after, in which he was 'dragged to the tribunal of Christ and terribly threatened, and even scourged, for the grievous sin of reading secular and profane writers, Cicero, Virgil, and Horace; whom, for that reason, he resolved never to take into his hands any more,' upon which Ruffinus rallies him with great spirit and smartness for inventing and publishing so silly a lie. See Opera Hieron. tome iv. part ii. p. 414, edit. Benedict." (*Middleton's Enquiry into Miraculous Powers*, pp. 106, 107.)

135. PIOUS FRAUDS SANCTIONED BY JEROME.

"The same Jerome speaking in another place of the different manners which writers found themselves obliged to use in their controversial and dogmatical writings, intimates that in controversy, whose end was victory rather than truth, it was allowable to employ every artifice that would best serve to conquer an adversary; in proof of which, 'Origen,' says he, 'Methodius, Eusebius, Apollinaris, have written many thousands of lines against Celsus and Porphyry; consider with what arguments and what slippery problems they baffle what was contrived against them by the spirit of the devil; and because they are sometimes forced to speak, they speak not what they think, but what is necessary against those who are called Gentiles. I do not mention the Latin writers, Tertullian, Cyprian, Minutius, Victorinus, Lactantius, Hilarius, lest I be thought not so much to be defending myself as to be accusing others.' See Op., tome iv. part. ii. p. 236" (*Middleton's Enquiry into Miraculous Powers*, 4to, 1749, p. 158). See also ARTS. 335, 1847.

136. ROGER BACON ANTICIPATED THE DISCOVERY OF AMERICA.

"It is still more remarkable that Bacon laboured with great earnestness to prove that a much greater proportion of our terraqueous globe was dry and habitable, especially in the Southern hemisphere, than was commonly believed; and that he endeavoured to prove this by the very same arguments which determined Columbus two centuries after to go in quest of the New World. See Bacon, Opus Majus, pp. 184, 185" (*Henry's History of England*, vol. viii. p. 194, book iv. chap. 4).

See respecting Brazil Wood, ART. 580.

137. NUMBER OF STUDENTS IN OXFORD IN THE FOURTEENTH CENTURY.

"The famous Richard Fitz Ralph, Archbishop of Armagh, in an oration against the mendicant friars, which he pronounced before the pope and cardinals, A.D. 1357, made the following declaration: 'Even in my time there were 30,000 students in the University of Oxford, and at present there are hardly 6,000; which prodigious diminution is chiefly owing to the mendicant friars, who entice and delude so many of the young scholars to enter into their order, that parents are afraid to send their children to the university. See Budæi Hist. Univers. Paris., tome iv. p. 339, and A Wood, lib. i. p. 77" (*Henry's History of Great Britain*, vol. viii. p. 259, book iv. chap. 4).

Wright's Letters on the Suppression of Monasteries, pp. 70, 72, Camd. Soc. 1843.

138. THE FIRST CLOCK IN BRITAIN WAS IN THE THIRTEENTH CENTURY.

See also ART. 74.

"The first clock we hear of in Britain was placed in the old clock tower, opposite to the gate of Westminster Hall, and is said to have been purchased with part of a fine of 800 marks, imposed upon Randolff de Hengham, Chief Justice of the King's Bench, A.D. 1288. See Selden, Preface to Hengham. Coke's 3rd Institute, p. 72; 4th Institute, p. 255" (*Henry's History of Great Britain*, vol. viii. p. 280, book iv. chap. 5).

Gifford says that our first clocks, which were very complicated and cumbrous, were brought from Germany in 1609. Ben Jonson alludes to them, Works, 8vo, 1816, vol. iii. p. 432. Chevenix cannot find any mention of a corporation of clockmakers in Paris before 1544 (*Essay on National Character*, 8vo, 1832, vol. ii. p. 585). He adds (p. 586), that in 1676 Barlow of London first invented repeaters. In 1608 the clocks and watches were principally German (*Middleton's Works*, 1840, vol. ii. pp. 385, 505). Sir John Herschel says "the first pendulum clock made in England was in 1662" (*Herschel, Discourse on Natural Philosophy*, 8vo, 1831, p. 187). In 1680 Thoresby had an alarum put to his clock to wake him (*Thoresby's Diary*, Lond. 1838, vol. i. p. 72).

139. CUSTOM OF PRAYING FOR THE DEAD WAS OF EARLY ORIGIN.

"The custom of praying for the dead had also a very early origin, for it was common, as we learn from Tertullian, even in the 2nd century, and became the universal practice of the following ages, so that in the 4th, we find it reckoned a kind of heresy to deny the efficacy of it. See Epiphan. Hæres., book lxxv. §§ 3 and 7" (*Middleton's Introductory Discourse to Free Enquiry respecting Miraculous Powers*, Lond. 1749, pp. lx. lxi.)

The ancient Sclavonians used to *feast* for the dead (see *Pinkerton's Russia*, 8vo, 1832, p. 205). Lingard's History and Antiquities of Anglo-Saxon Church, vol. ii. pp. 59–73, 8vo, 1845. This is admitted by the Bishop of Lincoln in his Illustrations from Tertullian, p. 330, 3rd edit. 8vo, 1845. Jeremy Collier says "it is a constant usage of the Primitive Church" (see p. xlv. of *Barham's Life of Collier*, in vol. i. of *Collier's Ecclesiast. History*, Lond. 1840). See also vol. v. p. 288, where Tertullian is his earliest authority. The Zendavesta enjoins prayer *to* the dead (see *Vendidad Sade*, in *Du Perron's Zendavesta*, tome i. part ii. p. 147).

140. MAKING THE SIGN OF THE CROSS WAS OF GREAT ANTIQUITY.

"The sign of the cross likewise was the subject of much superstition in those ages. 'Every step that we take,' says Tertullian,

'when we come in, or go out, put on our clothes or our shoes, when we bathe, eat, light up candles, go to bed, or sit down, we mark our foreheads with the sign of the cross. If for these, or other acts of discipline of the same kind, you demand a text of scripture, you will find none, but tradition will be alleged to you as the prescriber of them'" (*Middleton's Introductory Discourse to Free Inquiry*, Lond. 1749, 4to, pp. lxi. lxii.)

Promptorium Parvulorum, p. 103, ed. Way, Camden Society, 1843, 4to. De Potter, Esprit de l'Église, Paris, 8vo, 1821, tome i. p. 171. Luther used to make it (*Propos de Table de M. Luther*, edit. Brunet, Paris, 1844, p. 62). The Felatahs who cannot write use the mark of the cross instead, "just as with us" (*Clapperton, First Journey*, p. 54, in *Denham and Clapperton's Africa*, 1826, 4to).

141. ETYMOLOGY OF CHEMISTRY.

"It is agreed almost by all that it (chemistry) was first cultivated in Egypt, the country of Cham, of whom it is supposed primarily to have taken its name, χημεία, *Chemia*, sive *Chamia*, the science of Cham. . . . . Another etymology is assigned to the word by deriving it from the Arabian χήμα, *occultare*, chemistry being an occult art" (*Dutens, Enquiry into the Origin of the Discoveries attributed to the Moderns*, 8vo, Lond. 1769, p. 235). See also Art. 43.

Thompson's History of Chemistry, vol. i. p. 9, 2nd edit. 12mo.

142. ETYMOLOGY OF ALEMBIC.

"This branch of chemistry derived from the Greek language the name of its principal instrument, the alembic. The word ἄμβιξ, *ambix*, according to Athenæus (see Athenæi Deipnosoph. lib. ii. p. 480, edit. 1612), meant the cover of a pot or any vessel wherein liquids were set a boiling; and the Arabs adopted this word in applying it to the same subject, only adding the syllable *al* at the beginning of it, a syllable that enters into the beginning of most of their words, whence sprung the word Alembic" (*Dutens, Enquiry into Origin of Discoveries*, 8vo, 1769, pp. 249, 250).

143. THE ORIGIN OF JOUSTS AND TOURNAMENTS.

"The date of them (jousts and tournaments) is carried no higher, as far as I can find, even in France (where unquestionably they made their first appearance) than the year 1066, which was not till after the introduction of the feudal government into that country. Soon after, indeed, we find them in England and in Germany, but not till the feudal policy had spread itself into See also Arts. 96, 105, 144.

those parts, and prepared the way for them" (*Hurd's Letters on Chivalry and Romance, Letter Second in Miscellaneous Works*, vol. iii. p. 201, 8vo, 1776).

144. ORIGIN OF TOURNAMENTS.

See also ARTS. 96, 105, 143.

"The practice of tilts and tournaments, which gave a dignity to the order of knighthood, and afforded the first field for the exercise of valour, was introduced from the gallant courts of the Moorish Kings of Spain" (*Priestley's Lectures on History*, ii. 145, lect. xlv.).

145. DRUNKENNESS AN EXCUSE FOR CRIME AMONG THE NORTH AMERICAN INDIANS.

"Nothing depending upon a man's self should be admitted as an excuse for crime; not drunkenness, for instance, though madness ought. The North American Indians think differently. Should one of them, says M. Charlevoix (vol. ii. p. 32), kill another when he is drunk (which they often pretend to be when they harbour such a design), they content themselves with bewailing the dead. It was a great misfortune, say they, but as for the murderer he knew not what he did" (*Priestley's Lectures on History*, ii. 173, Lond. xlvii.)

Dekker's Knight's Conjuring, p. 37, in vol v. of the Percy Society, and note, pp. 90–91. The civil law considered drunkenness an excuse for crime, but a Greek law looked on it as doubling the offence (*Blackstone's Commentaries*, edit. Christian, 1809, vol. iv. p. 26). "C'est la société qui prépare le crime, et le coupable n'est que l'instrument qui l'exécute" (*Quetelet, Sur l'Homme*, Paris, 1835, tome ii. p. 325. See also tome i. p. 10).

146. NUMBER OF PERSONS CONDEMNED TO DIE AS WITCHES.

"Beccaria (Essay on Crimes and Punishments, vol. i. p. 35) says that there have been above 100,000 witches condemned to die by Christian tribunals" (*Priestley's Lectures on History*, ii. 229, lect. lvi.)

147. ORIGIN OF BILLS OF EXCHANGE.

"Sir James Stuart (Political Economy, vol. i.) says that the Jews, banished from France on account of their extortions in the Holy Wars, fled into Lombardy, and there invented the use of Bills of Exchange, in order to draw their riches from countries to which they durst not resort in order to bring them off" (*Priestley's Lectures on History*, ii. 409, 410, lect. lxiv.)

Blanqui (*Histoire de l'Économie politique*, Paris, 1845, tome i. pp. 182, 183) thinks them of Italian origin. Beckmann's History of Inventions, 8vo, 1814, vol. i. p. 385, vol. iii. pp. 430–434. The Travels of Nicander Nucius, Camden Society, 1841, p. 11. "Taking up by exchange" seems to have been common early in the reign of Elizabeth (*Forbes*, i. 160, ii. 118). "The business of exchanges, which had originated in Italy in the latter end of the 12th century" (*Jacob, On the Precious Metals*, 8vo, 1831, vol. ii. p. 3). Storch follows Macpherson in supposing that they are first mentioned in A.D. 1255 (*Économie politique*, St. Petersburgh, 8vo, 1815, tome iii. pp. 251, 252). Montesquieu ascribes the invention to the Jews (*Esprit des Lois*, livre xxi. chap. 20; *Œuvres*, Paris, 1835, p. 373).

148. FREDERIC III. FIRST CONFERRED KNIGHTHOOD IN GERMANY ON PERSONS OF LOW BIRTH.

"It was Frederic III., the father of Maximilian, who gave the first blow to the ancient chivalry of Germany. He passed an edict allowing citizens to receive knighthood; a permission which tarnished the splendour of the order, and disgusted the old cavaliers. See Ritterzeit und Ritterwesen, in 2 vols. 8vo, Leipzig, 1823, vol. ii. p. 61" (*Mills' History of Chivalry*, ii. 317, chap. vi.) It would, however, appear that before this period, knighthood had been conferred on persons of inferior condition, for Mills himself (*History of Chivalry*, ii. 331, chap. vi.) mentions that as early as 1252, the Emperor Frederic II. issued a decree at Naples, forbidding any one to receive it who was not of gentle birth. For the decree, however, Mills does not quote any authority.

See also ART. 17.

149. ETYMOLOGY OF BACKGAMMON.

"The game of backgammon, it is pretended, was invented in Wales in this period" [i.e. from 5th to 11th century], "and derives its name from the two Welsh words *bach* (little) and *cammon* (battle). See Gloss. ad Leges Wallicas, a voc. Tawlburdd" (*Henry's History of Britain*, vol. iv. p. 404, book ii. chap. vii.)

See also ARTS. 31, 291.

150. PERIOD AT WHICH THE DATES TO THE BIBLE WERE FIRST PLACED.

"As to the dates or postscripts subjoined to the Epistles in the Common Bibles, it is universally agreed among the learned that they are of no authority. They are not found in some of our best and most ancient manuscripts; they are not the same in all copies, and some of them are evidently false. The time in which they have been annexed is not thought to have been earlier than the

5th century" (*Campbell's Lectures on Ecclesiastical History*, i. 151, lect. v.)

151. ETYMOLOGY OF HERMITS, MONKS, AND ANCHORETS.

"They were called *hermits*, from ἐρῆμος, signifying *desert*; and monks from μοναχός, denoting a *solitary*, from μόνος, *alone*. They were also named anchorets from ἀναχωρήτης, a recluse" (*Campbell's Lectures on Ecclesiastical History*, ii. 146, lect. xix.)

For picture of the morality of monks see Moyon's Phœnix Britannica, 1731, 4to, pp. 327–340.

152. ETYMOLOGY OF ABBOT AND FRIAR.

See also ART. 24.

". . . . . And were termed *Friars*, *fraters*, brothers; the head or governor of the house was denominated Abbot from a Syrian word, signifying *father*" (*Campbell's Lectures on Ecclesiastical History*, ii. 150, lect. xix.)

153. ETYMOLOGY OF ALBUM.

"He" [Sir Henry Wotton] "was requested by Christopher Plecamon to write some sentences in his Albo—a book of white paper, which for that purpose many of the German nobility carry about them; and Sir Henry Wotton consenting to the motion," &c. (*Life of Sir Henry Wotton by Izaak Walton*, p. 30, prefixed to *Reliquiæ Wottonianæ*). It is evident that the album at this period (the beginning of the 17th century) was peculiar to the Germans, for in a letter written by Sir Henry Wotton to Marcus Vilserius, one of the governors of Augsburg, he, speaking of the circumstance, says that he wrote in 'albo amicorum *more Teutonico*' (see *Reliq. Wotton.* immediately after Walton's Life of him).

See a Letter from Evelyn to Pepys, in *Pepys' Memoirs*, 8vo, 1828, vol. v. p. 204. There is a chapter on the Origin of Albums in Curiosités littéraires par une société de gens de lettres et d'érudits, Paris, 1845, pp. 386–390).

154. AMONG BARBAROUS NATIONS MONEY USUALLY ACCEPTED AS COMPENSATION FOR MURDER.

See also ARTS. 36, 1219.

"These substitutions are not peculiar to the ancient Germans. . . . . We find them among the ancient Greeks during the time of the Trojan war. Compensations for murder are mentioned in Nestor's speech to Achilles, in the Ninth Iliad, and are called ἄποινα. The Irish, who never had any connection with the German nations, adopted the same practice till very lately, and the price of a man's head was called among them his *eric*, as we learn from Sir John Davis. The same custom seems also to have

prevailed among the Jews. See Exodus, xxi. 29–30" (*Hume's History of England*, vol. i. p. 221).

155. TWINS WERE COMMON IN EGYPT AND AFRICA.

"Columella says (lib. iii. cap. 8) that in Egypt and Africa the bearing of twins was frequent, and even customary: 'gemini partus familiares ac pene solennes sunt.' If this was true there is a physical difference both in countries and ages. For travellers make no such remarks in these countries at present. On the contrary, we are apt to suppose the northern natives more prolific" (*Hume's Essays*, i. 554, note T to essay xi.)

Turner (*Sacred History of the World*, vol. iii. p. 96, note, 8vo, 1837) relates a case of a man who by one wife had sixty-nine children; and another instance of a Russian, who "was the father of fifty-seven children by one wife, all of whom were living!" But the only authorities quoted by Turner for these wonderful stories are two newspapers. But see Meredith's Account of the Gold Coast of Africa (Lond. 1812, p. 19). He says, "the women are remarkably prolific." And Barrow testifies to the same thing in his Travels in the Interior of Southern Africa (2nd edit. 4to, 1806, vol. i. pp. 32, 50, 157, and vol. ii. p. 120); but from this general observation the Hottentots are to be excepted, unless they intermarry with whites (see vol. i. p. 97). Mungo Park says they are *not* prolific. "Few women have more than five or six children" (*Travels*, 8vo, 1817, vol. i. p. 403). He ascribes this to their custom of nursing their children for three years, during which the husband, as Park delicately expresses it, "devotes his whole attention to his other wives." This is confirmed by Duncan (*Travels in Western Africa*, 8vo, 1847, vol. i. p. 47). Among the aborigines of Australia twins are very rare (see *Eyre's Expedition into Central Australia*, 8vo, 1845, vol. ii. pp. 376, 377).

157.[1] ORIGIN OF THE WORD DEIST.

"The name of Deist, as applied to those who are no friends of revealed religion, is said to have been first assumed about the middle of the 16th century by some gentlemen in France and Italy, who were willing to cover their opposition to the Christian revelation by a more honourable name than that of Atheist. The earliest author who mentions them is Viret, a divine of great eminence among the first Reformers, who, in the epistle dedicatory prefixed to the first tome of his 'Instruction Chrétienne' (which was published in 1563), speaks of some persons

[1] Art. 156 contains in the manuscript only a heading—"Etymology of Cell" with no entry following it.

who at that time called themselves by a new name, that of Deists. These, he tells us, professed to believe a God, but showed no regard to Jesus Christ, and considered the doctrine of the Apostles and Evangelists as fables and dreams. He adds that they laughed at all religion, notwithstanding they conformed themselves externally to the religion of those with whom they were obliged to live, or whom they were desirous of pleasing, or whom they feared. Some of them, he observes, professed to believe the immortality of the soul; others were of the Epicurean opinion on this point, as well as about the providence of God with respect to mankind, as if he did not concern himself in the government of human affairs. He adds that many among them set up for learning and philosophy, and were considered as persons of an acute and subtile genius, and that not content to perish alone in their error, they took pains to spread the poison and to infest and corrupt others by their impious discourses." See Bayle's Dictionary, art. Viret, cited in Dr. Leland's View of Deistical Writers, i. p. 2." (*Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures*, 7th edit. 1834, 8vo, vol. i. p. 20).

In Bogue and Bennett's History of the Dissenters, vol. iii. p. 251, it is said that the word Deist "first occurs in the writings of Viret, one of the Reformers of Geneva."

158. ETYMOLOGY OF THE WORD CANON.

"The word 'canon,' from the Greek *κανών*, signifies not only a catalogue or list, but also a law or rule. This term has been appropriated ever since the 4th century to the catalogue of writings which are admitted by Jews and Christians as a divine rule of faith and manners. See Suiceri Thesaurus, tome ii. p. 40, voc. *κανών*" (*Horne's Introduction to the Critical Study, &c., of Scriptures*, 1834, 8vo, vol. i. p. 37, chap. ii. sec. 1).

159. ANTIQUITY OF THE VEDAS OF THE HINDOOS.

"Their Vedas or sacred books, judging from the calendars which are conjoined with them, and by which they are guided in their religious observances, and, estimating the colures indicated in these calendars, may perhaps go back about three thousand and two hundred years, which nearly coincides with the epoch of Moses. See the Memoir by Mr. Colebrooke upon the Vedas, and particularly p. 493 in the Calcutta Memoirs, vol. viii." (*Horne's Introduction to Critical Study*, &c., 8vo, 1834, vol. i. p. 155, chap. iii. sec. 2).

Wiseman's Lectures on Connection between Science and Revealed Religion, p. 405, 8vo, 1842.

160. DIMENSIONS OF NOAH'S ARK.

"The dimensions of the ark were 300 cubits in length, 50 in breadth, and 30 in height, and it consisted of thirty stories or floors. Reckoning the cubit at eighteen inches, Dr. Hales proves the ark to have been of the burden of 42,413 tons. A first-rate man-of-war is between 2,200 and 2,300 tons; and consequently the ark had the capacity or storage of eighteen such ships, the largest in present use, and might carry 20,000 men, with provisions for six months, besides the weight of 1,800 cannon and of all military stores. Can we doubt of its being sufficient to contain eight persons and about two hundred or two hundred and fifty pairs of four-footed animals—a number to which, according to M. Buffon, all the various distinct species may be reduced—together with all the subsistence necessary for a twelvemonth? To them are to be added all the fowls of the air, and such reptiles and insects as cannot live under water" (*Horne's Introduction to Critical Study*, 8vo, vol. i. pp. 158, 159).

161. NEGROES ARE NOT BORN BLACK.

"Black is not the colour of the negro when first born. It is a remarkable fact that the negro infant comes into the world white, only with a yellowish tinge, and that it becomes progressively darker until the tenth day, when it is perfectly black. See Caillé, Voyage à Timbuctoo, tome i. p. 65, Paris, 1830" (*Horne's Introduction to Critical Study*, &c., *of Scriptures*, vol. i. p. 160).

Wiseman's Lectures on Connection, &c., lect. iv. p. 143, 2nd edit. 8vo, 1842. "The Malagasy children, particularly those of the Hovas, are said to be exceedingly fair at their birth" (*Ellis, History of Madagascar*, 8vo, 1838, vol. i. p. 152). But for children that *are* born black, see Prichards, Physical History of Mankind, vol. v. p. 138, 8vo, 1847. Lawrence's Lectures on Man, 1844, p. 357.

162. ORIGIN OF THE WORD HEBREW.

"Concerning the origin of this name there has been considerable difference of opinion; according to some critics, it derived its name from Heber, one of the descendants of Shem (Gen. x. 21, 25; xi. 14, 16, 17); but other learned men are of opinion that it is derived from the root עבר (*aber*), to pass over, whence Abraham was denominated the Hebrew (Gen. xvi. 13), having

passed over the river Euphrates to come into the land of Canaan. This last opinion appears to be best founded, from the general fact that the most ancient names were appellative" (*Horne's Introduction to the Critical Study of the Scriptures*, 8vo, 1834, vol. ii. p. 4).

Michaelis, Commentaries on the Law of Moses, 8vo, 1814, vol. ii. pp. 174, 175.

163. ST. JUSTIN BELIEVED IN TRANSUBSTANTIATION.

"Nor do we take these gifts (in the Eucharist) as *common bread* and common *drink*, but as Jesus Christ our Saviour, made man by the word of God, took flesh and blood for our salvation, so in the same manner we have been taught that the *food* which has been blessed by prayer, and by which our blood and flesh *in the change* are nourished, *is the flesh and blood* of that Jesus incarnate. See Justin, Apol. i." (*Moore's Travels of an Irish Gentleman in Search of a Religion*, Paris, 12mo, 1833, p. 17, ch. v.)

1. See a similar passage in Cyprian's Epistles, quoted in King's Enquiry into the Constitution, &c., of the Primitive Church, p. 105, Second Part, 12mo, 1713. 2. Lingard's History and Antiquities of Anglo-Saxon Church, vol. ii. pp. 456–477, 8vo, 1845. 3. On belief of, see Evelyn's Memoirs, vol. iv. p. 228. 4. Tertullian did not believe it (see pp. 426–430 of *Bishop of Lincoln's Illustrations from Tertullian*, 8vo, 1845, 3rd edit.) 5. See Bishop of Lincoln, On Justin Martyr, 2nd edit. 1836, pp. 87, 88, 94. 6. Letters of Eminent Literary Men, pp. 269–271, Camd. Society. 7. Respecting the Greek Church, see Le Clerc, Bibliothèque universelle, tome i. pp. 64, 65. 8. It is said not to have been an article of faith until the Council of Lateran, A.D. 1215 (see pp. 32, 33, of *Townshend's Accusation of History against the Church of Rome*, 8vo, 1825). Irenæus seems to have believed in it (see *Beaven's Account of Irenæus*, 8vo, 1841, pp. 72, 179); and at pp. 180–190 the feeble attempts of Beaven to distort the obvious meaning of his words, though he is compelled to sum up with the mournful confession that the "Fathers did not always speak with logical accuracy" (p. 190); but this we had learned from Conyers Middleton, and see Le Clerc, Bibliothèque choisie, tome xxv. pp. 311–316.

164. REASONS OF THE CATHOLICS FOR USING INCENSE AND HOLY WATER.

See also ARTS. 39, 40, 316, 317.

"In the use of lights and incense—a practice sneered at by the Protestants as pagan—I but read the touching story of the Early Church, when her children, hunted by the persecutors, held

their religious meetings either at night or in subterranean places" [Crampini, in his curious work on the remains of ancient buildings and mosaics, denies that the primitive Christians performed their worship in crypts, and asserts that their meetings were held in houses built over or near the cemeteries; this laborious antiquary numbers up a list of no less than eighty churches built by the Christians, from the years 33 to 275], "whose gloom of course rendered the light of tapers necessary." [Thus we are told in some notes on Eusebius (*De Die Dominico*), "Quod Christiani mane quondam congregati, synaxes suas ad lumina accensa celebrarint, quæ deinceps etiam interdiu retentæ sunt"] "and when the fumes of the censer, besides being familiar to the people among whom Christianity first sprang, were resorted to as a means of dissipating unwholesome odours. In sprinkling the holy water on my forehead I call to mind the period—as early as the 2nd century—when salt began to be mixed with the blessed water in memory of Christ's death," [according to Tertullian, the sprinkling of the holy water was "in memoriam dedicationis Christi,"] "or, as others will have it, as a mystic type of the hypostatic union of the two natures in the Redeemer" (*Moore's Travels of an Irish Gentleman in Search of a Religion*, Paris, 12mo, 1833, p. 103, chap. xviii.)

165. ORIGIN OF THE WORD SACRAMENT.

"By Dr. Waterland, the application of the word 'Sacrament' to the Eucharist is traced to as early a date as that of the Letter of Pliny respecting the Christians, in which he says: 'seque sacramento non in scelus aliquod obstringere, sed ne furta,' &c. But it is evident that Pliny here employs the word in the Roman sense, as meaning an oath; nor is there, I believe, any recorded instance of its application to the Eucharist before the time of Tertullian" (*Moore's Travels of an Irish Gentleman*, p. 105, note, chap. xviii.)

Bishop of Lincoln's Illustrations from Tertullian, pp. 336, 338, 3rd edit. 8vo, 1845. Le Clerc, Bibliothèque universelle, tome xxiv. p. 517.

166. INTOLERANCE OF THE SYNOD OF DORT.

"'Infantes infidelium morientes in infantia reprobatos esse statuimus." Act. Synod. Dort. (*Moore's Travels of an Irish Gentleman*, p. 312, chap. xlvii.)

"'Such as have once received that grace by faith can never fall from it finally or totally, notwithstanding the most enormous sins they can commit.'—Synod of Dort, art. v." (*Moore's Travels of an Irish Gentleman*, p. 158, note, chap. xxvii.)

The Mahometans have been intolerant even towards geological theories which seem to contradict the Koran (see *Lyell's Principles of Geology*, 8vo, 1850, p. 20).

167. LUTHER'S INTOLERANCE AGAINST THE JEWS.

"'Severam deinde sententiam adversus eos promit, censetque synagogas illorum funditus destruendas, libros precationum et Talmudicos omnes . . . . immo et ipsos sacros codices veteris Testamenti, quia illis tam male utuntur, auferendos, &c.'—Seckendorf, Comm. de Luth., lib. iii. sect. 27." (*Moore's Travels of an Irish Gentleman*, p. 397, notes at end).

Southey, in his Vindiciæ Ecclesiæ Anglicanæ, has given some account of the treatment sustained by the Jews. He has hurried over the protection afforded them by the popes (pp. 400–404), and dwelt with delight (pp. 404–414) on the papal attacks on them. For proofs of Luther's hatred to the Jews, see *Propos de Table de Luther, edit. Brunet, Paris*, 1844, pp. 70–76; at p. 74 he records the infamous murder of a Jew in cold blood by the Duke Albert de Saxe—an action, adds the great reformer, "qu'on ne peut blâmer"!!!

168. PATRIOTISM NOT AN INHERENT QUALITY OF THE MIND.

"Among numberless extravagances which have passed through the minds of men, we may justly reckon for one that notion of a secret affection, independent of our reason and superior to our reason, which we are supposed to have for our country; as if there were some physical virtue in every spot of ground, which necessarily produced this effect in every one born upon it.

'Amor patriæ ratione valentior omni.'

As if the *heimweh* was a universal distemper inseparable from the constitution of a human body, and not peculiar to the Swiss, who seem to have been made for their mountains as their mountains seem to have been made for them. This notion may have contributed to the security and grandeur of states. It has therefore been not inartificially cultivated, and the prejudice of education has been with care put on its side" (*Bolingbroke's Reflections upon Exile, in his Works*, in 8 vols., 8vo, Lond. 1809, vol. i. p. 143).

169.

"The reign of King James I. is not to be read without a mixture of indignation and contempt. He came to the crown with great advantages; but a bad head and a worse heart hindered him from improving any of them. He lost the opportunity of uniting

the two kingdoms. He suffered his revenue to be ill administered; his ministers were notoriously corrupt, and he himself very profuse" (*Bolingbroke's Occasional Writer*, No. 2, in his *Works*, Lond. 8vo, 1809, vol. i. p. 206.)

169. (*bis*). NUMBER OF TIMES THE HEBREW LETTERS OCCUR IN THE BIBLE.

"The following table from Bishop Walton (see Walton's Prolegom. chap. viii. p. 275, edit. Dathu) will give an idea of their" [the Masoretes] "laborious minuteness:—

		TIMES.			TIMES.
א *Aleph*	occurs in Hebrew Bible	42,377	ל *Lamed*	occurs in Hebrew Bible	41,517
ב *Beth*	„ „	38,218	מ *Mem*	„ „	77,778
ג *Gimmel*	„ „	29,537	נ *Nun*	„ „	41,696
ד *Daleth*	„ „	32,530	ס *Samech*	„ „	13,585
ה *He*	„ „	47,554	ע *Ain*	„ „	20,175
ו *Vau*	„ „	76,922	פ *Pe*	„ „	22,725
ז *Zain*	„ „	22,867	צ *Tsaddi*	„ „	21,882
ח *Cheth*	„ „	23,447	ק *Koph*	„ „	22,972
ט *Teth*	„ „	11,052	ר *Resch*	„ „	22,147
י *Yod*	„ „	66,420	ש *Shin*	„ „	32,148
כ *Caph*	„ „	48,253	ת *Tau*	„ „	59,343

(*Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures*, in 4 vols. 8vo, 7th edit. 1834, vol. ii. pp. 37, 38, part i. chap. ii. sect. i.).

Allen's Modern Judaism, 2nd edit. 8vo, 1830, p. 8.

170. THE FIRST PRINTED EDITION OF THE BIBLE.

"The earliest printed portion was the Book of Psalms, with the Commentary of Rabbi Kimchi. It appeared in 1477, without any indication of the place where it was printed. . . . . The most ancient edition of the entire Hebrew Scriptures was printed at Soncino, in 1488. . . . . The Hebrew text is printed after manuscripts, with the vowel-points, but without accents" (*Horne's Introduction to Critical Study*, &c. 8vo, 1834, vol. ii. p. 42, part i. chap. ii. sect. i.)

See also ART. 102.

171. THE BIBLE FIRST TRANSLATED INTO THE SAXON.

"About the year 706, Adhelm, first Bishop of Sherborn, translated the Psalter into Saxon; and at his earnest persuasion, Egbert, or Eadfrid, Bishop of Lindisfarne, or Holy Island, soon after executed a Saxon version of the Four Gospels" [the manuscript of the translation is now deposited in the Cottonian Library in the

British Museum (*Nero*, D. iv.) Mr. Astle has given a specimen of it in plate xiv. of his Origin and Progress of Writing, and has described it in pp. 100, 101]. "Not many years after this, the learned and venerable Bede, who died in 735, translated the whole Bible into that language. . . . . The *entire* Anglo-Saxon version of the Bible has never been printed. King Alfred's translation of the Psalms, with the interlineary Latin text, was edited by John Spelman, 4to, Lond. 1640" (*Horne's Introduction to Critical Study, &c., of Scriptures*, vol. ii. p. 246, part i. chap. iii. sect. iii.)

172. ETYMOLOGY OF PARABLE.

"'A verbo παραβάλλειν quod significat *conferre, compare, assimilare*, ductum est nomen παραβολή, quod *similitudinem, collationem*. Quintilianus (Inst. Or. lib. v. cap. ii. and lib. viii. cap. iii. pp. 298, 302, 470); interpretatur Seneca (Ep. lix.) imaginem. Itaque *collatio*, sive ut Ciceronis (l. i. de Juvent. xxx.) definitione, utamur, oratio *rem cum re ex similitudine conferens* Græco nomine parabola appellatur. Eo sensu Christus (Marc. iii. 23) ἐν παραβολαῖς locutus dicitur, quando per varias *similitudines* (v. 24, 27) probavit se non Satanæ ope sed altiore virtute dæmonia ejicere' (see G. C. Storr, De Parabolis Christi, in Opusc. Academic. vol. i. p. 89). The whole disquisition to which this section is largely indebted is well worthy of perusal" (*Horne's Introduction to Critical Study*, &c. 8vo, 1834, vol. ii. p. 474, part ii. book ii. chap. i. sect. v.)

173. PHILOLOGICAL DISTINCTION BETWEEN GENUS AND SPECIES.

"The term for a slave born and bred in the family was *verna*, and these slaves seem to have been entitled by custom to privileges and indulgences beyond others. [Verna is used by the Roman writers as a word equivalent to *scurra*, on account of the petulance and impudence of these slaves (see *Mart.* lib. i. ep. 42). Horace also mentions the 'vernæ procaces;' and Petronius (cap. xxiv.), 'vernula urbanitas;' *Seneca De Provid.* cap. i. 'vernularum licentia.']" (*Hume's Essay on Populousness of Ancient Nations, in his Essays*, in 2 vols. 8vo, Edinburgh, 1800, vol. i. p. 407.)

In note X. upon this passage (see *Essays*, i. p. 555), Hume says:—"As 'servus' was the name of the genus, and 'verna' of the species, without any correlative, this forms a strong presumption that the latter were by far the least numerous. It is an universal observation which we may form upon language, that when two related parts of a whole bear any proportion to each other in numbers, rank, or consideration, there are always correlative

terms invented which answer to both the parts and express their mutual relation. If they bear no proportion to each other, the term is only invented for the less, and marks its distinction from the whole. Thus, 'man' and 'woman,' 'master' and 'servant,' 'father' and 'son,' 'prince' and 'subject,' 'stranger' and 'citizen,' are correlative terms; but the terms 'seaman,' 'carpenter,' 'smith,' 'tailor,' &c., have no correspondent terms which express those who are no seamen, no carpenters, &c. Languages differ very much with regard to particular words, where this distinction obtains; and may thence afford strong inferences concerning the manners and customs of different nations. The military government of the Roman emperors had exalted the soldiery so high, that they balanced all the other orders of the state; hence 'miles' and 'paganus' became relative terms, a thing till then unknown to ancient, and still so to modern languages. Modern superstition exalted the clergy so high, that they overbalanced the whole state; hence 'clergy' and 'laity' are terms opposed in all modern languages, and in these alone; and from the same principle I infer that, if the number of slaves brought by the Romans from foreign countries had not extremely exceeded those which were bred at home, 'verna' would have had a correlative which would have expressed the former species of slaves; but these, it would seem, composed the main body of the ancient slaves, and the latter were but a few exceptions."

This argument is replied to by Wallace (in his Appendix to the Dissertation on the Numbers of Mankind, p. 191, 8vo, 1753, Edinburgh), who suggests that *emptus* may be the correlative of *verna*.

174. CLIMATES COLDER FORMERLY THAN NOW.

"It is an observation of l'Abbé du Bos, that Italy is warmer at present than it was in ancient times. 'The annals of Rome tell us,' says he, 'that in the year 480 ab U.C. the winter was so severe that it destroyed the trees. The Tiber froze in Rome, and the ground was covered with snow for forty days. When Juvenal (Sat. VI.) describes a superstitious woman, he represents her as breaking the ice of the Tiber, that she might perform her ablutions:—

> Hibernum fracta glacie descendet in amnem,
> Ter matutino Tiberi mergetur.

He speaks of that river's freezing as a common event. Many passages of Horace suppose the streets full of snow and ice' . . . . The observation of this ingenious critic may be extended to other European climates. . . . . Ovid (Trist. lib. iii. eleg. 9; De Ponto,

lib. iv. eleg. 7, 9, 10) positively maintains, with all the serious affirmation of prose, that the Euxine Sea was frozen over every winter in his time; and he appeals to the Roman governors whom he names, for the truth of this assertion" (*Hume's Essay on the Populousness of Ancient Nations*, in his *Essays*, vol. i. pp. 457, 458, 459).

For the arguments on the other side of the question, see Wallace's Dissertation on the Numbers of Mankind, pp. 274–278, 8vo, 1753. The views of Hume are supported in Mallet's Northern Antiquities, vol. i. p. 410, 8vo, 1770. See also the Preface to Halhed's Code of Gentoo Laws, li. 8vo, 1777. See Pepys's Diary, 8vo, 1828, vol. i. p. 342. The climate of the coast of the Black Sea was formerly colder than it is now (see *Heeren's Asiatic Nations*, Lond. 8vo, 1846, vol. ii. p. 23). Storch follows Hume in saying that Europe was formerly colder than it is now (*Économie politique*, St. Petersburg, 8vo, 1815, tome i. p. 174–175). Schlegel thinks that the climate everywhere has *completely* altered (*Philosophy of History*, Lond. 8vo, 1846, p. 75). In 1814, Niebuhr writes from Rome:—"The very quality of the winds here has quite altered since the ancient times; which has, I think, never yet been remarked. The Aquilo or Greco no longer blows from the NNE., but from the NE.; and the Scirocco or Vulturnus was formerly dry and not very disagreeable. Thus too I do not doubt that the character of the Libriccio and Ostro has changed much for the worse, though in the main they are what they used to be" (*Life and Letters of B. G. Niebuhr*, Lond. 8vo, 1852, vol. ii. pp. 79, 80). On the change of climate, see Coleridge's Literary Remains, vol. ii. pp. 370–372.

176. SIMILARITY BETWEEN THE JEWISH AND EGYPTIAN RELIGIONS.

"It is strange that the Egyptian religion, though so absurd, should have borne so great a resemblance to the Jewish that ancient writers even of the greatest genius were not able to discern any difference between them. For it is remarkable that both Tacitus and Suetonius, when they mention that decree of the Senate under Tiberius, by which the Egyptian and Jewish proselytes were banished from Rome, expressly treat these religions as the same; and it appears that even the decree itself was founded on that supposition: 'Actum et de sacris Ægyptiis Judaicisque pellendis; factumque patrum consultum ut quatuor millia libertini generis, *ea superstitione* infecta, quis idonea ætas, in insulam Sardiniam veherentur, coercendis illic latrociniis, et si ob gravitatem cœli interissent, *vile damnum*: ceteri cederent Italia nisi certam ante diem profanos ritus exuissent' (Tacit. Ann.

lib. ii. c. 85). 'Externas cæremonias Ægyptios Judaicosque ritus compescuit; coactus qui *superstitiones ea* tenebantur, religiosas vestes cum instrumento omni comburere,' &c. (Sueton. Tiber. c. 36). These wise heathens observing something in the general air and genius and spirit of the two religions to be the same, esteemed the differences of their dogmas too frivolous to deserve any attention" (*Hume's Essays*, 8vo, 1800, Edinburgh, vol. ii. p. 505, Note CCC. to *Nat. Hist. of Religion*).

177. THE BIBLE FIRST TRANSLATED INTO ENGLISH IN THE THIRTEENTH CENTURY.

"The *first* English translation of the Bible known to be extant, was executed by an unknown individual, and is placed by Archbishop Usher to the year 1290. Of this there are three manuscript copies preserved in the Bodleian Library, and in the libraries of Christ Church and Queen's College at Oxford" (*Horne's Introduction to Critical Study*, &c. 8vo, 1834, vol. ii. part. ii. p. 63). See also ARTS. 88, 205.

Lingard's History of England, iii. 23, notes, Paris, 1840, 8vo. There is said to be one in 12th century (see ART. 88).

178. PRICE OF A COPY OF THE BIBLE IN THE FIFTEENTH CENTURY.

"Before the invention of printing, transcripts were obtained with difficulty, and copies were so rare that, according to the registry of William Alnewick, Bishop of Norwich, in 1429, the price of one of Wickliffe's Testaments was not less than four marks and forty pence, or two pounds sixteen shillings and eight pence; a sum equivalent to more than forty pounds (40*l.*) at present" (*Horne's Introduction to Critical Study*, &c. vol. ii. part ii. p. 64).

Respecting the value of books in 15th century, see Shepherd's Life of Poggio, pp. 356–358.

179. THE FIRST PRINTED TRANSLATION OF THE SCRIPTURES.

"For the first *printed* (though Wickliffe's translation is prior in point of time, no part of it was printed before the year 1731, when Mr. Lewis published his New Testament in folio) English translation of the Scriptures we are indebted to William Tindal, who, having formed the design of translating the New Testament from the original Greek into English (an undertaking for which he was fully qualified), removed to Antwerp in Flanders, for the purpose. There with the assistance of the learned Fry or Fryth, who was burned on a charge of heresy in Smithfield, in 1552, and a friar called William Roye, who suffered death on the same account in

Portugal, he finished it; and in the year 1526 it was printed either at Antwerp or Hamburg, without a name, in a middle-sized octavo volume, and without either calendar, references in the margins, or table at the end" (*Horne's Introduction to Critical Study and Knowledge of Holy Scriptures*, vol. ii. part ii. p. 64).

Tytler says that Tindal's was the first translation after Wickliffe's (Life of Henry VIII. p. 409, 2nd edit. Edinburgh, 1837, 8vo).

180. CITIES OF REFUGE AMONG THE NORTH AMERICANS SIMILAR TO THOSE OF THE HEBREWS.

"Six of them on each side of Jordan were appointed to be Cities of Refuge (see Numb. xxxv. 6–15; Deut. xix. 4–10; Josh. xx. 7–8). . . . . Most of the North American nations had similar places of refuge (either a house or a town) which afforded a safe asylum to a man-slayer who fled to it from the revenger of blood. See Adair's History of the American Indians, pp. 158, 159, 416" (*Horne's Introduction to Critical Study and Knowledge of the Holy Scriptures*, iii. 10).

Cities somewhat similar to these existed among the Northern nations (see *Mallet's Northern Antiquities*, vol. ii. pp. 94–95, 8vo, 1770).

181. THE ORDEAL BY COMPURGATION WAS OF JEWISH ORIGIN.

See also ARTS. 64, 71, 72.

"A peculiar mode of eliciting the truth was employed in the case of a woman suspected of adultery. She was to be brought by her husband to the Tabernacle, afterwards to the Temple; when she took an oath of purgation imprecating tremendous punishment upon herself. The form of this process (which was the foundation of the Trial by Ordeal, that so generally prevailed in the dark ages) is detailed at length in Numb. v. 11-31, to which the rabbinical writers have added a variety of frivolous ceremonies. If innocent, the woman suffered no inconvenience or injury; but if guilty the punishment which she had imprecated upon herself immediately overtook her. See Schulzii Archæologia Hebraica, pp. 79, 80" (*Horne's Introduction to Critical Study and Knowledge of the Scriptures*, vol. iii. pp. 122, 123).

Compurgation was practised by the ancient Welsh (see Leges Wallicæ, lib. ii. c. 9; lib. iii. c. iii. pp. 108, 109, quoted in *Henry's History of Britain*, vol. i. p. 332, 8vo, 1805). Thrupp (in *Historical Law Tracts*, 8vo, 1843, p. 178) thinks this passage in Numbers "insufficient to prove the existence of such a custom;" he adds, "The evidence of its existence (i.e. the ordeal) in

Greece is not very strong." Respecting ordeals generally see Thrupp, pp. 177–185.

182. TIME RECKONED BY NIGHTS INSTEAD OF BY DAYS.

"The Hebrews computed their days from evening to evening, according to the command of Moses (see Levit. xxiii. 32). Tacitus, speaking of the ancient Germans, takes notice that their account of time differs from that of the Romans, and that instead of days they reckoned the number of nights (see De Mor. Germ. c. ii.). So also did the ancient Gauls (Cæsar, De Bell. Gall. lib. vi. c. 17), and vestiges of this ancient practice still remain in our own country. We say 'last Sunday se'nnight,' or 'this day fortnight. 'The practice of computing time by nights instead of days, obtains among the Mashors, an inland nation dwelling in the interior of South Africa. See Travels by Rev. John Campbell, vol. i. p. 182, Lond. 1822, 8vo" (*Horne's Introduction to Critical Study of Scriptures*, vol. iii. p. 167).

The Druids also computed by nights (see *Henry's History of Britain*, vol. ii. p. 16, 8vo, 1805). See also Borlase (*Antiquities of Cornwall*, 1769, 2nd edit. p. 93), who accounts for it by "a tradition generally received among the ancients that night was before day or light." This computation is noticed in Essai sur les Mœurs, chap. xix. in *Œuvres de Voltaire*, tome xv. p. 428.

183. ORIGIN OF THE DIVISION OF TIME INTO HOURS.

"The earliest mention of hours in the sacred writings occurs in the prophecy of Daniel (iii. 6–15, v. 5); and as the Chaldeans, according to Herodotus (lib. ii. c. 109), were the inventors of this division of time, it is probable that the Jews derived their hours from them. It is evident that the division of hours was unknown in the times of Moses (compare Gen. xv. 12, xviii. 1, xix. 1, 15, 23); nor is any notice taken of them by the most ancient of the profane poets who mention only the *morning*, or *evening*, or *midday*. Ἠὼς ἦ δείλη ἦ μέσον ἦμαρ, Hom. Iliad, xxi. 3" (*Horne's Introduct. to Critical Study*, &c., 8vo, 1834, vol. iii. p. 168).

184. ETYMOLOGY OF POLTROON.

"It was a custom among the Romans who disliked a military life to cut off their own thumbs that they might not be capable of serving in the army. Sometimes the parents cut off the thumbs of their children, that they might not be called into the army. According to Suetonius, a Roman knight who had cut off the thumbs of his two sons, to prevent them from being called to a military life, was by order of Augustus publicly sold, both he and his property.

'Equitem Romanum quod duobus filiis adolescentibus causa detractandi sacramenti pollices amputasset, ipsum bonaque subjicit hastæ,' Vit. August. c. 24. Calmet remarks that the Italian language has preserved a term *poltrone*, which signifies one whose thumb is cut off to designate a soldier destitute of courage. See Burder's Oriental Literature, vol. i. p. 310" (*Horne's Introduction to Critical Study of Scriptures*, vol. iii. p. 216).

The same etymology is given by Burder, in his Oriental Literature, vol. i. p. 310, no. 371, 8vo, 1822. In Russia it is common for young men to maim themselves in order to avoid being compelled to serve in the army (see *Pinkerton's Russia*, 8vo, 1833, pp. 78, 79).

185. ETYMOLOGY OF PHARISEE.

"The Pharisees derived their name from the Hebrew verb פרש (Pharash), to separate; because they professed an uncommon separation from the apparel and customs of the world to the study of the law" (*Horne's Introduction to Critical Study*, &c. vol. iii. p. 362).

The same etymology is given in Lewis, Origines Hebrææ, vol. i. p. 224, 8vo, 1724.

186. ORIGIN OF THE SADDUCEES.

"The sect of the Sadducees is by some writers considered as the most ancient of the Jewish sects, though others had supposed that the Sadducees and Pharisees gradually grew up together. This sect derives its appellation from *Sadok* or *Zadok*, the disciple and successor of Antigonus Sochœus, who lived about two hundred (Dr. Prideaux says two hundred and sixty-three) years before Christ" (*Horne's Introd. to Critical Study of Scriptures*, 8vo, 1834, vol. iii. p. 367).

Lewis (*Origines Hebrææ*, vol. i. p. 241, 8vo, 1724) derives it from צדק *sedek*, signifying *justice*.

187. BOOK MADE ENTIRELY OF LEAD.

"The eminent antiquary, Montfauçon (see Antiquité expliquée, tome ii. p. 378) informs us that in 1699 he bought at Rome a book wholly composed of lead, about four inches in length by three inches in width, and containing Egyptian gnostic figures and unintelligible writing. Not only the two pieces which formed the cover, but also all the leaves (six in number) the stick inserted into the rings which held the leaves together, the hinges and the nails were all of lead, without exception. It is not known what has become of the curious article" (*Horne's Introduction to Critical Study of Scriptures*, vol. iii. p. 468).

Massey, On the Origin and Progress of Letters, p. 41, 8vo, 1763, part i. Koop, On the Invention of Paper, pp. 103, 104. See also Horne's Introduction to the Study of Bibliography, vol. i. pp. 33, 34, Lond. 1814, 8vo.

188. ETYMOLOGY OF LEPROSY.

"This dreadful disorder has its name from the Greek λέπρα, from λεπίς, a *scale*, because in this disease the body was often covered with thin white scales, so as to give it the appearance of snow. Hence the hand of Moses is said to have been *leprous as snow*, Exod. iv. 6; and Miriam is said to have become 'leprous white as snow,' Numbers, xii. 10; and Gehazi, when struck judicially with the disease of Naaman, is recorded to have gone out from the presence of Elisha 'a leper as white as snow,' 2 Kings, v. 27. See Dr. A. Clarke, On Levit. xii. 1" (*Horne's Introduction to Critical Study of Scriptures*, 8vo, 1834, vol. iii. p. 504).

1. It is very common in Ceylon (see *Percival's Account of Ceylon*, Lond. 1805, 4to, p. 200). 2. And in China (see *Dobell's Travels in Kamtchatka*, &c., Lond. 8vo, 1830, vol. ii. p. 205). 3. It is unknown to the Hottentots (*Barrow's Travels in Southern Africa*, 2nd edit. 4to, 1806, vol. i. p. 107), which Barrow ascribes to their custom of greasing themselves. It is also unknown to the Kaffirs (vol. i. p. 170). "Indeed," says Barrow, "they do not seem to be subject to any cutaneous diseases." Moffat (*Missionary Labours in Southern Africa*, 8vo, 1842, p. 465) says "Leprosy, though often found among slaves in the colony, is unknown among tribes in the interior, and therefore they have no name for it." Mungo Park (*Travels*, 8vo, 1817, vol. i. p. 419) says "a leprosy of the very worst kind prevails among the Negroes." Bruce (*Travels*, Edinb. 1790, vol. iv. pp. 476, 477) says that the natives of Sennaar grease themselves, which "they imagine softens the skin, and preserves them from cutaneous eruptions."

189. ETYMOLOGY OF GOD.

"If Vossius's conjecture be true (see Voss. de Idolat. lib. i. c. 37) that God is the same with the old German *Gode* or *Godan*, and according to the common permutation of those letters *Wodan*, who was the chief god among the Germans" (*A Defence of the Discourse concerning the Idolatry practised in Church of Rome, in answer to a book entitled "Catholics no Idolaters," by Edward Stillingfleet*, small 8vo, Lond. 1676, pp. 9, 10).

Odin and Wodan were the same (see *Mallet's Northern Antiquities*, vol. i. p. 63, 8vo, 1770).

190. ETYMOLOGY OF THE SABIANS.

"And it is not improbable that from worshipping the host of heaven, the sect of idolaters might of their name form צבא (*saba*), rather than from Sabius, a fabulous son of Seth" (*Stillingfleet's Defence of the Discourse concerning Idolatry*, &c. Lond. 8vo, 1676, p. 106).

Poc. Specimen, p. 138, quoted by Sale in Preliminary Discourse to the Koran, p. 12.

191. SIMILARITY BETWEEN THE RELIGIONS OF BRAHMINS AND CATHOLICS.

"The particular devotion which they have to their saints and images, and religious, is fully described by Boullaye de Gouz in his late travels into those parts (see Les Voyages et Observat. du Sieur de la Boullaye de Gouz, c. 11 to 18). Mandelsto saith (see Voyage des Indes du sieur Mandelsto, lib. i. pp. 202–204) that in the times of their public devotions they have long lessons about the lives and miracles of their saints, which the Brahmins make use of to persuade the people to worship them as intercessors with God for them. . . . . This sect was brought into China sixty-five years after Christ, from Indosthan, as Trigantius (see Trigant. de Expeditione Christiana apud Sinas, lib. i. c. 10), or rather Matthæus Riccius tells us, for Bartoli affirms (see Bartoli, Hist. Asiat. lib. i. 55) that Trigantius only published Riccius his papers in his own name—which he supposes was brought in by a mistake for the Christian religion (and surely it was a very great mistake); but for all that Trigantius hath found a strange resemblance between the Roman Catholic religion and theirs. 'For,' saith he, 'they worship the Trinity after a certain manner, with an image having three heads and one body;[1] they extol celibates to a high degree, so as to seem to condemn marriage; they forsake their families, and go up and down begging (i.e. the order of friars among them); their very rules and customs are like ours; they have images in their temples, and their very habits agree with ours.' . . . . To these Bartoli (see Histor. Asiat. lib. i. c. 75) adds: 'the worshipping the mother of God with a child in her arms, their penances, monasteries, nunneries — nay, their very beads and indulgences;' and Semedo (see History of China, p. i. c. 18) saith of their priests, that 'they wear their hair and beard shaved, they worship idols, they marry not, they live in convents four or five hundred together; they beg, mutter prayers; they sing.'

[1] Mallet's Northern Antiquities, vol. ii. p. 36; Bayle's Dictionary, article 'Rittangelius,' note A. vol. iv. p. 880.

. . . . The same resemblance Bartoli (see Bartoli de Vita et Gestis Fran. Xaverii, lib. iii. n. 5–6) finds, and stands amazed at, in Japan. Here again, he finds one image with three heads for the Trinity, and forty hands to denote his power. . . . . Here they cross themselves, but with a St. Andrew's cross,[1] and say their prayers exactly with their beads, of which they have one hundred and eighty on a string; and which is yet more observable, *they understand not one word of their prayers*, and yet they hope for forgiveness of their sins for saying them. . . . . Besides,' saith he, 'they have a multitude of religious orders, black and grey, eremitical and cœnobitical; and nuns which are very serviceable and kind to the Bonzii who shave their heads, profess celibate, abstain from flesh and fish, and observe their hours of devotion to Xaca.' . . . . These things Bartoli saith he had from those who were eye-witnesses, and had been long conversant among them. But to increase the admiration yet more, Greuber, in his late account of his return from China, A.D. 1661, by the way of Lassa, or Barantola, as Kircher calls it (see Kircher, China Illustra. part ii. c. i.), but Greuber himself, Barantaka (where he saith *no Christian had ever been*), yet there he found 'extreme unction, solemn processions, worshipping of reliques, monasteries of men and women, barefooted missionaries, and several other things, which caused amazement;' but above all he wondered at their 'Pope, to whom they give divine honours and worship his very excrements, and put them up in golden boxes as a most excellent remedy against all mischiefs, and to him all the kings of Tartary make their solemn addresses, and receive their crowns from him, and those that come near him kiss his toe,' as Kircher saith (see Kircher, China, p. 2, c. iv.), and give him the same adoration that they do to the Pope at Rome" (*Stillingfleet, Defence of Discourse concerning Idolatry in Church of Rome*, Lond. 1676, pp. 116–120).

192. SUGGESTION RESPECTING THE MONUMENTS AT STONEHENGE.

"Maimonides saith (see Maim. de Idol. c. iii. sec. 7; and Pocock, note, p. 316), that Markolis was worshipped by the casting of stones, and Cemosh by shaving the head, &c. By Markolis many understand Mercury; but Elias Levita saith (see Elias in Hist. p. 106) he could find no such worship of him among the Romans, but he saith it was the name of an idol whose peculiar worship that was. . . . . Buxtorf gives this account of the figure of Markolis (see Buxtorf. Lex. Talmud. in v. Markolis), that

[1] See Bruce's Remarks on the Crux Ansata in his Travels. Edinburgh, 1790, vol. i. pp. 416, 417.

it was after this fashion—viz. 'two huge stones standing one against each other, and a third lying cross over them, covering the other two with one half of his bigness,' which he saith the Rabbins call בית לודים; hence he saith, 'that the Rabbins in Avoda Zara say that these stones being placed after that manner are forbidden, because that was the figure of the idol Markolis.' What if our Stonehenge were some such thing? for the stones lie transversely upon each other after this figure, which neither belonged to a Roman temple nor to the Danish monuments" (*Stillingfleet, Defence of Discourse concerning Idolatry, &c.* Lond. 1676, p. 393).

Respecting the etymology of Stonehenge, see Warton's History of English Poetry, 8vo, 1840, vol. i. p. 51. See Stukeley's Stonehenge, p. 8.

193. THE WORSHIP OF STONES WITHOUT FIGURES OR INSCRIPTIONS.

Stillingfleet, in his Defence of the Discourse concerning Idolatry practised in the Church of Rome (small 8vo, Lond. 1676, pp. 385–386), proves with great learning that this mode of worship was practised by many nations. See Mackay, Progress of the Intellect, 8vo, 1850, i. 155, 160. 1. Bishop of Lincoln's account of Clement of Alexandria, pp. 25, 26, 8vo, 1835. 2. Morier saw in Persia something like druidical remains (see his *Second Journey through Persia*, 4to, 1818, p. 210). 3. See some interesting remarks in Borlase, Antiquities of Cornwall, Lond. 1769, pp. 160–168; and respecting pouring oil on stones, the note at p. 160. The Lapps used to worship and anoint stones (see *Prichard, Physical History of Mankind*, vol. iii. pp. 296, 297, 3rd edit. 8vo, 1841).

194. REMAINS OF DRUIDICAL SUPERSTITIONS AMONG THE CHRISTIANS.

"In the Capitula of Carolus M. (see Capit. Caroli, lib. i. tit. c. 4; lib. vii. tit. 236), the priests were severely punished if they did not discover those who did 'aut arbores, aut fontes, aut saxa venerari' . . . . In the Lombard laws there is a constitution of Luitprandus (see Leg. Longobard. lib. ii. tit. 38, n. 1) against those that did worship 'ad arborem atque ad fontanas'" (*Stillingfleet, Defence of Discourse concerning Idolatry, &c.* Lond. 1676, p. 400). Stillingfleet (pp. 400, 401) mentions several other laws and edicts of councils against this practice.

See also Art. 1768.

1. Respecting fountains, see Blunt's Vestiges of Ancient Manners and Customs, 8vo, 1823, pp. 15, 17. 2. Relics of Druidical superstition existed in Cornwall less than a century ago (see

Borlase, Antiquities of Cornwall, Lond. 1769, pp. 122, 140, 155. 3. The Benedictines suppose that the Druidical priests disappeared from France in the latter part of 4th century (see *Histoire littéraire de la France*, tome i. part ii. p. 64). 4. In Brittany the miraculous virtues of fountains are believed to the present day (see *Souvestre, Les derniers Bretons*, Paris, 1843, pp. 22, 57, 85, 105).

195. SIMILARITY BETWEEN THE RELIGIONS OF DRUIDS AND INDIANS.

"Acosta saith (see Acosta, Natural and Moral History of the Indies, lib. v. c. 5), 'The Indians worshipped rivers, fountains, rocks, or great stones; hills and the tops of mountains, which they called Apactutas, and all things in nature which seemed to have something extraordinary in them'" (*Stillingfleet's Discourse concerning Idolatry, &c.* p. 403).

1. At Seah, in the north-eastern part of Abyssinia, are stones resembling cromlechs (see *Salt's Voyage to Abyssinia*, 4to, 1814, p. 439; and see *Wellsted's Travels in Arabia*, 8vo, 1838, vol. ii. pp. 356, 357).

196. BAAL WAS A PHŒNICIAN DEITY.

"The name had its origin from Phœnicia, Baal being a god of the Phœnicians; and Jezebel, daughter of Ethbaal, king of the Zidonians, brought this deity from the city of Zidon. This god was known under the same name all over Asia; it is the same as the Bel of the Babylonians, and the same name and the same god went to the Carthaginians, who were a colony of the Phœnicians; witness the names of Hannibal, Asdrubal, Adherbal, all consisting of Bal or Baal, being the name of the deity of that country, which was, according to the custom of the East, where the kings and great men of the realm added to their own names those of their gods. . . . . May it not be presumed that the ancient inhabitants of Ireland were a Phœnician colony, from the appropriation of the round towers found in that island to the preservation of the *Baal Thinne*, or sacred fire of Baal? On this subject much curious and antiquarian information is collected in the notes to the 'Druid,' a dramatic poem by Thomas Cromwell, Lond. 1832, 8vo" (*Horne's Introduction to Critical Study of Scripture*, 8vo, 1834, vol. iii. p. 346).

Huetiana, p. 158, No. lxix. 12mo, 1723, Amsterdam. Winning's Manual of Comparative Philology, p. 265, 8vo, 1838. See a long note in Sibbald's Glossary, in vol. iv. of his Chronicle of Scottish Poetry, Edinburgh, 1802, *in voce* Beltyne. According to Stukeley

(*Abury*, Lond. 1793, p. 100), Belenus and Baal were originally the names of the deity of the Jews.

197. ETYMOLOGY OF DRUID.

"The name of these famous priests is derived by some writers from the Teutonic word Dreuthin, a servant of truth (see McPherson's Dissertations, p. 341), by others, from the Saxon word Dry, a magician (see Spelman, Gloss.); by others from the Greek word δρῦς, an oak (see Plin. lib. xvi. c. 44); and by others, with the greatest probability, from the Celtic or British word Derw, which also signifies an oak (see Dickenson, Delphi Phœnicizantes, p. 188), for which the Druids had a most superstitious veneration. This last derivation is much countenanced by a passage in Diodorus Siculus (see Diod. Sic. lib. v.), who, speaking of the philosophers and priests of Gaul, the same with our Druids, says they were called Saronidæ, from σάρον, the Greek name of an oak" (*Henry's History of Britain*, vol. i. p. 138, note, b. i. ch. ii. sec. i.)

Turner's History of the Anglo-Saxons, book i. ch. v. vol. i. p. 43, Paris, 1840. Le Clerc, Bibliothèque universelle, vi. 308. He thinks they were the first British monks (xiii. 171, 172). The different etymologies are enumerated by Borlase (*Antiquities of Cornwall*, folio, 1769, pp. 66–68). He derives it from the Celtic *derw*, an oak, rejecting the Greek etymology, on the ground that the Druids were older than the Greeks, and that "it is not likely that they should borrow a name from a nation which they so much surpassed in antiquities." But here Borlase evidently assumes two positions, both of which seem to me improbable: 1st, that the Druids gave themselves their own name; 2nd, that the Greeks would borrow that name from them instead of inventing one in their own expressive language.

198. ETYMOLOGY OF JUPITER.

"The true name of this illustrious prince was Jou, which in the Celtic language signifies *young*, he being the youngest son of Saturn, and having performed very great exploits while he was in the flower of his youth (see Peyron, Antiq. Cel. lib. i. c. ii. 12). To the name the Latins afterward added *pater* (father), but still retained the true name in all the other cases but the nominative" (*Henry's History of Britain*, vol. i. p. 160, book i. ch. ii. sect. 1).

199. ETYMOLOGY OF MERCURY.

"Mercury was the favourite son of Jupiter by his cousin Maia, and the most accomplished prince of all the Titan race. He was

so much beloved by his father Jupiter that he gave him the government of the west of Europe in his own lifetime. His name in the Celtic language was compounded of the two words, *Mercs*, which signifies merchandise, and *Wr*, a man; a name which was justly conferred upon him, on account of his promoting commerce, as well as learning, eloquence, and all the arts in his dominions. See Peyron, Antiq. Celt. lib. i. c. 14" (*Henry's History of Britain*, vol. i. p. 161, book i. ch. ii. sect. 1).

200. SOAP WAS INVENTED BY THE GAULS.

"For soap, made of the tallow or fat of animals, was not only very much used, but was even invented by the ancient Gauls. See Plin. Hist. Nat. lib. xxviii. c. 12" (*Henry's History of Britain*, vol. iii. p. 131, book i. ch. v.).

Stow says that soap was not made in London till early in the 16th century (*Survey of London*, 8vo, 1842, p. 94). Thomson's History of Chemistry, vol. i. pp. 94, 95, 2nd edit. 12mo. Beckmann's History of Inventions, 8vo, 1814, vol. iii. pp. 224–253. The Africans on the Niger make soap from palm oil and alkali (*Laird and Oldfield's Expedition up the Niger into the Interior of Africa*, 8vo, 1837, vol. i. p. 383. *Barrow's Travels in Southern Africa*, 2nd edit. 4to, 1806, vol. i. p. 43. *Duncan's Western Africa*, 8vo, 1847, vol. i. p. 151). In 1789 "there lives at Lisbon a man who possesses the secret of making Marseilles soap" (*Nichols' Illustrations of 18th Century*, vol. vi. p. 441).

201. THE HARP WAS INVENTED BY THE SCYTHIANS.

"Though the ancient Britons were not altogether unacquainted with the wind instruments of music, yet they seem to have delighted chiefly in the lyre or harp. This instrument is said to have been invented by the Scythians, and was much used by all the Celtic nations. See Pellontier, Histoire des Celtes, c. ix. p. 360, note 30" (*Henry's History of Britain*, vol. ii. p. 193, book i. chap. v.).

1. Roquefort, De l'État de la Poësie françoise dans le XIIe et XIIIe Siècles, Paris, 1815, 8vo, pp. 112–114. 2. The Japanese have "an instrument which resembles a recumbent harp" (*Golownin's Captivity in Japan*, 8vo, 1824, vol. iii. p. 140).

202. PROBABLE ETYMOLOGY OF BREECHES.

"It is abundantly evident from the testimonies of many ancient authors which have been carefully collected by Pellontier (see his Hist. Celt. l. ii. c. vi. b. i. pp. 307, 308), that the ancient Gauls,

See also ARTS. 1998, 2244.

Britons, and other Celtic nations wore a garment which covered both their thighs and legs, and very much resembled our breeches and stockings united. This garment was called in the Celtic tongue, the common language of all these nations, Braxe, or Bracce, probably because it was made of the same party-coloured cloth with their plaids; as Breac in that language signifies anything that is party-coloured. See McPherson's Dissert. p. 166" (*Henry's History of Britain*, vol. ii. pp. 345, 346, b. i. ch. vii.).

1. Velly, Histoire de France, tome i. p. 6, Paris, 1770, 4to. 2. Respecting their use by women, see p. 48 of Promptorium Parvulorum, tome i. Camden Society, 4to, 1843. 3. See Strutt's Dresses, edit. Planché, 1843, 4to, vol. i. p. 34; vol. ii. pp. 224–230. 4. Not worn by Irish in 14th century (*Fosbroke's British Monachism*, 1843, p. 282).

203. THE ANCIENT BRITONS PRACTISED CANNIBALISM.

"The most positive, and at the same time the most incredible, testimony to this purpose is the following one of St. Jerome: 'To say nothing of other nations, when I was a young man I saw in Gaul the Attacotti, a British nation, who fed on human flesh.' See Hieronym. adv. Jovin, l. ii." (*Henry's History of Britain*, vol. ii. p. 354, b. i. chap. vii.)

Henry in the same place also quotes Strabo and Diodorus Siculus, both of whom testify the Britons were cannibals; but the historian (ii. 356) does not appear disposed to receive their evidence.

Sibbald's Chronicle of Scottish Poetry, Edinburgh, 8vo, 1802, vol. iv. pp. xxiv. xxv. Ledwich believes the assertion of Jerome (see *Irish Antiquities*, Dublin, 1804, 4to, pp. 39, 374). The inhabitants of Central Africa believe that white men are cannibals (see *Clapperton, Second Expedition*, 1829, 4to, pp. 84, 94. See also p. 251).

204. VALUE OF BOOKS IN THE EIGHTH CENTURY.

"Benedict Biscop, founder of the Monastery of Weremouth, in Northumberland, made no fewer than five journeys to Rome to purchase books, by which he collected a very valuable library; for one book out of which (a volume on Cosmography) King Aldfred gave him an estate of eight hides, or as much land as eight ploughs could labour (see Bed. Hist. Abbat. Wermuthen., edit. a J. Smith, pp. 297, 298). This bargain was concluded by Benedict with the king a little before his death, A.D. 690, and the book was surrendered and the estate received by his successor, Abbot Ceolfred" (*Henry's History of Britain*, vol. iv. p. 21, book ii. chap. iv.)

1. Lingard's History and Antiquities of Anglo-Saxon Church, vol. ii. p. 144, 8vo, 1845. 2. Shepherd's Life of Poggio, pp. 356–358. 3. Warton's Dissertation on Introduction of Learning into England in History of English Poetry, p. xc. 8vo, 1840. 4. See Petit Radel, Recherches sur les Bibliothèques, Paris, 1819, 8vo, pp. 211–223; Gallors, Traité des Bibliothèques, Paris, 1685, 12mo, pp. 185–188. Respecting the price of MSS. in middle ages, see Lalanne, Curiosités bibliographiques, Paris, 1845, pp. 161–173; Horne's Introduction to Bibliography, vol. i. pp. 346–349, 8vo, 1814. See also ART. 1333.

205. TRANSLATION OF THE BIBLE BY ATHELSTAN.

See also ARTS. 88, 177.

"If it be true that this prince" (Athelstan, son and successor of Edward the Elder) "employed certain learned Jews who then resided in England to translate the Old Testament out of Hebrew into English, that is a further proof of his attention both to learning and religion. See Bal. de Script. Brit., p. 127" (*Henry's History of Britain*, vol. iv. p. 71, book ii. chap. iv.).

206. INTRODUCTION OF ARABIC NUMERALS.

See also ART. 84.

"All the nations in the North and West of Europe are particularly indebted to Gerbert" (afterwards Sylvester II.) "for the first hints they received of the Arabian numeral figures and arithmetic. Our countryman, William of Malmesbury, says of Gerbert: 'It is however very certain that he was the first who stole the knowledge of the Arabian arithmetic from the Saracens, and taught the rules of it, which still continue to engage the attention and perplex the minds of arithmeticians' (see W. Malms. lib. ii. cap. 10). . . . . If the date over the very ancient gateway at Worcester was really A.D. 975, and in Arabian figures, we have direct evidence that these figures were known in England within five years after Gerbert's return from Spain. See Philosoph. Transac., vol. xxxix. p. 131" (*Henry's History of Britain*, vol. iv. pp. 76, 77, book ii. chap. iv.)

Chalmers, Apology for the Believers in the Shakespeare Papers, pp. 225–234, 8vo, 1797. In Biographie universelle, art. Silvestre II., it is stated that Arabic numerals were known to Boethius in the 5th century, and reference is made to "tome xlviii. de la Raccolta di Opusculi scientifici et filologici du P. Calogera," for "une dissertation très-curieuse" on this subject. Massey, On Origin of Letters, pp. 129–131, first part, 8vo, 1763. There are some curious remarks in Huetiana, tomes xlvii. xlviii. pp. 110–116, Amsterdam, 1723. Lingard's History and Antiquities of the

Anglo-Saxon Church, vol. ii. p. 167, 8vo, 1845. Antiquarian Repertory, vol. iv. pp. 643, 644, 1809, 4to.

207. INTRODUCTION OF GLASS INTO ENGLAND.

"Benedict Biscop founded a monastery in A.D. 674. 'About a year after the foundations of this monastery were laid,' says Bede (see Hist. Abbat. Weremuth.) 'Benedict crossed the sea into France. . . . . When the work was far advanced, he sent agents into France, to procure if possible some glass-makers, a kind of artificers quite unknown in England, and to bring them over to glaze the windows of his church and monastery. These agents were successful, and brought several glass-makers with them, who not only performed the work required by Benedict, but instructed the English in the art of making glass for windows, lamps, drinking-vessels, and other uses'" (*Henry's History of Britain*, vol. iv. pp. 115, 116, book ii. chap. v.)

Ellis, Original Letters illustrative of English History, vol. iii. pp. 157–159, 2nd series, 8vo, 1827. Lingard's History of Anglo-Saxon Church, vol. ii. p. 372, 8vo, 1845. Giles, Life of Bede, p. ix. in Bede's Eccles. History, edit. 1847, 8vo. In 1581, Stafford writes: "The gentleman must buy glass to glaze his house withal" (*Brief Conceipt of English Policy*, *Harleian Miscellany*, vol. ix. p. 158). "Drinking and looking-glasses" were imported from abroad (p. 186); and he says (p. 166) that from the Tower to Westminster every street was full of "haberdashers," who sold "glasses as well drinking as looking."

208. ETYMOLOGY OF SHILLING.

"The name of this coin, which in Saxon is spelled scilling, is evidently derived from Sicilicus, the name of a Roman coin of the same weight and value; in imitation of which the Saxon shilling was coined" (*Henry's History of Britain*, vol. iv. p. 267, book ii. chap. 6).

210. SIMILARITY BETWEEN THE LANGUAGES OF WALDENSES AND SCOTCH AND IRISH.

"It is not improbable that the Scoti were the most numerous tribe of the interior of the island, and a division of the great Celtic family of the Cotti. The language of the Waldenses, the natives of the valleys amid the *Cottian* Alps, bears to this day a great affinity to the vernacular tongues of Ireland and Scotland. See Chamberlayne's Oratio Domin., and Pinkerton's Dissertation, p. 84" (*Lingard's History of England*, vol. i. p. 35, chap. 1, note, Paris, 1840).

211. ETYMOLOGY OF THANE.

"Thegan, or Thane, signifies a minister or honourable retainer, from the verb *themian*, to minister. See Squire, On the English Constitution, p. 125" (*Henry's History of Britain*, vol. iii. p. 329, note, book ii. chap. 3).

See "Thane" in Sibbald's Glossary, sig. G. g. 3, in vol. iv. of his Chronicles of Scottish Poetry, Edinburgh, 8vo, 1802. Lappenberg's Anglo-Saxon Kings, 8vo, 1845, edit. Thorpe, vol. ii. p. 315.

212. SMALL NUMBER OF SUICIDES IN ST. PETERSBURG.

"There are fewer suicides in St. Petersburg than in any capital in Europe. On an average, not fifty occur in a year; for every ten thousand, therefore, not more than one yearly lays violent hands on himself" (*Russia, by J. S. Kohl*, p. 194, London, 8vo, 1842).

1. The Japanese consider it honourable (*Golownin's Captivity in Japan*, 8vo, 1824, vol. ii. p. 289). The Ashantees permit it by their laws, and under some circumstances it is considered honourable (see *Bowdich, Mission to Ashantee*, 1819, 4to, pp. 145, 258). Smollett says it is "an act of despair so frequent among the English, that in other countries it is objected to them as a national reproach" (*History of England*, vol. ii. p. 516, Lond. 8vo, 1790). The famous Dr. A. Clarke thought that in many cases suicide was more justifiable than duelling (see his letter, written in 1732, in *Mrs. Thompson's Memoirs of Viscountess Sandon*, 2nd edit. 8vo, 1848, vol. ii. pp. 120, 121).

213. DEISTS AMONG THE MAHOMETANS.

"Pietro della Valle mentions certain Mahometans who call themselves 'Ehl Eltakik,' or men of truth, men of certainty, who believe that there is nothing existent but the four elements, which are God, man, and every thing else. He also mentions the Zindeketes, another Mahometan sect. 'They come near the Sadducees, and have their name from them. They do not believe in a Providence, nor the resurrection of the dead, as Siggois shows upon the word Zindrik' (see Bespier, Remarques curieuses sur Ricaut, État présent de l'Empire, p. 648). 'One of their opinions is, that whatever is seen, whatever is in the world, whatever has been created, is God.' See Pietro della Valle, p. 394 of the 3rd tome, apud Bespier, *ib.*" (*Bayle's Historical Dictionary*, art. *Spinoza*, note A.).

214. THE ELEUSINIAN MYSTERIES PROBABLY OF PHŒNICIAN ORIGIN.

"And after that the assembly was dissolved with these two barbarous words, *κόγξ ὄμπαξ*, which shows the mysteries not to have been originally Greek. The learned M. Le Clerc well observes (see Bibl. univ., tome vi. p. 86) that this seems to be only an ill pronunciation of *kots* and *omphets*, which he tells us signifies in the Phœnician tongue 'Watch and abstain from evil" (*Warburton, Divine Legation of Moses*, vol. i. pp. 156, 157, book iii. chap. iv. Lond. 1738).

There are some curious remarks on Eleusinian mysteries in Lavington's Enthusiasm of Methodists and Papists compared, part iii. 8vo, 1751, pp. 310–341, and 381–390. See Milman, History of Latin Christianity, 8vo, 1840, vol. i. pp. 31–33.

215. ETYMOLOGY AND ORIGIN OF THE SALIC LAW.

"On attribue communément à Pharamond l'institution de la fameuse loi qui fut appelée Salique ou du surnom de ce prince qui la publia, ou du nom de Salogast qui la proposa, ou du mot Salichame, lieu où s'assemblèrent les principaux de la nation pour la rédiger. D'autres veuillent qu'elle ait été ainsi nommée parce-qu'elle fut faite pour les terres saliques. C'étaient des fiefs nobles que nos premiers rois donnèrent aux Salieurs, c'est-à-dire, aux grands seigneurs de leur salle ou cour, à condition du service militaire sans aucun autre servitude. . . . . Il y en a qui prétendent que ce mot dérive des Saliens, peuples français établis dans la Gaule sous l'empire de Julien" (*Velly, Hist. de France*, tome i. p. 2).

Catalogue de la Bibliothèque de Leber, Paris, 1839, 8vo, tome iii. p. 46.

216. THE FRANKS USED TO WEAR MOUSTACHES.

"Le poète qui raconte cette aventure nous trace un portrait si avantageux des François qu'il mérite d'avoir place dans leur histoire. 'Ils ont' (see Sidon. Apoll. in Panegyr. Major. carm. v. apud Duch. tome i. p. 224), 'dit-il, la taille haute, la peau blanche, les yeux bleus. Leur visage est entièrement rasé si vous en exceptez la lèvre supérieure, où ils laissent croître deux petites moustaches. Leurs chevaux coupés par derrière, longs par devant, sont d'un blond admirable. Leur habit est si court qu'il ne couvre point les genoux, si serré qu'il laisse voir toute la forme de leur corps'" (*Velly, Histoire de la France*, tome i. p. 6, Paris, 4to, 1770).

Garcia, Antipatía de los Franceses y Españoles, Rouen, 1630, 12mo, p. 268.

217. ETYMOLOGY OF ARMORICA.

"Villes Armoriques. C'est le nom qui les anciens ont donné à la petite Bretagne, aujourd'hui province. Il signifie en vieux Gaulois *sur le bord de la mer* ou *côte de mer*" (*Velly, Histoire de France*, tome i. p. 18, note).

Epistolæ HoElianæ, p. 487, book iv. letter xxx. 8vo, 1754.

218. TITLE OF DON FIRST USED IN SPAIN IN THE NINTH CENTURY.

"The very title" [speaking of the Vision of Don Roderic] "is a blunder, the Don was not used prior to the close of the 9th century" (*History of Spain and Portugal*, in *Lardner's Cyclopædia*, vol. i. p. 328).

Irving (*History of Columbus*, Lond. 8vo, 1828, vol. i. p. 171) says that in April, 1492, an agreement was entered into between the sovereigns of Spain and Columbus: "he and his heirs were authorised to prefix the title of Don to their names, a distinction accorded in those days only to persons of rank and estate, though it has since lost all value from being universally used in Spain." See also at vol. i. p. 191, the extract from Columbus's own journal. He says, "The Sovereigns 'ennobled me, that henceforward I might style myself Don.'"

219. ETYMOLOGY OF HIEROGLYPHICS.

"Hieroglyphic is originally a Greek word compounded of *ἱερός*, sacred, and *γλυφή*, an engraving" (*Massey's Origin and Progress of Letters*, p. 31).

220. ETYMOLOGY OF OSTRACISM.

"As the Athenians wrote the names of those they sent into banishment on what they called *ὄστρακον* (be that a shell or a bit of tile), from whence comes the name of ostracism, so the Syracusans, in imitation thereof, wrote theirs on olive leaves, which sentence was named *petalism*, from *πέταλον*, a leaf. See Diodor. Siculus, lib. xi. cap. 35" (*Massey, On Origin and Progress of Letters*, p. 46).

221. ETYMOLOGY OF PAPER AND BIBLE.

"The learned Dr. Gill is of that opinion; for in his commentary upon the aforesaid verse in Isaiah, he says:—'On the banks of the Nile grew a reed or rush called by the Greek *papyrus* and *biblus*, from whence come the words *paper* and *Bible*, or book; of which paper was anciently made, even as early as the time of

Isaiah, and so many hundred years before the time of Alexander the Great, to which time some affix the era of making it" (*Massey, On Origin and Progress of Letters*, p. 53).

222. PENNA FIRST USED FOR PEN IN THE SEVENTH CENTURY.

See also ART. 230.

"Isidorus Hispalensis, who lived about the middle of the 7th century, is the first that I have met with who uses the word *penna* for a writing-pen. 'Instrumenta scribæ' (says he, in his Origines, lib. vi. cap. 14) 'calamus et penna; ex his enim verba paginis insignuntur; sed calamus arboris est, penna avis, cujus acumen dividitur in duo" (*Massey, On Origin and Progress of Letters*, p. 67).

Beckmann's History of Inventions, vol. ii. p. 204, 8vo, 1805, 2nd edit. But it is said to be mentioned by Adrien de Valois, in the 5th century (see *Fosbroke's British Monachism*, 3rd edit. 8vo, 1843, p. 255). "The pens of the Anglo-Saxon scribes of the 7th and 8th centuries were most commonly made of quills" (*Wright's Biographia Britannica Literaria*, vol. i. p. 245, 8vo, 1842).

223. ORIGIN AND FIRST APPEARANCE OF SMALL POX.

"Concerning which, the learned author of 'An Essay on the Vital and other involuntary Motions of Animals' was pleased to give me his opinion in the following words:—'The former disease (small pox) seems to have made its appearance in the world much about the same time with Mahomet, the first who mentions it being one Aaron, a priest and physician of Alexandria in Egypt, who flourished about the year 622; nor was the small pox known in Europe to the Greek physicians till after the year 640" (*Wallace's Dissertation on the Numbers of Mankind*, pp. 80–82).

1. Huetius refers it to an earlier period (see Huetiana, no. lix. pp. 132–135, Amsterdam, 1723). 2. Du Radier, Récréations historiques, tome ii. p. 183, La Haye, 1768. 3. Michaelis (*Commentaries on the Laws of Moses*, vol. iii. p. 313, 1814) remarks that Moses takes no notice of this disease, and adds, "It did not make its appearance until long after the birth of Christ, when it was brought to us from the interior of Africa by the conquests or commerce of the Saracens." 4. It is very prevalent in Japan (see *Thunberg's Travels*, Lond. 1795, vol. iv. p. 77). 5. And has proved very fatal in Kamtchatka, where it was introduced by the Russians (see *Lessep's Travels in Kamtchatka*, Lond. 1790, 8vo, vol. i. pp. 24, 94, 128, 181, 199). It is common among the Persians, and they are ignorant of any remedy for it (see *Morier's Second Journey through Persia*, 4to, 1818,

p. 191). It is common in Western Africa (see *Meredith's Account of the Gold Coast*, 8vo, 1812, p. 237). And Oldfield found it so far up the Niger as Rabbah (see *Laird and Oldfield's Expedition into the Interior of Africa*, 8vo, 1837, vol. ii. p. 61). See also Bowdich, Mission to Ashantee, 1819, p. 245. Dobell's Travels in Kamtchatka and Siberia, Lond. 8vo, 1830, vol. i. p. 89, vol. ii. p. 204.

224. ETYMOLOGY OF DADDY.

"Thus from the Welsh *tad* our vulgar have got the common English word dad and daddy" (*Mallett's Northern Antiquities*, vol. i. p. xli.).

Tád, a father, so in Arm. Cor. *táz*; Hebrew, דוד, *dod* (*Richards, Antiquæ Linguæ Britan. Thesaurus*, in v. *Tád*). Callander's Two Ancient Scottish Poems, Edinburgh, 1783, 8vo, pp. 32, 33, 85.

225. ETYMOLOGY OF HUNGARIAN.

"The word Hungarian is of Mogol root, and was originally *Ugur* or *Ingur*, meaning foreigner or stranger. The Hungarians denominate themselves and their language *Magyar*, which was undoubtedly the name of one of the tribes from which they sprung" (*Bowring's Poetry of the Magyars*, p. xxv. Lond. 8vo, 1830).

226. PROBABLE ETYMOLOGY OF TROUBADOUR.

"During the reign of the Arpadian kings, which brings us down to the beginning of the 14th century, many are the references to the Joculators and Trufators, the poets and jesters, who were always to be found about the person of the monarch. . . . *Trufator*, *trùfa* (now *trefa*) is an old Magyar word for jest. Schedel asks if *troubadour*, *trobador*, and *trufator* may not be synonymous" (*Bowring's Poetry of the Magyars*, Lond. 8vo, 1830, p. xxvii.) Le Grand derives it from trouver (see *Fabliaux ou Contes*, tome i. p. lvii. Paris, 1781, in 5 vols. 12mo); and so does Fauriel, in Histoire de la Poésie provençale, tome i. p. 8, tome iii. p. 225, Paris, 1846, 8vo. Fosbroke's British Monachism, 3rd edit. 8vo, 1843, p. 365. The troubadours are said to have borrowed from the *guerz* of Brittany (see *Souvestre, Les derniers Bretons*, Paris, 1843, p. 168).

227. ETYMOLOGY OF THE RUNIC LETTERS.

"The word 'rune' seems to come from a word in the ancient Gothic language, signifying to *cut*" (*Mallet's Northern Antiquities*, vol. i. p. 363). Percy, in a note upon this passage, re-

marks: "So says our author, but Wormius, who was a much greater master of the subject, derives 'rune' from either *ryn*, a furrow, or *reu*, a gutter or channel. As these characters were first cut in wood or stone, the resemblance to a furrow or channel would easily suggest the appellation. Vide Worm. Lit. Run. p. 2, 1636, 4to." Koop, On Invention of Paper, p. 131.

228. ETYMOLOGY OF THE NORTHERN SCALDS.

"The word Scald is judged by Torfæus to have signified originally 'a smoother and polisher of language.' Vide Torfæi Præfat. ad Orcades, folio (*Percy's Note to Mallet's Northern Antiquities*, vol. i. p. 386).

229. ETYMOLOGY OF SWEDEN.

See also ART. 294.

"The history of the North leaves us no room to doubt that there have been vast forests cut down. . . . . Without mentioning the general causes which insensibly effect the destruction of forests, it was common to set them on fire, in order to procure fertile fields. This was so usual a practice in Sweden, that this country is supposed to have taken its name from thence" (*Mallet's Northern Antiquities*, vol. i. p. 413).

Percy adds in a note, "From the old Cimbric word Suidia, to burn. Hence lands cleared away and prepared for cultivation are called in the North *suidiar* or *suidiland*. The same derivation holds with the German dialect: Sweden, from Sweda, to burn. Vide Olái Vereli Notæ, in Hist. Gotr. et Kolur. p. 9, 1664, 12mo."

For what is, I think, a confirmation by analogy of this etymology, see Transactions of Literary Society of Bombay, vol. i. p. 161, 4to, 1819.

230. PENNA FIRST USED FOR A WRITING PEN.

See also ART. 222.

"Isidorus Hispalensis, who lived about the middle of the 7th century, is the first who uses the word *penna* for a writing-pen" (*Koop's Historical Account of Substances which have been used to describe Events and convey Ideas from the Earliest Date to the Invention of Paper*, Lond. edit. 8vo, 1801, p. 40).

231. THE INVENTION OF WAFERS.

"The use of wafers is more modern than the use of seals; and no ancient diploma is to be found sealed with wafers. The most ancient is not two hundred years old. Spier could not discover any one older than of the year 1624; but Martin Schwartner found in the University Library at Pesth three somewhat older. One is

a passport given by Father Visitator to three travelling Jesuits, dated Brussels, 1603. The impression on the wafers is the usual inscription on the Jesuit seals" (*Koop's Historical Account of Substances, &c.* second edit. 8vo, 1801, p. 79).

232. THE ORIGIN OF RUNIC LETTERS.

"The most ancient runes are traced to the 3rd century; and the most ancient historian who mentions them is Venantius Fortunatus, who lived in the 6th century. He says, in Carm. vii. 18, 'Barbara fraxineis pungatur runa tabellis'" (*Koop's Historical Account of Substances, &c.* 2nd edit. 8vo, 1801, p. 131).

For some amusing *arguments* (!) in favour of the Divine origin of the alphabet, see Horne's Introduction to the Study of Bibliography, vol. i. pp. 77–84, London, 8vo, 1814.

233. ETYMOLOGY OF EARL.

"The original Icelandic word is jarls (Lat. duces), whence is derived our title Earls; the word jarls had, however, not acquired so precise a meaning" (*Percy's Notes to Mallet's Northern Antiquities*, vol. ii. p. 107).

234. ORIGIN OF THE TITLE OF RABBIN.

"The doctors and teachers of the Jews have been distinguished by different appellations. Those employed in the Talmud were, from the high authority of their works among the Jews, called *Œmouroïm*, or dictators. They were succeeded by the *Seburoïm*, or Opinionists, a name given them from the respect which the Jews had for their opinions, and because they did not dictate doctrines, but infer opinions by disputation and probable arguments. These were then succeeded by the *Gheonim*, or the Excellent, who received their name from the very high estimation, and even veneration, in which they are held by the Jews. They subsisted till the destruction of the Jews in Babylon by the Saracens, about the year 1038. From that time the learned among the Jews have been called *Rabbims*, or the masters" (*Buller's Horæ Biblicæ*, 4to edit. 8vo, 1807, vol. i. p. 95, 96).

See also ART. 327.

Allen's Modern Judaism, 2nd edit. 8vo, 1830, p. 334.

235. ORIGIN OF THE ARMENIAN ALPHABET.

"The Armenian alphabet is not earlier than the 4th century. Miesrob, minister of state and secretary to Warasdates and Arsaces the IVth, kings of Armenia and contemporaries with Theodosius the Second, invented it; and to him the unanimous testimony of

the Armenian writers ascribes the translation of the Scriptures" (*Buller's Horæ Biblicæ*, vol. i. pp. 191, 192).

Travers, Letter to Gibbon, p. 324, 3rd edit. 8vo, 1794.

236. INVENTION OF THE COMMA AND SEMICOLON.

"The comma was invented in the 8th century; the semicolon, in the 9th; the other stops were discovered afterwards" (*Buller's Horæ Biblicæ*, 4th edit. 1807, vol. i. p. 223).

Chalmers, Apology for the Believers in the Shakespeare Papers, pp. 591–593, 8vo, 1797.

237. ETYMOLOGY OF PERSIA.

"'The Persian empire in general,' says Sir William Ousely, 'is properly called Iran. The word Persia is derived from Pars, the name of a province the most respectable, as being the usual residence of the kings. The name in modern composition is most commonly written Pars, after the Arabian manner'" (*Buller's Horæ Biblicæ*, vol. ii. p. 9).

Le Clerc, Bibliothèque choisie, xxiii. 382, 383. Heeren's Asiatic Nations, Lond. 1846, vol. i. p. 89, note.

238. VERY FEW JEWS WHO UNDERSTAND THE RABBINICAL LANGUAGE.

"The Jews themselves acknowledge that the number of those who understand the Rabbinical language is extremely small. 'Paucissimi sunt Hebræi qui Hebræam linguam, nedum Talmud vel alios Rabbinorum libros, intelligunt,' are the words of the Rabbi Otto, quoted by Wagenseit, Tela Ignea Satanæ, p. 119" (*Buller's Horæ Biblicæ*, 8vo, 1807, vol. ii. p. 221).

239. ETYMOLOGY OF ARABIA.

"The Arabs and the country which they inhabit, which themselves call Jezîrat al Arab, or the peninsula of the Arabians, but we Arabia, were so named from Araba, a small territory in the province of Tehâma; to which Yarab, the son of Kahtan, the father of the ancient Arabs, gave his name, and where, some ages after, dwelt Ismael, the son of Abraham and Hagar. Pocock, Spec. Hist. Arab. p. 33" (*Sale's Preliminary Discourse to the Koran*, p. i. Lond. 8vo).

240. INTRODUCTION OF COFFEE.

"This drink (coffee), which was first publicly used at Aden, in Arabia Felix, about the middle of the 9th century of the Hegira, and thence gradually introduced into Mecca, Medina, Egypt, Syria, and other parts of the Levant" (*Sale's Preliminary Discourse to the Koran*, p. 95).

Phillips supposes it was first "publicly sold" in London in 1652 (*History of Cultivated Vegetables*, vol. ii. p. 246). D'Israeli's Curiosities of Literature, p. 288, 8vo, 1840. Coiney's Illustrations, pp. 76, 77, 1st edit. Anderson's Historical Deduction of the Origin of Commerce, vol. ii. pp. 419, 420, 4to, 1787. Harleian Miscellany, Parks' edit. 4to, vol. i. pp. 528–536, where it is supposed to be the Spartan broth (!). Evelyn's Diary, vol. i. p. 14, 8vo, 1827. Lives of Leland, Hearne, and Wood, 8vo, 1772, vol. ii. pp. 65, 291, 367. Calamy's Autobiography, edited by Rutt, 8vo, 1829, vol. i. p. 142. Peignot, Répertoire bibliographique universel, pp. 143, 144, Paris, 1812, 8vo. Dulaure, Histoire de Paris, 12mo, 1825, tome vii. p. 348. Saint Evremondiana, Amsterdam, 1701, 8vo, p. 295.

241. GAMING HOUSES CONSIDERED SCANDALOUS.

"Gaming houses were considered scandalous places among the Greeks, and a gamester is declared by Aristotle (see lib. iv. ad Nicom.) to be no better than a thief. The Roman senate made very severe laws against playing at games of hazard (see Horat. l. iii. Carm. od. 24,), except only during the Saturnalia; though the people played often at other times notwithstanding the prohibition. The Civil Law forbade all pernicious games, and though the laity were in some cases permitted to play for money, provided they kept within reasonable bounds, yet the clergy were forbidden to play at tables, or even to look on while others played. Accursius, indeed, is of opinion that they may play at chess notwithstanding that law, because it is a game not subject to chance, and being but newly invented in the time of Justinian, was not then known in the western parts. However, the monks for some time were not allowed even chess (see Du Fresne, in Gloss.) As to the Jews, Mohammed's chief guides, they also highly disapprove gaming, gamesters being severely censured in the Talmud, and their testimony declared invalid. See Bavia Mesia, 84, 1; Rosh. Hashana et Sanhedr., 24, 2; see also Maimon. in tract. Gezila" (*Sale's Preliminary Discourse to the Koran*, p. 97).

Among the Hindoos, no gambler can be a witness (see *Halhed's Code of Gentoo Laws*, p. iii. 8vo, 1777). In the household of the Duke of Clarence, in 1469, gambling was only allowed at the "xii dayes in Cristmasse" (see *Collection of Ordinances, &c.*, published by the Society of Antiquaries, 4to, 1790, p. 91).

242. RAIN DOES FALL IN EGYPT.

"Notwithstanding what some ancient authors write to the contrary (see Plato in Timæo; Pomp. Mela), it often rains in winter

in the Lower Egypt, and even snow has been observed to fall at Alexandria, contrary to the express assertion of Seneca (see Nat. Quæst. l. iv.). In the Upper Egypt, indeed, towards the Cataracts of the Nile, it rains very seldom. See Greaves' Description of the Pyramids, p. 74. Ray's Collection of Travels, vol. ii. p. 92" (*Sale's edition of the Koran*, p. 180, note to chap. xii.)

When Bruce was at Furshout, "it rained the whole night, and till about nine o'clock next morning" (*Bruce, Travels*, Edinburgh, 4to, 1790, vol. i. p. 116). Alison (*Hist. of Europe*, vol. iv. p. 573) says "it never rains in Egypt."

243. MEANING OF THE WORD PHARAOH.

"This was the common title or name of the kings of Egypt (signifying king in the Coptic tongue), as Ptolemy was in after times, and as Cæsar was that of the Roman emperors and Koshru that of the kings of Persia. But which of the kings of Egypt this Pharaoh was is uncertain" (*Sale's edition of the Koran*, p. 119, note to chap. vii.).

Wiseman, On Connection between Science and Revealed Religion, p. 295, lect. viii. 2nd edit. 8vo, 1842. Le Clerc, Bibliothèque universelle, tome xxiv. p. 386. Bibliothèque choisie, tome xv. p. 243.

244. PROBABLE ORIGIN OF TAKING THE VEIL.

"In another book, written to prove that women ought always *to wear a veil*, he" [Tertullian] "declares that God, in a vision to a certain sister, had prescribed to her by especial revelation the exact length and measure of the veil: 'Nobis Dominus etiam revelationibus velaminis spatia metatus est. Nam cuidam sorori nostræ angelus in somniis,' &c. De Virgine veland. 17" (*Middleton's Inquiry into Miraculous Powers, &c.* p. 101).

245. THEOPHILUS IS THE FIRST WHO GIVES THE NAME OF TRINITY TO THE THREE PERSONS.

"St. Theophilus gives the name of Trinity to the three Divine Persons in one nature (see St. Theophilus, lib. ii. p. 94), and he is the first whose writings are extant in which that word is employed to express this mystery" (*Butler's Lives of the Saints*, vol. ii. p. 992).

Wiseman, Lectures on Connection between Science and Revealed Religion, pp. 401, 402, 2nd edit. 8vo, 1842. See Bishop of Lincoln's Illustrations from Tertullian, 3rd edit. 8vo, 1845, p. 518. Clarke's Succession of Sacred Literature, vol. i. p. 113.

Bishop of Lincoln's Account of Justin Martyr, 2nd edit. 8vo, 1836, p. 170. See the strange argument of Augustin, in Clarke's Succession of Sacred Literature, vol. ii. p. 20; Beaven's Account of Iræneus, 8vo, 1841, pp. 88–90.

246. PROBABLE NUMBER OF CHRISTIANS IN ROME IN SECOND AND THIRD CENTURIES.

See also ARTS. 254, 256.

"Bishop Burnet was no stranger to Tertullian's character, and had too much judgment to lay any stress on such rhetorical rant. He has made a judicious estimate of the number of Christians at Rome from some positive and certain mediums laid down by Cornelius in his letter (apud Euseb., lib. vi. c. 43) viz. the number of their presbyters and their poor. To which of the bishop's calculations do you except? Is not a thousand souls a sufficient allowance for one presbyter in an age when the flock was minded more than the fleece? Has he increased the number of the poor beyond the just proportion? That no man will say who considers that the greater part of the Christians at that time consisted of the lowest and poorest rank of the people, as is constantly objected to them by their adversaries, and never disowned by the apologists. I should be glad to see your arguments against the bishop's calculations, for you have offered none in your answer. In the mean time you must give me leave to think that the bishop has justly computed them not to exceed 50,000 souls, which, as Cornelius says, is a very just number. Now, if we reckon four millions of people at Rome, which is a moderate computation, for Isaac Vossius makes them fourteen millions (Variæ Observ. p. 34), the Christians would amount to an eightieth part of the inhabitants. And if we consider that this letter of Cornelius was written above seventy years after the death of Antoninus, and that in the interval there were two long tolerations, the first of twenty-two years, from the death of Antoninus to the tenth of Severus; and the second of thirty-eight years, from the death of Severus (for Maximin's persecution is not worth taking notice of), to the beginning of Decius, we may reasonably conclude that their numbers were then double to what they were under Antoninus, which will reduce them in his time to the hundred and sixtieth part of its inhabitants" (*Moyle's Second Letter to King concerning the Thundering Legion*, in his *Works*, in 2 vols. 8vo, Lond. 1726, vol. ii. pp. 151, 152).

247. THE TITLE OF PONTIFEX MAXIMUS HELD BY THE ROMAN EMPERORS UNTIL THE TIME OF GRATIAN.

"'Tis most certain that the Christian emperors still retained the name of Pontifex Maximus till the reign of Gratian, as appears from Zosimus (lib. iv. p. 250, edit. Ox.), and from divers passages in Ausonius's Panegyric to Gratian, and from many medals and inscriptions. See Spanheim ad Julian. p. 278" (*Moyle's Defence of the First Article in Second Letter to King on the Thundering Legion*, in *Works*, Lond. 8vo, 1726, vol. ii. p. 187). De Potter's Esprit de l'Église, Paris, 8vo, 1821, tome i. p. 211. Guizot, Histoire de la Civilisation en Europe, Paris, 1846, pp. 172, 173.

248. CONSTANTINE WAS WORSHIPPED AS A GOD BY THE CHRISTIANS.

See also ART. 247.

"Constantine after his death was 'inter Deos relatus,' as appears from Eutropius (l. x. 8), and from the medal produced by Spanheim (ad Julian. p. 67); and was prayed to and worshipped as a God by the Christians, if we may believe Philostorgius (l. ii. c. 17). Besides, the 'solennis votorum nuncupatio,' which was heathenism with a witness, still continued (see Spanheim ad Julian. p. 278). . . . . Chrysostom chose rather to lose his bishopric a second time than to connive at the impious honours which were paid to the Empress Eudoxia (Socrat. vi. 16; Sozomen, viii. 20); and St. Austin (De Civit. Dei, x. 4), if my translation be right, seems to allude to this usage as a pestilential peace of flattery. But St. Jerome determines expressly against it in those remarkable words '*Judices et principes sæculi* (meaning the Christian magistrates) *qui imperatorum statuas adorant et imagines hoc se facere intelligunt quod tres pueri facere nolentes placuerunt Deo*' (ad Dari. c. 3). And in the beginning of the 5th century, Theodosius II., a religious prince, had so just a sense of this shameful and idolatrous flattery, that he thought it fit to abolish it by a law, Just. Cod. l. i. tit. 24, c. 2" (*Moyle's Second Letter on the Thundering Legion*, in his *Works*, Lond. 8vo, 1726, vol. ii. pp. 187, 188.)

Anastasius, patriarch of Constantinople, died in A.D. 598 (*Ceillier, Histoire des Auteurs Sacrés*, tome xvi. p. 638). "Dans le second concile de Nicée en 787, on lut un endroit d'un de ses sermons sur le Sabbat, où, parlant du culte des images, il disait qu'en absence de l'Empereur nous adorons son image au lieu de lui; mais qu'en sa présence l'adoration de son image est superflue. 'Sancti Patris nostri Anastasii ad Simeonem Episcopum Bostræ, Sermo de Sabbatho; sicut enim dum abest Imperator, imago ejus

pro ipso adoratur; cum vero jam præsens fuerit, superfluum est, deserto primitivo, adorare imaginem'" (*Ceillier*, xvi. 639).

249. CHRISTIANS WHO WERE PAGAN PRIESTS.

"But I have another instance behind which is still more extraordinary. 'Tis of some Christians who made no scruple of being heathen priests (Lactant. de Mort. Persec. c. 10). 'Quidam ministrorum scientes Dominum cum assisterent immolanti,' &c., what these *ministri* were, he explains a little lower, 'qui sacris ministrabant;' that is the lowest order of the Pagan hierarchy, as the *popæ*, *victimarii*, *œditu*, &c. described by Manilius (l. v. v. 340): 'Atque auctoratos in tertia jura ministros,' and mentioned by Ovid in Fast. i. v. 319; Tac. Ann. xiii. 27; Lucan, i. p. 612; Juvenal, Sat. xii. v. 14; Schol. Virgil's Georg. iii. v. 488; Servius ad Æn. viii. p. 270, who all use the word *minister* in the same sense as I understand it in Lactantius. And that 'twas no uncommon practice for Christians to accept of heathen priesthoods is most certain from the Council of Etnia, in the very beginning of the 4th century, which was forced to make several canons to forbid that scandalous usage (Can. 2, 3, 4, 55), which are admirably well explained by M. Aubespine, Bishop of Orleans, in his learned notes on that synod, where he has fully proved that this infamous custom continued long after the establishment of Christianity" (*Moyle's Second Letter to King on Thundering Legion*, in *Works*, vol. ii. pp. 207, 208). This was held in 305; see account of it in *Fleury, Histoire ecclésiastique*, liv. 9. xiv. tome ii. p. 572, Paris, 1758.

250. REASONS WHY THE POPES CHANGE THEIR NAMES.

"In imitation of St. Peter receiving a new name on this occasion, the popes upon their advancing to the pontificate usually exchange their own name for a new one; so they have done since Sergius II. in 844, whose former name being Peter, he, out of humility and respect for the prince of apostles did not bear it" (*Butler's Lives of the Saints*, vol. i. p. 854, note).

See also ARTS. 50, 67.

251. COMMODUS DID NOT PERSECUTE THE CHRISTIANS.

"Not one writer, either heathen or Christian, makes Commodus a persecutor; neither Dio, Eusebius, Sulpitius Severus, nor even Lactantius, though Commodus died a violent death, which would have suited very well with his hypothesis" (*Moyle's Second Letter on Thundering Legion*, in *Works*, 8vo, 1726, vol. ii. p. 266).

252. PAINTING THE HAIR AND FACE WAS PRACTISED IN THIRD AND FOURTH CENTURIES.

"'And thou who dyed thine hair now leave it off in this time of penance; and thou who painted thine eyes wash it off with thy tears.'—'Et quæ capillos tuos inficis vel nunc in doloribus defessi, et quæ nigri pulveris ductu oculorum lineamenta depignis vel nunc lacrymis oculos tuos ablue.' See Cyprianus de Lapsis, §§ 24, 25, p. 285" (*King's Inquiry into Constitution, &c. of Primitive Church, that flourished within the first three hundred years after Christ*, 12mo, 1691, pp. 127, 128).

In 1654 Evelyn writes (*Diary*, 8vo, 1827, ii. 69), "I now observed how the women began to paint themselves, formerly a most ignominious thing, and used only by prostitutes." 1. The French ladies used to paint their faces in the 11th and 12th centuries. (See *Le Grand, Fabliaux ou Contes*, tome ii. p. 230.) 2. See Wright's Essay on the Literature, &c. of the Middle Ages, vol. i. p. 193, 8vo, 1846. 4. Garcia, Antipatia de los Franceses y Españoles, Rouen, 12mo, 1630, p. 266. 5. Lylie's Euphues and his England, edit. 1605, 4to, sig. L 4, reverse. 6. Sir Richard Wynne, who visited Madrid in 1623, seems surprised at finding that the Spanish ladies painted so much. (See his *Relation* in *Autobiography of Sir Simon d'Ewes*, edit. Halliwell, 8vo, 1845, vol. ii. pp. 445–448.) 7. The Saxons and Normans used to dye their hair; but Strutt supposes this was chiefly confined to the men (*Strutt's Habits and Dresses*, edit. Planché, 1842, vol. ii. p. 126). At all events in the 13th century English women painted their faces (*Strutt*, ii. 132). And in 17th century men also (see *Strutt*, vol. ii. p. 181).

253. THE WORD PARISH IS USED BY THE EARLY CHRISTIAN WRITERS.

"So in the Synodical Epistle of Iræneus to Pope Victor, the bishoprics of Asia are twice called parishes (*τῶν παρριακίων*, apud Euseb. lib. v. c. 24, p. 193); and in Eusebius, Ecclesiastical History, the word is so applied in several hundred places" (*King's Inquiry into Constitution &c., of Primitive Church*, 12mo, 1691, p. 15). Antiquarian Repertory, vol. ii. pp. 423-428, 4to, 1808.

254. TERTULLIAN'S ACCOUNT OF THE LARGE NUMBER OF CHRISTIANS.

See also Arts. 246, 256.

"'Hesterni sumus, et vestra omnia implevimus; urbes, insulas, castella, municipia, conciliabula, castra ipsa, tribus, decurias, palatium, senatum, forum; sola vobis relinquimus templa. Potuimus et inermes nec rebelles, sed tantummodo discordes

solius divortii invidia adversus vos dimicasse. Si enim tanta vis hominum in aliquem orbis remoti sinum abrupissimus a vobis, suffudisset utique dominationem vestram tot qualiumcunque amissio civium, imo etiam et ipsa destitutione punisset. Proculdubio expavissetis ad solitudinem vestram, ad silentium rerum et stuporem quendam, quasi mortuæ urbi, quæsissetis quibus in ea imperassetis.' Ter. Apol. § 57" (*Dodwell's Free Answer to Middleton's Free Enquiry into the Miraculous Powers of the Primitive Church*, 2nd edit. 1749, pp. 111, 112).

See the Bishop of Lincoln's Ecclesiastical History, illustrated from Tertullian, 3rd edit. 1845, pp. 85–87. See also some remarks by Lord King in pp. 31–38 of his Inquiry into the Constitution of the Primitive Church, part i. Lond. 1691. This monstrous assertion of Tertullian is fully believed by the generally judicious—but where the early church is concerned, the credulous—Fleury. See his Second Discourse in Histoire ecclésiastique, tome viii. p. iii. edit. Paris, 1758, 12mo. See p. 581 of Faber's Enquiry, &c. into Vallenses and Albigenses, 8vo, 1838.

255. CHARACTER OF GREGORY OF TOURS.

"'Vir erat pro sæculo, quo vixit, non ineruditus; sed in quo judicium et acumen non immerito desideres' (see Cav. Hist. Lit. vol. i. p. 535). The character given of him" (Gregory of Tours) "by Helduinus the Abbot of the 9th century is: 'Parcendum est simplicitati viri religiosi; qui multa aliter quam se veritas habeat, æstimans, non callidatis astu, sed benignitatis ac simplicitatis voto, litteris commendavit.' See Epist. ad Ludov. Imp." (*A View of the Controversy concerning Miraculous Powers*, Lond. 1748, p. 64).

Mosheim (*Eccles. Hist.* vol. i. p. 148) says that the faults of Gregory are noticed by Pagi in his Dissert. de Dionysis, Paris, sect. xxv. p. 6. Joslin calls Gregory 'a famous romancer.' (See his *Remarks on Ecclesiastical History*, vol. iii. p. 50, 8vo, 1805.) There are some interesting remarks on Gregory of Tours in Fauriel, Histoire de la Poèsie Provençale, Paris, 1846, 8vo, tome i. pp. 135–151. Fauriel says (tome i. p. 138) 'On ne vit jamais dans un livre d'histoire autant de traits de crédulité enfantine qu'il y en a dans le sien;' and in p. 147, 'Sa croyance est ombrageuse, peu éclairée, incapable de s'élever à la moralité du christianisme.' Fleury, Histoire ecclés., tome xiii. p. 5, Paris, 1758, 12mo. See Berington's Literary History of the Middle Ages, pp. 129, 130, 1814, 4to. See the admissions of the partial Benedictines in Histoire littéraire de la France, iii. 391.

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256. NUMBER OF CHRISTIANS IN ROME IN SECOND CENTURY.

See also ARTS. 246, 254.

"I must refer the reader to Mr. Moyle's learned dissertations upon this subject (see Moyle's Diss. on Thundering Legion, p. 152), where he will find that the Christians did not make up a one-hundred-and-sixtieth part of the people, even in Rome itself" (*Weston's Dissertation on the Thundering Legion*, in his *Wonders of Antiquity*, Lond. 1748, 8vo, p. 105).

257. CHARACTER OF AMMIANUS MARCELLINUS.

"We must observe something of the manner of writing peculiar to Marcellinus, which on the least inspection we shall find swelling and inflated, more like the tragical than historical style; for besides many of the false ornaments which abound in authors of the Lower Empire, we are informed by Libanus (see Liban. Epist. ad Marcellino, p. 983) that he recited part of his history in public, and was of consequence obliged to use that grand and magnificent diction which was principally calculated to gain the applauses of the people" (*Weston's Dissertation on the Miracle which happened at the attempt to repair the Temple of Jerusalem, in the reign of Julian the Apostate*, in his *Wonders of Antiquity*, 8vo, 1748, pp. 130, 131). Blount's Censura Celebrorum Authorum, pp. 181, 182).

258. THE WORD CASTILE NOT USED BEFORE THE NINTH CENTURY.

"The word Castile does not appear to have been used either by Christians or Arabs before the 9th century" (*History of Spain and Portugal*, in *Lardner's Cyclopædia*, vol. i. p. 258).

259. ERASMUS PUBLISHED THE FIRST PRINTED EDITION OF THE GREEK TESTAMENT.

"Erasmus had the honour of being the person who published the first printed edition of the Greek New Testament. He published five editions in 1516, 1519, 1522, 1527, 1535" (*Butler's Horæ Biblicæ*, vol. i. p. 253).

1. Travis, Letters to Gibbon, p. 5, 3rd edit. 8vo, 1794. 2. It is said that early in the 18th century the Colloquies of Erasmus were still used as a school-book in England (*Southey's Doctor*, 8vo, 1848, p. 33).

260. MARTYRS TO ATHEISM.

"Jordanus Bruno, of Nola, who wrote that silly piece of blasphemy called 'Spaccio della Bestia triumphante,' and the infamous

Vanini, were both executed for openly professing and teaching of atheism. The latter might have been pardoned the moment before the execution, if he would have retracted his doctrines; but rather than recant, he chose to be burned to ashes. As he went to the stake he was so far from showing any concern, that he held his hand out to a physician whom he happened to know, desiring him to judge of the calmness of his mind by the regularity of his pulse; and from thence taking an opportunity of making an impious comparison, uttered a sentence too execrable to be mentioned. To these we may join one Mahomet Effendi, who, as Sir Paul Rycaut tells us, was put to death at Constantinople for having advanced some notions against the existence of a God. He likewise might have saved his life by confessing his error, and renouncing it for the future; but chose rather to persist in his blasphemies, saying: 'Though he had *no reward to expect, the love of truth constrained him to suffer martyrdom in its defence*'" (*Mandeville, Remark R. upon the Grumbling Hive* in his *Fable of the Bees, or Private Vices Public Benefits*, in 2 vols. 8vo, Lond. 1772, vol. i. pp. 156, 157).

There have also been martyrs to Mahometanism (see *Sale's Note to Chap. XVI. of the Koran*, p. 209 of Hodgson's 8vo edit.) Respecting the death of Vanini, see Peignot, Dict. des Livres condamnés au feu, tome ii. p. 175, Paris, 1806, 8vo. Fleury, Histoire ecclésiastique, tome viii. p. iv. Paris, 1758. 12mo. "As often as a black gown conceals atheism" (*Congreve's Old Bachelor*, act i. scene v. p. 151B).

261. SPECTACLES INVENTED BY ROGER BACON.

"Mr. Molineux (see Dioptric, pp. 256, 257, 258) attributes the invention of spectacles to this learned friar (R. Bacon), the time to which their earliest use may be traced agreeing very well with the time in which he lived; but how far R. Bacon went we know not" (*Wotton's Reflections upon Ancient and Modern Learning*, 8vo, 1697, pp. 189, 190).

In 1632, it was fashionable to wear "crystal spectacles, hung in an ivory case, at a gold belt" *Ben Jonson's Works*, vol. vi. p. 100). They are mentioned by Middleton (*Works*, 8vo, 1840, iv. 488.) 1. Singer's Researches into the History of Playing Cards, 1816, 4to, p. 21, note. 2. Mélanges, par V. Marville, Paris, 1725, tome i. pp. 188–193, tome ii. pp. 35, 36. Dulaure, Histoire de Paris, 12mo, 1825, tome v. p. 361. Retrospective Review, second series, vol. i. p. 336. See Humboldt's Cosmos, edit. Otte, 1848, vol. ii. p. 620. Sir David

Brewster (*Treatise on Optics*, 8vo, 1831, p. 347) says that "the telescope was invented in the 13th century, and perfectly known to Roger Bacon; and that it was used in England by Leonard and Thomas Digges before the time of Jansen or Galileo, can scarcely admit of a doubt." They are mentioned in Middleton's Works, 8vo, 1840, i. 240.

262. DISCOVERY OF THE PROPERTY OF THE MAGNET.

See also ARTS. 68, 347.

"To him (Flavio Amalphi) this discovery" (viz. that iron touched with a magnet always pointed towards the north) "is attributed by Salmuth upon Pancirollus; others call him John Goia of Amalphi, but Gassendi (Animad. p. 364) says it was found out by a Frenchman about the year 1200, since it is mentioned by one Guigotus Provinrus, a French poet of that time, who calls the compass Marineta, to which Gassendi also adds that it was most probably a French invention, because the north point is by all nations marked in their compasses by a flower-de-luce, the arms of France" (*Wotton's Reflections upon Ancient and Modern Learning*, 8vo, 1697, p. 268).

1. Beckmann's History of Inventions and Discoveries, vol. i. p. vii. 2nd edit. 8vo, 1814. 2. Antiquarian Repertory, vol. ii. pp. 400–402, 4to, 1808. 3. Singer, On Playing Cards, 1816, 4to, p. 32. But Singer has well remarked (p. 4) that the presence of the fleurs-de-lis is no argument in favour of French invention. 4. See Roquefort de l'État de la Poésie françoise, dans les XIIe et XIIIe Siècles, Paris, 1815, 8vo, p. 229. 5. Le Clerc, Bibliothèque universelle, tome iv. p. 508 et seq. 6. Thunberg has described the Japanese compass (see his *Travels to Japan*, Lond. 1795, 8vo, vol. iii. p. 122). 7. The Chinese believe it is a deity (see *Barrow's Cochin China*, 1806, 4to, p. 357). 8. The king of Fundah "imagined it was a living creature" (*Laird and Oldfield's Expedition up the Niger*, 8vo, 1837, vol. i. p. 220). Humboldt (*Cosmos*, edit. Otte, 1848, vol. i. p. 173) says "There is strong historical evidence in proof of the striking fact that the knowledge of the directive power of a magnetic needle, and of its relation to terrestrial magnetism, was peculiar to the Chinese."

263. INTRODUCTION OF WOMEN ON THE STAGE.

See also ART. 337.

"The year of the Restoration produced jovial entertainments, loyal remembrances, free conversation, amours, intrigues, refined courtship, and gallantry, ... all which was encouraged and promoted by the licentiousness of the two new erected theatres or playhouses, where there seemed to have been very little restraint,

and where a new custom was now introduced, of bringing in women upon the stage, which before had been personated by boys or young men" (*Harris, Life of Charles the Second*, in *Lives of the Stuarts*, vol. v. p. 363, 8vo, 1814).

1. Nash's Pierce Pennilesse, 1592, edit. Collier, pp. 62–105. 2. Dulaure, Histoire de Paris, 12mo, 1825, tome vii. pp. 124, 125. 3. Dobell (*Travels in Kamtchatka, &c.*, Lond. 8vo, 1830, vol. ii. p. 270) says that in China, "All the female characters at their theatres are represented by boys, dressed in women's clothes, it being against the laws for a woman to appear on the stage." Before the introduction of women on the stage, the Puritans were never weary of declaiming against the flagrant immorality of men being dressed in female garb; and yet when an attempt was made to have actresses, their opposition was equally violent. (See *Gifford's Note in Ben Jonson*, 8vo, 1816, vol. iv. p. 534). In 1608, Coryat (*Crudities*, vol. ii. p. 17) writes that he had *heard* of female performers in London; he *saw* them in 1608 at Venice.

264. INTRODUCTION OF TEA INTO EUROPE.

"This letter" [a letter from M. Henry Saville to his uncle, Secretary Coventry, dated Paris, 1678] "is introduced to the reader from the mention which it makes of tea. It appears from its evidence that so late as 1678 tea was not universally used in English families, either as a constant or a common beverage. It even complains of persons 'who call for tea instead of pipes and bottles after dinner,' designating it as a 'base unworthy Indian practice.' Macpherson, in his History of the European Commerce with India, says that tea is mentioned as the usual beverage of the Chinese by Soliman, an Arabian physician, who wrote an account of his travels in the East as early as the year 850. But we have no reason to believe that tea was brought to the western part of the world for many succeeding ages; not the slightest mention of it being found in the works of any European author earlier than the 16th century. The most credible conjecture of its introduction is, that it was one of the articles purchased by the Portuguese, when that people were first permitted by the Government of China to trade to Sancian. Waller, in his Complimentary Verses to King Charles II., upon his majesty's marriage, expressly owns our obligation to the Portuguese for its introduction into England:—

> The best of queens and best of herbs we owe
> To that bold nation who the way did show
> To the far region where the sun doth rise,
> Whose rich productions we so justly prize.

The first authentic notice which Macpherson quotes of tea as an article of consumption in England, is in the Act of Parliament of the 12th of Charles II. cap. 13, A.D. 1660, whereby a duty of eightpence is charged upon every gallon of chocolate, sherbet, and tea made for sale. . . . . An earlier testimony of the introduction of tea into England than that which Macpherson advances, is found in a single sheet preserved in Sir Hans Sloane's library, now in the British Museum, of the time of the Usurpation." [Here follows "an exact description of the growth, quality, and vertues of the leaf tea, by Thomas Garnay, in the Exchange Alley, near the Royal Exchange, in London, tobacconist, and seller and retailer of tea and coffee," in which it is affirmed that "in England it hath been sold in the leaf for six pounds, and sometimes for *ten pounds*, the pound weight; and in respect of its former scarceness and dearness, it hath been only used as a regalia in high treatments and entertainments, and presents made thereof to princes and grandees *till the year* 1657;" but the writer adds, that "he hath tea to sell from sixteen to fifty shillings the pound"] (*Ellis, Letters illustrative of English History*, second series, vol. iv. pp. 57–61).

1. Disraeli's Curiosities of Literature, p. 288, 8vo, 1840. 2. Anderson (*History of Commerce*, vol. ii. p. 178, 4to, 1787) says that Botero, at the end of the 16th century, is the first writer who mentions tea. 3. See Pepys's Diary, 8vo, vol. i. p. 141, and vol. iii. p. 277. 4. Dulaure, Histoire de Paris, 12mo, 1825, tome vii. p. 348, and St. Evremoniana, Amsterdam, 1701, 8vo, p. 295; and see Le Grand D'Aussy (*Vie privée des François*, edit. Roquefort, 8vo, 1815, tome iii. p. 116) who says it was first known in Paris in 1636. 5. Mr. M'Culloch (*Dictionary of Commerce*, 8vo, 1849, p. 1292), cannot find any mention of it in England earlier than that in Pepys's Journal, September, 1661. In the second volume of Phillips's History of Cultivated Vegetables, there is a long but miserably inaccurate account of tea. He says (p. 286) that Botero, in 1590, is the first European author who mentions it, and that it was not used by families of distinction till 1666, which he suggests may have arisen from its being considered an antidote against the plague (pp. 290, 291). He thinks (p. 292) that "the Dutch embassy, in 1656, brought it first to Europe." He says (p. 293) "Tea continued at the high price of sixty shillings per pound until about the year 1700;" and that in France the best tea cost nearly two hundred francs per pound. This may be, but I think he is mistaken in asserting (p. 306) that "it was first known in France about 1670." Dr. Jackson, a considerable authority in such a matter,

says that even for those who have to go through great fatigues, a breakfast of tea and dry bread is more strengthening than one of beefsteak and porter. (*Jackson's Formation, &c., of Armies*, 8vo, 1845, p. 332).

265. PURGATORY FIRST MENTIONED BY AUGUSTINE.

"As to purgatory, the doctrine was not so much as thought of till St. Austin's time, who both *said* and *unsaid* it, and at last left it doubtful. Nor did it come into any sort of credit till about two hundred years after, in the time of Pope Gregory the First. The Papists themselves are so divided as to all the points and circumstances of this doctrine, that possibly it will not a little entertain the reader to see the foolish variety of opinions relating to this very doctrine" (*Sir Thomas Pope Blount's Essays*, Lond. 12mo, 1697, p. 29).

Phillpots denies that Augustine believed in purgatory (see his *Letters to Charles Butler*, 8vo, 1825, pp. 113–149, and in particular p. 134). Butler's Lives of the Saints, vol. ii. p. 347, Dublin edit. See Huet's opinion of Augustine, in *Huetiana*, No. X. p. 24, Amsterdam, 1723. Stopford's Pagano-Papismus, pp. 106–112, 1765, reprinted in 1844, 8vo. It was an old opinion in France that on Easter day, and All Saints' day, the fires of purgatory were extinguished (see *Le Grand, Fabliaux ou Contes*, tome v. pp. 103, 104, Paris, 1781). The Jews seem to believe in a sort of purgatory (see *Allen's Modern Judaism*, 2nd edit. 8vo, 1830, pp. 134, 187). Wright, On St. Patrick's Purgatory, 8vo, 1842, pp. 5, 23, 24. Dodsley's Collection of Old Plays, 8vo, 1825, vol. i. p. 59. Weber's Metrical Romances, Edinburgh, 1810, vol. iii. p. 318. Tertullian believed in purgatory (see *Bishop of Lincoln's Illustrations*, 8vo, 1845, 3rd edit. pp. 328, 329). Antiquarian Repertory, vol. iv. p. 594, 4to, 1809. Maitland, On Albigenses and Waldenses, 8vo, 1832, pp. 349, 354, 415. Faber, On the Vallenses and Albigenses, 8vo, 1838, pp. 94, 121, 195, 417, 427. Works of King James, Lond. folio, 1616, p. 305. Geddes positively asserts that up to the beginning of the 8th century the doctrine of purgatory was unknown to the Spanish church (*Miscellaneous, Works*, vol. iii. pp. 24–26, 8vo, 1730). The Bishop of St. Asaph gives what he calls the 'history of the doctrine of purgatory'" (*Short's History of the Church of England*, pp. 17, 18).

266. THE STUDY OF ANATOMY WAS OPPOSED BY THE EARLY CHRISTIANS.

"That the primitive Christians favoured not the practice of anatomy will plainly appear from Tertullian, who, in the fourth chapter

of his book *De Anima*, speaking of one Herophilus, doubts whether to call him *Medicum* or *Lanium*, a physician or a butcher. 'Qui hominem odit ut nosset,' saith he, 'who hateth man that he might know him.' And St. Augustine, in his 22nd book *De Civ. Dei*, cap. 24 runs much upon the same strain. And among others we find Pope Boniface VIII. such a professed enemy to this art of dissecting human bodies, that he threatens immediately his thunderbolt of excommunication to all such as should do anything of this nature." (It would appear probable that the abhorrence of the Christians for the practice of dissection was taken from the Greeks and Romans. See *Blount's Essays*, p. 160.) (*Sir Thomas Pope Blount's Essays*, 1697, 12mo, pp. 161, 162.)

Glanville's Plus Ultra, or the Progress and Advancement of Knowledge since the days of Aristotle, 12mo, 1668, p. 13. See Pettigrew, On the Superstitions connected with Medicine and Surgery, 8vo, 1844, p. 34. See ART. 1333. The horror of dissection is perhaps natural to a barbarous state of society. The Kroomen of Western Africa would on no account allow one of their companions to undergo a post-mortem examination (see *Laird and Oldfield's Expedition up the Niger*, 8vo, 1837, vol. i. pp. 267, 416). The Earl of Essex died in 1576. His body was opened, "which I could not abyde," says Sir Nicolas White (see his Letter to Cecil, in *Wright's Elizabeth*, 8vo, 1838, vol. ii. p. 35).

267. THE MORTALITY OF THE SOUL WAS BELIEVED IN BY SECTS IN CHINA AND INDIA.

See also ART. 1703.

"The Chinese have a religious sect called the Nantolines, who preach up publicly the soul's mortality. Also at this day in the East Indies (where the greatest swarms of mankind live, and those of many sects and religions), it is found by our merchants trading thither, that not only the far greatest number are of those which believe no other rewards or punishments for the soul except what it shall after death meet with in a new body upon earth; but also they find by commerce with them that they are the most eminently remarkable for their honesty above any of the other sects" (*Anima Mundi, or an Historical Narration of the Opinions of the Ancients concerning Man's Soul after this Life, by Charles Blount*, Lond. 1769, 12mo, p. 104).

1. Cook Taylor's Natural History of Society, vol. i. pp. 166, 169, 8vo, 1840. 2. And by some of the early Christians (see Le Clerc, Bibliothèque universelle, tome xxii. p. 137). Warburton says "the philosophic converts to the Christian faith in the first

ages of the Church were no sooner convinced of the folly of fancying that the human soul was a part of the Godhead, than, in their haste to be at a distance from that monstrous opinion, they ran suddenly into a contrary folly, and maintained that the soul had not one spark of the Divinity in her whole composition" (Note B. to book ix. of *Divine Legation of Moses*, *Works*, vol. iii. p. 737, Lond. 1787, 4to).

268. ORIGIN OF RESTRICTIONS ON LIBERTY OF PUBLICATION.

"We do not find among the Greeks that their Vetus Comœdia (which was so much censured for libelling and traducing men by name as to be prohibited acting on the stage), was ever suppressed from being read; but rather the contrary, for that Plato himself recommended the reading of Aristophanes (the loosest of all these old comedians), to his royal scholar Dionysius. Neither do we read anywhere that either Epicurus, or that libertine school of Cyrene, or what the Cynic impudence uttered, with many other sects and opinions which tended to voluptuousness and the denying of Providence, were ever prohibited or questioned. Also among the Latines we find Lucretius versifying his Epicurean tenets to Memmius without any molestation, and had the honour to be published a second time by Cicero, the great father of the Commonwealth, although he himself disputes against that same opinion in his own writings. Neither do we read of any decree against the satyrical sharpness of Lucilius, Catullus, or Flaccus. Likewise in matters of state the story of Titus Livius, though it extolled and magnified Pompey's party, was not therefore suppressed by Octavius Cæsar of the other faction. Nay, even in the times of Christianity, unless they were plain invectives against Christianity, as those of Porphyrius and Proclus, they met with no interdict till about the year 400 in a Carthaginian council, wherein bishops themselves were forbid to read the books of Gentiles, but heresies they might read; whereas others long before them scrupled more the books of hereticks than of Gentiles. And that the primitive councils and bishops were used only to declare what books were not commendable, passing no further censure, but leaving to each one's conscience to read or to lay by, till after the year 800, is already observed by Father Paul, that great unmasker of the Tridentine Council. After which time the unsatiable popes enjoined more and more every day, till Martin V. by his bull, not only prohibited, but was the first that excommunicated the reading of prohibited books" (*A Just Vindication of Learning and the Liberty of the Press, by Charles Blount*, 12mo, 1695, pp. 5,

6). Beckmann (*History of Inventions*, vol. iii. pp. 93–97, 8vo, 1814) has shown the great antiquity of these restrictions.

269. POLYGAMY NOT CONDEMNED BY THE APOSTLES.

"But we believe it to be an indisputable fact that although Christianity was first preached in Asia, which had been from the earliest ages the seat of polygamy, the Apostles never denounced it as a crime, and never required their converts to put away all wives but one. . . . . No express prohibition of polygamy is found in the New Testament" (*Remarks on the Character and Writings of John Milton* in the *Works of William Ellery Channing, D.D.*, Lond. 8vo, 1829, p. 173). Channing, however, expresses himself strongly opposed to polygamy, and observes (p. 174), "No argument, therefore, in favour of a practice can be adduced from the fact that it is not expressly reprobated in the New Testament."

1. See a curious argument in favour of polygamy on the ground of "Monopoly" in *Madan's Thelyphthora*, vol. i. p. 175, note, 2nd edit. 8vo, 1781. 2. Justin Martyr says that the Jews of his time practised polygamy (see p. 45 of *Bishop of Lincoln's account of Justin Martyr*, 2nd edit. 8vo, 1836). 3. Valentian I. is *said* to have authorised Christians to have two wives (see *Le Clerc, Bibliothèque universelle*, xi. 9). 4. Michaelis has shown that it was allowed under the Mosaic dispensation, and was commonly practised (see Art. 94 in *Commentaries on the Laws of Moses*, 8vo, 1814, vol. ii. p. 1–7). He has ably refuted the observations of Montesquieu on this subject (see pp. 13–17).

270. CHARACTER OF THE EARLIEST FATHERS.

"The earliest Fathers, as we learn from their works, were not receptive of large communications of truth. Their writings abound in puerilities and marks of childish credulity, and betray that indistinctness of vision which is experienced by men who issue from thick darkness into the light of day" (*Channing, Remarks on Milton*, in his *Works*, 8vo, 1829, p. 189).

Madan's Thelyphthora, 2nd edit. 8vo, 1781, vol. i. p. 16. Le Clerc (*Bibliothèque choisie*, xxv. 289) says, "La verité est que ces bons pères n'étaient pas de grands critiques." See also pp. 324, 325, where he mentions that the nearer they were to the Apostles the more silly they were; and attempts ingeniously to account for it.

271. THE TRINITY NOT MENTIONED IN THE NEW TESTAMENT.

"We challenge our opponents to produce one passage in the New Testament where the word God means three persons, where it is

not limited to one person, and where, unless turned from its usual sense by the connection, it does not mean the Father. Can stronger proof be given that the doctrine of three persons in the Godhead is not a fundamental doctrine of Christianity?" (*Channing's Sermon II. on Ordination of Rev. J. Sparks* in *Works*, 8vo, 1829, p. 244).

Respecting the so-called Platonic origin of Justin Martyr's ideas on the Trinity, see Bishop of Lincoln's Account of Justin Martyr, p. 47, &c. 2nd edit. 8vo, 1836. Beausobre, Histoire critique de Manichée, tome i. pp. 556–563, Amsterdam, 1734, 4to.

272. REASONS FOR THINKING THAT THE TRINITY WAS NOT BELIEVED IN BY THE APOSTLES.

"Christianity, it must be remembered, was planted and grew up amidst sharp-sighted enemies, who overlooked no objectionable part of the system, and who must have fastened with great eagerness on a doctrine involving such apparent contradictions as the Trinity. We cannot conceive an opinion against which the Jews, who prided themselves on an adherence to God's Untiy, would have raised an equal clamour. Now, how happens it that in the Apostolic writings which relate so much to objections against Christianity and to the controversies which grew out of the religion, *not one word* is said in its defence and explanation; not a word to rescue it from a reproach and mistake? This argument has almost the force of demonstration. We are persuaded that had three divine persons been annoúnced by the first preachers of Christianity, one of whom was the very Jesus who had lately died on a Cross, this peculiarity of Christianity would have almost absorbed every other, and the great labour of the Apostles would have been to repel the continual assaults which it would have awakened. But the fact is that not a whisper of objection to Christianity on that account reaches our ears from the Apostolic age. In the Epistles we see not a trace of controversy called forth by the Trinity" (*Channing's Sermon II.*, in his *Works*, 8vo, 1829, pp. 245–246).

273. MANNA GATHERED IN CALABRIA AND ARABIA.

"I know that manna is now plentifully gathered in Calabria, and Josephus tells us in his days it was plentiful in Arabia" (*Blount's Religio Medici*, Lond. 12mo, 1678, p. 46). Should there be any doubt about the former of these facts it may be observed that Blount perhaps heard it from his father, who was a famous traveller.

Burder's Oriental Literature, no. 189, vol. i. pp. 150–156, 8vo, 1822. Le Clerc, Bibliothèque universelle, ix. 299; xiv. 411–412; xviii. 169–172. Bibliothèque choisie, xxi. 306–307. Wellsted's Travels in Arabia, 8vo, 1838, vol. i. p. 129, vol. ii. p. 47–52, and in particular p. 49, respecting falling manna. Michaelis, Recueil de Questions, Amsterdam, 1744, 4to, pp. 36-41, 109. Niebuhr, Description de l'Arabie, Amsterdam, 1774, 4to, pp. 128–129. Transactions of Literary Society of Bombay, vol. i. pp. 251–258, 4to, 1819. Malcolm's History of Persia, 8vo, 1829, vol. i. p. 332.

274. TOBACCO GENERALLY USED IN ENGLAND BEFORE THE MIDDLE OF THE SEVENTEENTH CENTURY.

"Who was ever delighted with tobacco the first time he took it; and who could willingly be without it after he was awhile habituated to the use of it?" (*Observations upon the Religio Medici, by Sir Kenelm Digby*, 12mo, Lond. 1678, p. 362). These Observations of Digby were *written* in 1642 (see p. 371).

Tobacco is mentioned in Jonson's Every Man in his Humour, written in 1596, in act i. scene iv. and act iii. scenes ii. and iii.; and in his Alchemist, written in 1610, one of the dramatis personæ is a "tobacco man." Fox was advised to take it in 1645 (see *Sewell's Hist. of Quakers*, p. 9, and also p. 501). In 1611 it was sold by apothecaries (*Middleton's Works*, 8vo, 1840, vol. ii. p. 453). Men of fashion carried a "tobacco box, steele, and touch." (See *Hutton's Follie's Anatomie*, 1619, p. 18, Percy Soc. vol. vi.). 1. Timperley (*Dict. of Printers*, p. 388, 4to, 1839) says that tobacco was introduced into England in 1586, by Lane. 2. Warton (*Observations on the Fairy Queen of Spenser*, vol. ii. p. 1807), says it was first introduced into England by Raleigh in 1584. 3. Sir John Reresby, who was in Holland in 1656, says of the Dutch, "they take much tobacco" (see *Travels of Reresby*, p. 159, 3rd edit. 8vo, 1831). 4. See Collier's History of Dramatic Poetry, vol. ii. p. 439, and vol. iii. pp. 352–415. 5. See Howell's Epistolæ HoElianæ, 8vo, 1754, p. 140, and pp. 417–418. 6. Hentzner, who visited England in 1598, says "the English are constantly smoking tobacco" (*Retrospective Review*, vol. i. p. 19). 7. The Mahometans say that Mahomet foretold the use of tobacco (see *Sale's Preliminary Discourse to the Koran*, p. 95, sect. v. Hodgson's edit. 8vo). 8. Harleian Miscellany (Park's edit. 4to, 1808, vol. i. pp. 535-537), where the introduction of it is ascribed to Sir Francis Drake. 9. In p. 536 the Irish are spoken

of as being singular in using it as snuff. In vol. vi. pp. 465–470, there is an attack upon, and in pp. 470-473 a vindication of coffee-houses. See Bishop Goodman's Memoirs of the Court of King James, vol. ii. p. 205, 8vo, 1839. Even criminals smoked it on their way to Tyburn (see *Rowland's More Knaves Yet?* p. 99, Percy Soc. vol. ix.).

275. BAPTISM PRACTISED BY THE JEWS.

"And baptism was as well a Judaical ceremony as circumcision. For, according to the account of Maimonides (see John Lewsden, Philolog. Hebræs. Mixt. Dissertat. XXI. de Proselyt., sect. i. pag. mili 144) a Gentile who would be received into the covenant of the Jews must be baptised as well as circumcised, whereby he became a proselyte. Whence it evidently appears that baptism did not come in the place of circumcision, as it hath been often urged to persuade the ignorant" (*Sewel's History of the Quakers*, Lond. 1722, folio, p. 691). See also ART. 1813.

See Calmet, Dictionary of the Bible, vol. i. art. Baptism by Water. Ezekiel, xxxvi. 25. Numbers, viii. 7; and xix. 13. Mallet's Northern Antiquities, vol. i. p. 335. Bishop of Lincoln has given (pp. 408–410) in his Illustrations from Tertullian, 8vo, 1845, an account of the baptismal forms. In p. 409 is mentioned a very dirty custom. In pp. 414–415 is quoted Tertullian's declaration that baptism was one of the mysteries of Mithra. Oil, milk, and honey were used in baptism (Ibid. p. 454; see also *Bishop of Lincoln, On Clement of Alexandria*, 8vo, 1835, pp. 440, 441). And as to the Jews, see *Le Clerc, Bibliothèque universelle*, tome i. pp. 389, 390, and ix. 504. But see *Bibliothèque choisie*, tome ix. pp. 225–229, where it is observed that Josephus, who speaks much of the forms used by the Jews on occasion of conversion, does not mention baptism. Lardner does not deny baptism among Jewish *men*, but says Christianity first introduced it among *women* (see his remarks on Ward's Dissertation, *Works*, vol. x. pp. 313, 314).

276. DIMINUTION OF THE SIZE OF MAN.

"On remarque, dit Pline (livre vii. c. 16) que la taille des hommes diminue de jour en jour, et que peu d'enfants surpassent la hauteur de leurs pères; la fertilité des semences se consumant et se brûlant. Les proportions mêmes sont différentes de ce qu'elles étaient. La longueur du pied de l'homme n'est plus la sixième partie de sa hauteur, comme elle l'était du temps de Vitruve; à peine en est-elle présentement la septième partie. Peut on douter que la nature des esprits n'ait suivi celle des

corps? . . . . Il faut donc necessairement conclure que les génies de cet heureux temps, qui était la jeunesse du monde, étaient supérieurs aux notres" (*Huetiana*, no. xii. p. 33, Amsterdam, 12mo, 1723).

Borlase, who had paid great attention to popular superstitions, says (*Antiquities of Cornwall*, Lond. 1769, p. 228), "the generality and vulgar part of mankind have always thought with the fabulous, that our forefathers much exceeded in proportion the present race of mankind." See a sensible note in Paris and Fonblanque's Medical Jurisprudence, vol. iii. p. 74, 8vo, 1823.

277. MEN OF GENIUS WHO DISLIKE MUSIC.

"Comme on voit des gens doués d'ailleurs d'un excellent esprit, mais qui n'ont aucun sentiment pour la musique; tel que Lipse se reconnait avoir été, tel qu'on dit a été Malherbe, et tels que nous avons connu, Ménage et Ségrais" (*Huetiana*, no. lxiv. p. 174, 12mo, 1723).

1. Mélanges par V. Marville, tome ii. pp. 82–85; tome iii. pp. 59–62, Paris, 1725. 2. Sallengre, Mémoires de Littérature, La Haye, 1717, tome ii. part i. p. 79. 3. Works of James I., p. 187, Lond. 1616, folio. 4. Luther tells us that the devil cannot bear music (*Propos de Table*, p. 40, édit. Brunet, Paris, 1844). 5. Some idiots "will whistle tunes correctly" (*Paris and Fonblanque's Medical Jurisprudence*, 8vo, 1823, vol. i. p. 309). Kant had not the least ear for music, and when he *did* hear it, he liked it to be very loud (see *Cousin's Littérature*, Paris, 1849, tome iii. p. 348).

278. ETYMOLOGY OF THE ALPS.

"Le nom des Alpes ne vient pas de leur blancheur, comme plusieurs des anciens et des modernes l'ont assuré; il vient de leur hauteur. Isidore, Servius et Phylargyrius disent (Isidore, lib. xiv. cap. viii. Serv. et Philarg. in Virgil. Georg. iii. v. 474, et Æneid, lib. x. v. 13) que le mot Alpes en langue gauloise signifie 'de hautes montagnes,' mais dans les restes de la langue gauloise qui sont venus jusqu'à nous, on ne trouve aucunes traces de ce nom, et on en trouve cependant de répandues dans la plupart des langues anciennes. Car on en trouve chez les Indiens dans le nom d'Elephas, montagne située près du fleuve Hydaspe, nom qui a bien pu aussi être donné à l'éléphant, le plus gros et le plus grand de tous les animaux terrestres; on en trouve chez les Gaulois dans le nom du Géant Albion, qui fut tué par Mercule, et chez les Éthiopiens dans leurs montagnes qui portent le nom d'Alpes; et chez les Grecs dans le nom d'Alphius, montagne d'Étolie; et vers la Sicile

dans le nom du Géant Alpius, tué par Bacchus. Le nom d'Olympe vient de la même origine, et a été donné à plusieurs hautes montagnes, tant de la Grèce que de l'Asie, de Chypre et de la Panchaie proche de l'Arabie; et le nom d'Albe commun à plusieurs villes de l'Europe, toutes situées sur des montagnes; car, comme Strabon l'a remarqué (Strab., livre iv. p. 202), on nommait indifféremment les Alpes, Alpia et Albia. On ne peut pas douter que le nom d'Albion, qui a été donné à la partie la plus septentrionale de la Grande Bretagne ne vienne de la même source" (*Huetiana*, Amsterdam, 1723, 12mo, No. lxxxi. pp. 199, 200).

279. INTRODUCTION OF PRINTING INTO SCOTLAND.

"It was the intelligent and industrious William Robertson of the General Register House, who, to gratify my desire, discovered a patent of King James IV., which plainly demonstrates that a printing press was first established at Edinburgh during the year 1507, at the end of thirty years after that interesting trade had been brought to Westminster by Caxton" (*Life of Thomas Ruddiman, by George Chalmers*, Lond. 1794, 8vo, p. 80.

See the Poetical Works of Sir David Lindsay, by Chalmers, Lond. 1806, vol. i. 92. And yet Pinkerton says "the press was hardly known in Scotland till the Reformation appeared there" (*Pinkerton's Ancient Scottish Poems*, Lond. 1786, 8vo, vol. i. p. cx.). Horne (*Introduction to the Study of Bibliography*, vol. i. p. 201, 8vo, 1814) says: "A printing press was first established at Edinburgh during the year 1507."

280. ORIGIN OF GAZETTES OR NEWSPAPERS.

"Venice is entitled to the honour of having produced the first *Gazetta* as early as the year 1536. It was compiled upon the plan which was afterwards adopted by Gallo-Belgicus, and contained much intelligence both of Italy and even of the rest of Europe. Yet a jealous government did not allow a *printed* newspaper. And the Venetian *Gazetta* continued long after the invention of printing to the close of the 16th century, and even to our own days, to be distributed in manuscript. . . . . In the Magliabecchian library, at Florence, there are thirty volumes of Venetian Gazettas, which commenced in 1536, and which are all in manuscript. In the frontispiece of each paper it is called the Gazetta of such a year. But these curious papers were not all written in Venice, many of them being composed at Rome and at other places in Italy. Lord Burghly writing to Lord Talbot, on October 23, 1590, says, 'I pray your lordship esteem my news as those which in Venice are

fraught in the *Gazetta.*' See Lodge's Illustrations of History. 'I pray you in your next,' says James Howell to Mr. Leat,' 'send me the Venetian *Gazetta.*' Letters, July 9, 1627" (*Chalmers' Life of Ruddiman*, 1794, 8vo, pp. 105, 106).

1. Newspapers were known to the Romans (see *Beckmann's History of Inventions*, 2nd edit. 8vo, 1814, vol. iv. pp. 594, 595). 2. Lodge (*Illustrations of British History*, vol. ii. p. 414, 2nd edit. 8vo, 1838) says that "it sold for a small copper coin then called a *gazetta*, whence the name." 3. See Davies, Icon Libellorum, part i. pp. 7, 8, 8vo, 1715. 4. Dreux du Radier, Récréations historiques, tome i. pp. 227–230, La Haye, 1768. 5. In Scotland, in A.D. 1660 (*Chalmers' Life of Ruddiman*, p. 117, 8vo, 1797). M'Culloch (*Dictionary of Commerce*, p. 893, 8vo, 1849) follows Chalmers' Life of Ruddiman in saying that the first European newspaper appeared in Venice in 1536; in England, in 1588; in Scotland, in 1652; though a *native* Scotch paper first appeared at Edinburgh in 1660. In 1725 there were were two rival newspapers published at York, but one of them, conducted by the well-known Thomas Gent, did not even pay its expenses (*Life of Gent, written by himself*, pp. 163–173, 8vo, 1832). Mr. Drake supposes that the first in England appeared in 1588 (*Shakespeare and his Times*, 1817, 4to, vol. i. p. 508). The passion for news which pervaded all classes of society just before the civil war broke out is finely ridiculed in the Staple of News, acted in 1625 (*Ben Jonson's Works*, vol. v.; see in particular pp. 236–245), and in the World in the Moon, vol. vii. pp. 351–354. Coryat, who was in Italy in 1608, says a gazet is nearly an English penny (*Crudities*, 8vo, 1776, vol. i. p. 233, vol. ii. p. 69.) The newspaper of 1588 is a forgery, but probably newspapers are much older (see an Essay in the Gentleman's Magazine for April or May, 1850).

281. CAUSE OF MANY OF THE HERESIES IN THE CHRISTIAN CHURCH.

"Tertullian turned *Montanist in discontent for missing the bishopriçk of Carthage* after Agrippinus, and so did Montanus himself for the same discontent, saith Nicephorus. Novatus would have been bishop of Rome, Donatus of Carthage, Arius of Alexandria, Aerius of Sebastia; but they all missed, and therefore all of them vexed Christendom. And this was so common a thing, that oftentimes the threatening the Church with a schism or a heresie was a design to get a bishoprick; and Socrates reports of Asterius, that he did frequent the conventicles, 'nam Episcoporum aliquem ambiebat'" (*A Discourse of the Liberty of Prophesying, showing the Unreasonableness of prescribing to other Men's*

Faith, and the Iniquity of persecuting Differing Opinions. By Jeremy Taylor, 2nd edit. 8vo, p. 250, Lond. 1702).

This assertion concerning Tertullian is denied but not refuted by the Bishop of Lincoln (pp. 33–34 of his *Illustrations of Ecclesiastical History from Tertullian.* 3rd edit. 8vo, 1845. See also p. 6).

282. CARD-PLAYING PROHIBITED IN THE REIGN OF HENRY VII.

"In the eleventh year of Henry VII. cards are first mentioned among the games prohibited by the law, and at that time they seem to have been very generally used; for the edict expressly forbids the practice of card-playing to apprentices, excepting the duration of the Christmas holidays, and then only in their masters' houses" (*The Sports and Pastimes of the People of England; including the Rural and Domestic Recreations, May Games, Mummeries, Shows, Processions, Pageants, and Pompous Spectacles, from the earliest period to the present time. By Joseph Strutt; a new edition by William Hone*, London, 8vo, Introduction, pp. lx. lxi. 1838).

283. ORIGIN OF CRICKET.

"From the club-ball originated, I doubt not, that pleasant and manly exercise distinguished in modern times by the name of cricket. I say in modern times, because I cannot find the appellation beyond the commencement of the last century, when it occurs in one of the songs published by D'Urfey (see Pills to purge Melancholy, vol. ii. p. 172, 4th edit. 1719). The first four lines of 'Of a noble Race was Shenkin' run thus:—

Her was the prettiest fellow
At football or at cricket;
At hunting chase, or nimble race,
How fitly he could prick it.

. . . . The wicket was formerly two straight thin battons, called stumps, twenty-two inches high, which were fixed into the ground perpendicularly, six inches apart, and over the top of both was laid a small round piece of wood, called the bail, but so situated as to fall off readily if the stumps were touched by the ball. Of late years the wicket consists of three stumps and two bails; the middle stump is added to prevent the ball from passing through the wicket without beating it down" (*Strutt's Sports and Pastimes of the People of England*, p. 106, Lond. 8vo, 1838, Hone's edit.)

284. JOUSTS WERE INFERIOR TO TOURNAMENTS.

"The just or lance game, in Latin *justa*, and in French *jouste*, which some derive from *jocare*, because it was a sort of sportive combat undertaken for pastime only, differed materially, as before

observed, from the tournament, the former being often included in the latter, and usually took place when the grand tournamental conflict was finished. But at the same time it was perfectly consistent with the rules of chivalry for the jousts to be held separately; it was, however, considered as a pastime inferior to the tournament, for which reason a knight who had paid his fees for permission to just was not thereby exempted from the fees of the tournament; but, on the contrary, if he had discharged his duties at the tournament, he was privileged to just without any further demand. The distinction seems to have arisen from the weapons used, the sword being appropriated to the tournament and the lance to the just, and so it is stated in an old document cited by Ducange (see Glossary, in voc. Justa). 'When,' says the author, 'a nobleman makes his first appearance in the tournament, his helmet is claimed by the heralds, notwithstanding his having justed before, because the lance cannot give the freedom of the sword, which the sword can do of the lance; for it is to be observed that he who has paid his helmet at the tournament is freed from the payment of a second helmet at the just; but the helmet paid at justing does not exclude the claim of the heralds when a knight first enters the lists at the tournament'" (*Strutt's Sports and Pastimes of the People of England*, p. 139, Hone's edit. 8vo, 1838).

285. ORIGIN OF JOUSTS, AND THEIR CHANGE OF NAME.

"The just as a military pastime is mentioned by William of Malmesbury, and said to have been practised in the reign of king Stephen:—'Pugnæ facere, quod justam vocant' (Hist. Novellæ, fol. 106, sub ann. 1142). During the government of Henry III. the just assumed a different appellation, and was also called the Round Table Game. Matthew Paris properly distinguishes it from the tournament:—'Non hastiludio, quod torneamentum dicitur, sed ludo militari qui mensa rotunda dicitur' (Hist. Angl. sub ann. 1252)." (*Strutt's Sports and Pastimes of the People of England*, p. 140, 8vo, 1838).

See also ART. 352.

286. THE FIRST MIRACLE PLAY IN ENGLAND.

"The theatrical exhibitions in London in the 12th century were called miracles, because they consisted of sacred plays, or representations of the miracles wrought by the holy confessors, and the sufferings by which the perseverance of the martyrs was manifested. Such subjects were certainly very properly chosen, because the church was usually the theatre wherein these pious dramas were performed, and the actors were the ecclesiastics or

their scholars. The first play of this kind specified by name, I believe, is called St. Catherine, and, according to Mathew Paris ('Quendam ludum de Sancta Katerina, quam miracula vulganter appellamus, fecit,' Vitæ Abbat. p. 35), was written by Geoffrey, a Norman, afterwards abbot of St. Albans; he was sent over to England by Abbot Richard, to take upon him the direction of the school belonging to that monastery, but coming too late, he went to Dunstable and taught there, where he caused his play to be performed about the year 1110, and borrowed from the sacristy of St. Albans 'capæ chorales,' some of the ecclesiastical vestments of the abbey, to adorn the actors. In latter times these dramatical pieces acquired the appellation of Mysteries, because, as the learned editor of the Reliques of Ancient Poetry supposes (see Essay on the Origin of the English Stage, vol. i.), the most mysterious subjects of the Scriptures were frequently chosen for these compositions" (*Strutt's Sports and Pastimes of the People of England*, pp. 150, 151, Hone's edit. 8vo, 1838).

Hilarius, in the early part of the 12th century, wrote some mysteries (see *Wright's Biographia Britannica Literaria*, vol. ii. p. 91, 92, 8vo, 1846).

287. THE HARP WAS USED BY THE SAXONS IN THE SEVENTH CENTURY.

"We learn from Bede, an unquestionable authority (see Bede, Eccles. Hist. lib. iv. cap. 24), that as early as the seventh century it was customary at convivial meetings to hand a harp from one person to another, and every one who partook of the festivity played upon it in his turn, singing a song to the music for merriment's sake" (*Strutt's Sports and Pastimes of the People of England*, p. 177, Hone's edit. 8vo, 1838).

1. The guitar was very fashionable in the reign of Charles II. (see Mémoires du Comte de Grammont, tome ii. pp. 7, 8, 1776, 12mo). 2. The negroes have invented a peculiar guitar (*Gregoire, Littérature des Nègres*, p. 184, Paris, 1808, 8vo).

288. INVENTION OF BELLS.

"When bellringing first arose in England cannot readily be ascertained. It is said that bells were first invented by Paulinus, Bishop of Nola, a city of Campania, at the commencement of the 5th century. In 680, according to Venerable Bede, they were used in Brittany, and thence perhaps brought into this country. Ingulphus speaks of them as well known in his time, and tells us that 'Turketullus, the first abbot of Croyland, gave six bells to that monastery; that is to say, two great ones which he named Bar-

tholomew and Betteline, two of a middling size called Turketolum and Beterine, and two small ones denominated Peja and Beja; he also caused the greatest bell to be made, called Gudulac, which was tuned to the other bells, and produced an admirable harmony not to be equalled in England" (see Hist. Abbat. Croyland). Turketullus died in 875" (*Strutt's Sports and Pastimes of the People of England*, pp. 291, 292, 8vo, 1838).

See Ledwich's Antiquities of Ireland, pp. 160–169, 4to, 1804, Dublin. Lingard's History and Antiquities of the Anglo-Saxon Church, vol. i. p. 378, 8vo, 1845. 2. Le Clerc, Bibliothèque universelle, xxv. 485; and respecting the right of a layman to ring them, iii. 141. Blunt has observed that ringing them in churches is of pagan origin (see pp. 115–117, of his *Vestiges of Ancient Manners*, 8vo, 1823). He speaks of having seen bells "among some very early Christian relics deposited in the library of the Vatican," but gives no clue for judging their age.

289. INVENTION OF DICE AND CHESS.

"Dice are said to have been invented, together with chess, by Palamedes, the son of Nauplius, King of Eubœa (Palamed. de Alea, lib. i. cap. 18). Others agreeing to the time of the invention of dice, attribute it to a Greek soldier named Alea, and therefore say that the game was so denominated (see Isidorus Originum, lib. xviii. cap. 60); but Herodotus (lib. ii.) attributes both dice and chess to the Lydians, a people of Asia" (*Strutt's Sports and Pastimes of the People of England*, pp. 305, 306, 8vo, 1838).

Northbrooke's Treatise against Dicing, Dancing, &c., p. 117, Shakespeare Society, 1843; and on chess, pp. 143, 144. Greene's Philomela, p. 4, in vol. i. of Brydges' Archaica, 1815, and p. 32. Pasquier, Recherches, livre iv. chap. xxxi., Œuvres, Amsterdam, 1723, tome i. folio 430. Fosbroke, British Monachism, p. 153, 8vo, 1843, 3rd edit.

290. CHESS WAS KNOWN IN ENGLAND IN THE ELEVENTH CENTURY.

"It is impossible to say when the game of chess was first brought into this kingdom, but we have good reason to suppose it to have been well known here at least a century anterior to the Conquest, and it was then a favourite pastime with persons of the highest rank. Canute the Dane, who ascended the throne of England A.D. 1017, was partial to the pastime. The following story is told of William, duke of Normandy, afterwards king of England. When a young man, he was invited to the court of the French king, and during his residence there, being one day en-

gaged at chess with the king's eldest son, a dispute arose concerning the play, and William, exasperated at somewhat his antagonist had said, struck him with the chess board, which obliged him to make a precipitate retreat from France, in order to avoid the consequence of so rash an action (see Burton's Anatomy of Melancholy). A similar circumstance is said by Leland, to have happened in England." [This was between John, son of Henry II. and a Shropshire nobleman. See *Leland, Collect.* vol. i. p. 264.] (*Strutt's Sports and Pastimes of the People of England*, Hone's edit. 8vo, 1838, p. 309).

"Come, we'll to chess or draughts" (*Middleton's Works*, 8vo, 1840, vol. iv. p. 554). See ART. 241. See a note in Mills' History of Mahommedanism, pp. 328–329, second edit. 8vo, 1818. Warton's History of English Poetry, vol. i. p. 48, 8vo, 1840. Ranken (*History of France*, vol. iv. p. 382) says that an ordinance of St. Louis, in 1254, forbids chess-playing. 4. See Fabliaux ou Contes des XIIe et XIIIe Siècles, par M. Le Grand, en 5 vols. 12mo, Paris, 1781, tome i. pp. 51, 52. 5. On the origin of chess there are three papers, in the Archæologia; by Barrington (ix. 16–38), by Douce (xi. 397–400), and by Madden (xxiv. 203–291). 6. Respecting the origin of the French *fou*, which is derived from the Arabic *fil, an elephant*, see xi. 400, and xxiv. 225, 226. This etymology is supported by the fact that in the time of Caxton the bishop was called the 'elphyn' (ix. 37). 7. In vol. xxiv. p. 204, Madden has given a list of those writers who have treated chess historically. 8. Weber's Metrical Romances (Edinburgh, 1810), vol. i. p. 131. 9. See anecdote of Philidor in p. 612 of *Dibdin's Bibliomania*, 8vo, 1842. 10. Cavendish, Life of Wolsey, in Wordsworth's Ecclesiastical Biography, vol. i. p. 535, 8vo, 1839, 3rd edit. 11. Singer's Researches into the History of Playing Cards, 1816, 4to, pp. 9, 10. He thinks that chess and cards had a common origin (compare pp. 15, 233). 12. Œuvres de Rutebeuf, par A. Jubinal, Paris, 1839, 8vo, tome i. p. 408. 13. Works of James I. Lond. folio, 1616, pp. 186, 187, 529. 14. Harrington's Nugæ Antiquæ, 8vo, 1804, vol. i. pp. 198, 212, 223, 224; vol. ii. p. 158. Nicolas, Testamenta Vetusta, 8vo, 1826, vol. ii. p. 593. Lylie's Euphues, Anatomie of Wit, edit. 1631, 4to, sig. C. 4, ver 2. Lylie's Euphues and his England, edit. 1605, 4to, sig. U. 4. Privy Purse Expenses of Henry VIII., by Nicolas, 8vo, 1827, p. 81. Chalmers, Life of Ruddiman, Lond. 1794, 8vo, p. 170.

291. INVENTION AND ETYMOLOGY OF BACKGAMMON.

"The Game of Tables is better known at present by the name of backgammon. This pastime is said to have been discovered

See also ARTS. 31, 149.

about the tenth century, and the name derived from two Welsh words signifying '*little battle.*' But I trust, as before observed, that the derivation may be found nearer home. The words are perfectly Saxon, as *bac*, or *bœc*, and *ʒamen*; that is, back game; so denominated because the performance consists in the players bringing their men back from their antagonist's tables into their own; or because the pieces are sometimes taken up and obliged to go back, that is, to *reculer* to the table "they came from" (*Strutt's Sports and Pastimes of the People of England*, 8vo, 1838, p. 320).

292. THE INVENTION OF PLAYING CARDS.

"The general opinion respecting the origin of playing cards is that they were first made for the amusement of Charles VI. of France, at the time he was afflicted with a mental derangement, which commenced in 1392, and continued for several years. The proof of this supposition depends upon an article in the Treasury registers belonging to that monarch, which states that a payment of fifty-six sols was made to Jacquemin Gringonneur, painter, for three packs of cards, gilded and painted with divers colours and different devices, to be carried to the King for his diversion. The whole passage runs thus: 'Donné à Jacquemin, peintre, pour trois jeux de cartes à or et à diverses couleurs de plusieurs devises, pour porter vers le dit Seigneur Roy pour son abatement: cinquante-six sols Parisis' (St. Foix, Essais sur Paris, tome i. p. 341). If it be granted, and I see no reason why it should not, that the entry alludes to playing cards, the consequences that have been deduced from it do not necessarily follow: I mean, that these cards were the first that were made, or that Gringonneur was the inventor of them; it by no means precludes the probability of cards having been previously used in France, but simply states that those made by him were gilt and diversified with devices in variegated colours, the better to amuse the unfortunate monarch. . . . . A prohibitory edict against the usage of cards was made in Spain considerably anterior to any that have been produced in France. In Spain, as early as 1387, John I. King of Castile, in an edict, forbade playing of cards and dice in his dominions. The provost of Paris, January 22, A.D. 1397, published an ordinance prohibiting the manufacturing part of the people from playing at tennis, dice, cards, &c. (see Bullet, p. 18; see also Gough, On Card Playing, Archæologia, vol. viii. p. 152 *et seq.*), which has induced several modern writers upon the subject to refer the invention of cards from France to Spain, and the name of some of the cards, as well as many of the most ancient games, being evidently

derived from the Spanish language, are justly considered as strong corroborating arguments in favour of such an opinion. Such, for instance, as primero, and the principal card in the game Quinnóla; ombre, and all the cards spadill, manill, basto, punto, matador; quadrille, a species of ombre, &c. The suit of clubs upon the Spanish cards is not the trefoil, as with us, but positively clubs or cudgels, of which we retain the name, though we have lost the figures; the original name is bastos.[1] The *spades* are swords, called in Spain espadas; in this instance we retain the name and some faint resemblance of the figure (see the Hon. Daines Barrington, On Card Playing, Archæologia, vol. viii. p. 135 *et seq.*). A very intelligent writer upon the origin of engraving, Baron Heineken, asserts that playing cards were invented in Germany, where they were used towards the latter end of the 14th century, but his reasons are by no means conclusive. He says they were known there as early as the year 1376 (see Heineken, Idée générale d'une Collection des Estampes, pp. 237–249). An author of our own country produces a passage cited from a wardrobe compotus, made in 1277, the sixth year of Edward I., which mentions a game entitled 'The Four Kings' (Walter Struton, Ad opus Regis ad ludendum ad quatuor reges, viis. vd. Anstis, History of the Garter), and hence, with some degree of probability, he conjectures that the use of playing cards was then known in England, which is a much earlier period than any that has been assigned by the foreign authors. It is the opinion of several learned writers well acquainted with Asiatic history, that cards were used in the eastern parts of the world long before they found their way into Europe. Warton says it seems probable that the Arabians were the inventors of cards, which they communicated to the Constantinopolitan Greeks (Hist. Eng. Poetry, vol. ii. p. 316). Indeed it is very likely they were brought into the western parts of Europe during the Crusades. If this position be granted, when we recollect that Edward I. before his accession to the throne resided nearly five years in Syria, it will be natural enough to suppose that he might have learned the game of the 'Four Kings' in that country, and introduced it at court upon his return to England. An objection which indeed at first sight seems to be a very powerful one has been raised in opposition to this conjecture; it is founded upon the total silence of every kind of authority respecting the subject of card playing from the time that the abovementioned entry was made to 1464, an early period in the reign

[1] At the beginning of 16th century they were called "Treyfles" and "Piques." See a work printed about A.D. 1509, quoted by Collier in his Annals of the Stage, vol. i, p. 58, 8vo, 1831.

of Edward IV., including an interval of one hundred and eighty-six years. An omission so general, it is thought, would not have taken place, if the words contained in that record alluded to the usage of playing cards. A game introduced by a monarch could not fail of becoming fashionable; and if it continued to be practised in after times, must in all probability have been mentioned occasionally in conjunction with other pastimes then prevalent. But this silence is by no means a proof that the game of 'The Four Kings' was not played with cards, nor that cards did not continue to be used during the whole of the above-mentioned interval in the highest circles, though not perhaps with such abuses as were afterwards practised, and which exacted the reprehension of the moral and religious writers. Besides, at the time that cards were first introduced, they were drawn and painted by the hand, without the assistance of a stamp or plate. It follows of course that much time was required to complete a set or pack of cards; and the price they bore no doubt was adequate to the labour bestowed upon them, which necessarily must have enhanced their value beyond the purchase of the under classes of the people. For this reason it is, I presume, that card-playing, though it might have been known in England, was not much practised until such time as inferior sets of cards, proportionally cheap, were produced for the use of the commonalty, which seems to have been the case when Edward IV. ascended the throne, for in 1463, early in his reign, an act was established on petition from the card-makers of the city of London, prohibiting the importation of playing cards (see Henry's History of Britain, vol. v. book v. chap vii.), and soon after that period card-playing became a very general pastime" (*Strutt's Sports and Pastimes of the People of England*, Hone's edit. 8vo, 1838, pp. 323–326).

293. INVENTION OF THE GAME OF WHIST.

"Whist, or as it was formerly written, Whisk, is a game now held in high estimation. At the commencement of last century, according to Swift, it was a favourite pastime with clergymen, who played the game with swabbers; these were certain cards by which the holder was entitled to part of the stake, in the same manner that the claim is made for aces at Quadrille. Whist, in its present state of improvement, may properly be considered as a modern game, and was not, says the Hon. Daines Barrington, played upon principles till about fifty years ago, when it was much studied by a set of gentlemen who frequented the Crown Coffee-house in Bedford Row. Mr. Barrington's paper on Card-playing, in the Archæologia, was published in 1787, and the author

says the first mention he finds of the game of whist is in the Beaux's Stratagem, a comedy by George Farquhar, published A.D. 1707" (*Strutt's Sports and Pastimes of the People of England*, 8vo, 1838, p. 335).

Lady Montague's Letters, 8vo, 1803, vol. iv. pp. 46, 59, 70. Archæologia, vol. viii. p. 145. The game of whist is, however, mentioned in a pamphlet printed in 1675 (see *Harleian Miscellany*, Park's edit. in 4to, vol. vi. p. 473). "Since we have shuffled and cut, let's e'en turn up trumps now." (*Congreve's Double Dealer*, act ii. scene iii. p. 180A). Adam Smith mentions Hume's "favourite game of whist" (see his letter in *Hume's Philosophical Works*, vol. i. p. xvii. Edinburgh, 8vo, 1824).

294. ETYMOLOGY OF SWEDEN.

See also ART. 229.

"The etymology of Sweden, like that of most other names, is disputed, and all the researches of the learned have only served to render it more doubtful. . . . . Some derive Sweden from *swen* (Loccen. Antiq. Suev. Goth. p. 8), which to this day signifies *warlike, youthful*, &c. in the Swedish language, and was for that reason bestowed on many of the kings and warriors of the country. Others again derive it from Scyth, or Scythia (Ol. Mag. p. 156), by transposition of letters and gradual change of sound, which we think altogether forced. Lastly, Grotius (*Grot. in Procop.* p. 53) conjectures that it may be derived from *suedt* = *sweat*, intimating the hard labour the first colony from Scythia settled here underwent, in clearing the woods and rendering the country fit for tillage. But the Archbishop of Upsal, in his Annals, calls the ancient Swedes, Suediodar and Suithiodar, said to be derived from one of the names of the idol Odin, whence he derives Suedia. The archbishop's opinion is confirmed by almost all the ancient monuments with Runic inscriptions as well as by the Annals of G. Olaus, the Edda, and other fragments of antiquity. In all of these, the words Suidiodar, or Suithiodar, frequently occur" (*Modern Universal History*, vol. xxix. p. 369; *History of Sweden*, chap. i. sec. 1).

295. THE PYRAMIDS NOT BUILT BY THE HEBREWS.

"It is the opinion of some modern writers (see Hen. Spondanus de Cemeteriis sacris, lib. i. part. i. cap. 6, and Brodæus, Epigr. Græc. *Eἰs ναόν*), that the Egyptian Pyramids were erected by the Israelites during their heavy pressure under the tyranny of the Pharaohs. . . . . But the sacred scriptures clearly expressing the slavery of the Jews to have consisted in making and burning

of brick' (for the original is לבנים *lebenim*, which the Septuagint renders by *πλίνθος* and *πλινθεία*), when as all these pyramids consist of stone, I cannot be induced to subscribe to their assertion" (*Pyramidographia, or a Description of the Pyramids in Egypt, by John Greaves*, in *Churchill's Voyages and Travels*, London, 1744, folio, vol. ii. p. 616).

For an opposite view see *Taylor's Biblical Fragments*, No. DXLI. in *Calmet*, vol. iv. p. 88. Pettigrew (*History of Egyptian Mummies*, 4to, 1834, p. 24) is inclined to agree with Goguet, "who infers that as Homer, who lived 900 years before Christ, sings of Thebes and her hundred gates, and makes no mention of the Pyramids, they must have been built posterior to his time. In this respect Goguet is in agreement with the authority of Diodorus Siculus."

296. ORIGIN OF TOURNAMENTS.

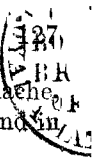
"Tournaments existed in all ages of the Goths. The Ludus Trojanus of the Romans was of them. Isidor (Chron. Goth.) mentions them as the favourite diversions of the Goths (see Procop. III. Ennod. Paneg. &c.) A fragment of Varro shows them known to the Germans and Gauls. In the Edda, daily tourneys to outrance are the amusement of the gods. The Greeks had tournaments and armed dances, as were the Salian Armilustria of Rome. Varro de Ling. Lat. v. 49" (*A Dissertation on the Origin and Progress of the Scythians or Goths. Being an Introduction, to Ancient and Modern History of Europe. By John Pinkerton*, Lond. 8vo, 1787, p. 135, note).

297. CHARACTER OF THE FATHERS.

"These two factions maintained their own views by copious quotations from the fathers, who indeed are a kind of mercenary soldiery, whose alliance offensive and defensive may be obtained by all theological polemics on every topic of theological controversy" (*Edgar's Variations of Popery*, 2nd edit. 8vo, 1838, p. 329).

298. TIME EMPLOYED IN PASSING FROM CALAIS TO DOVER IN THE MIDDLE OF THE SEVENTEENTH CENTURY.

"'The passage from Calais to Dover is usually made in a favourable wind in three hours,' continues Pere Gamache, 'it was accomplished with difficulty in this singular calm in two days'" (*The Life of Henrietta Maria*, in *Lives of Queens of England by Agnes Strickland*, vol. viii. Lond. 1845, 8vo, p. 225).



. For this account Miss Strickland quotes "MS. of Pere Gamache, p. 120;" the occasion was the return of Henrietta to England in October 1660.

Howell's Epistolæ HoElianæ, pp. 62, 170, 8vo, 1754. Letters of Literary Men, edit. Ellis, for Camden Society, 1843, p. 299. In 1700, Congreve was fourteen hours in crossing from Dover to Calais (see his Letter in *Leigh Hunt's Life of Congreve*, p. xlv.) It is mentioned as a memorable thing in 1555, that Philip II. crossed from Dover to Calais in three hours (*Ambassades de Noailles*, Leyde, 1763, tome v. p. 124).

299. SMOKING TOBACCO WAS COMMON IN ENGLAND IN THE MIDDLE OF THE SEVENTEENTH CENTURY.

"As he" [Charles I. on occasion of his trial] "was forced down the stairs, the grossest personal insults were offered him. Some of the troopers blew their tobacco smoke in his face, some spat on him; all yelled in his ears, 'Justice! execution!'" (*Strickland, Life of Henrietta Maria*, vol. viii. of *Queens of England*, 8vo, 1845, p. 162).

Fletcher, bishop of London, died while smoking a pipe (*Neal's History of the Puritans*, i. 451). It appears from "Maggots, or Pieces on several Subjects never before handled" (Lond. 1685, p. 51), that the greatest smokers were in the south and west of England; and that in the west very young children used to smoke. 1. It was smoked by ladies in the time of Charles II. (*Antiquarian Repertory*, vol. iv. p. 583, 1809, 4to; see also p. 584). 2. Rare in Scotland a hundred years ago (*Letters from a Friend in the North of Scotland*, vol. i. p. 212, new edit. 8vo, 1815). 3. Antiquarian Repertory, vol. i. p. 190, 1807, 4to. 4. Maroccus Extaticus, 1595, p. 11, in vol. ix. of Percy Society. 5. Immensely prevalent at beginning of 17th century (see pp. 124, 125, of Rimbault's notes to *Rowland's Four Knaves*, in vol. ix. of Percy Society). 6. Rich's Honestie of this Age, 1611, pp. 38–40, and p. 77, of Cunningham's notes to Rich, in vol. xi. of Percy Society. 7. Prynne says that it was usual to offer tobacco-pipes to ladies at the theatre (see p. 363 of his *Histriomastix*, 4to, 1633). 8. Fuller's Worthies of England, iii. 315: Nuttall's edit. 8vo, 1840.

300. THE TITLE OF MILTON'S PARADISE LOST WAS ANTICIPATED BY MAITLAND.

"Lauder's ignorance of the poetry of his country disabled him from charging Milton with plagiarism at the expense of less criminality. He might have shown that old Sir Richard Maitland,

who was also blind, wrote a poem 'On the Creation and Paradyce Lost,' before Milton was born. This poem, which it is curious to recollect from the coincidence of the title, was first published in 1724, by Ramsay, in his 'Evergreen.' The worthy Sir Richard died in 1586, at the age of ninety. Here is the concluding stanza of his 'Paradyce Lost:'

> Behold the state that man was in,
> And als how it he tynt throw sin.
> And lost the same for aye:
> Yet God his promise does perform,
> Sent his Son of the Virgin born
> Our ransome dair to pay.
> To that Great God let us give glore
> To us has been sae gude,
> Quho by his grace did us restore,
> Quhereof we were denude."

(*The Life of Thomas Ruddiman, by George Chalmers*, pp. 149, 150, 8vo, 1794.)

301. INTRODUCTION INTO ENGLAND OF THE CUSTOM OF WEARING PATCHES.

"The next grief that befell Catherine was the death of her beloved mother, the queen-regent of Portugal. The news of this event arrived in London on the 28th of March, 1666, but as the queen was then in a delicate state of health, and under a course of physic, it was several days before any one ventured to communicate the affecting tidings to her. The court wore the deepest mourning on this occasion. The ladies were directed to 'wear their hair plain, and to appear without spots on their faces,' the disfiguring fashion of patching having just been introduced. Somers Tracts, ii. 264; 'Black Spots.'" (*Strickland's Life of Catherine of Braganza*, 8vo, 1845, in *Queens of England*, vol. viii. p. 362).

In 1602 it was fashionable to wear them on the temples (see *Middleton's Works*, vol. i. p. 278, 8vo, 1840), and they were worn by men (ii. 535). Patches would seem to have an eastern origin (see *Richardson's Dissertation on the Languages, Literature, and Manners of Eastern Nations*, 8vo, 1778, pp. 349, 350). Patching is mentioned in beginning of act iii. of Etherege's Man of Mode, or Sir Fopling Flutter, written 1676 (*Etherege's Works*, 8vo, 1704, p. 213). It was, however, practised *before* the Restoration (see *The Loathsomnesse of Long Haire, or a Treatise wherein yqu have this question stated; with an Appendix* against Painting, Spots, Naked Breasts, &c., 12mo, 1654. Printed by J. G. for

Nathaniel Webbe and William Grantham.) In p. 118 of this curious work, the author (Thomas Hall, B.D. and Pastor of Kingsnorton) says "black patches on the face, back, breasts," &c.; and in p. 119 he recommends them to "pull off their patches;" and in p. 121, "Thy pride makes others proud, thy painting and patching makes young ones do so." See this confirmed in Archæologia, vol. xxvii. p. 63. Pepys's Diary, 8vo edit., vol. i. pp. 137, 148, 155, 160. Patches were used in Scotland a hundred years ago (see vol. i. p. 108, of *Letters from a Gentleman in the North of Scotland*, 8vo, 1815, new edit.)

302. THE FIRST ITALIAN OPERA EVER PERFORMED IN ENGLAND.

"The first Italian Opera ever performed in England was produced January 5th, 1674, under the auspices of Catherine of Braganza, whose devotion to that style of music, and exclusive patronage of foreign musicians, did not increase her popularity in England" (*Strickland's Life of Catherine of Braganza*, 8vo, 1845, in *Queens of England*, vol. viii. p. 401).

1. Apology for the Life of Colley Cibber, vol. i. p. 232, 12mo, 1756, fourth edit. 2. In 1676, a "Tattle de Moy, much like a saraband," is said to have been invented (see *Southey's Doctor*, edit. Warter, 8vo, 1848, p. 213).

303. INTRODUCTION OF CHOCOLATE INTO ENGLAND.

"This lively letter-writer" [Lord Conway] "adds the following curious little story, which may serve to mark the date of the introduction of chocolate into this country from Spain. 'The other day, he' (Sir Foley Matthew), 'having infinitely praised chocolate, my lady of Carlisle desired that she might see some, with an intent to taste it; he brought it, and in her chamber made ready a cupfull, poured out one half and drank it, and liked that so well that he drank up the rest, my lady expecting when she should have had a part, had no share but the laughter.' Strafford's Letters, ii. 125" (*Aikin's Memoirs of the Court of Charles the First*, 8vo, Lond. 1833, vol. i. p. 503).

This extract, which I have verified, Miss Aikin has made from a letter written by the Lord Viscount Conway to the Lord Deputy, which, although it bears no date, appears to have been written in 1637; for the letters are arranged chronologically, and the preceding and subsequent one have that date.

1. Anderson (*Historical Deduction of the Origin of Commerce*, vol. ii. p. 449, 4to, 1787) states that chocolate was first mentioned in an Act of Parliament in 1660. 2. Harleian Miscellany, Parks' 4to edit., vol. i. pp. 532, 534, where it is observed that "if Rachel

had known chocolate she would not have purchased mandrakes for Jacob"! 3. See Pepys's Diary, 8vo, 1828, vol. i. p. 320. 4. Mélanges, par V. Marville, Paris, 1725, tome i. p. 4. 5. "Chocolate house" occurs in act i. of Mrs. Centlivre's Busy Body, *Works*, 8vo, 1759, p. 73, and see pp. 69, 72, vol. ii. 6. Dulaure, Histoire de Paris, 12mo, 1825, tome vii. p. 348, and Le Grand, Histoire de la Vie privée des Français, édit. Roquefort, 8vo, 1815, tome iii. pp. 119, 126, and Saint Evremoniana, 8vo, 1701, Amsterdam, p. 295. 7. Phillips says, but without quoting any authority, "chocolate was introduced in this country in 1520" (*History of Vegetables*, 8vo, 1822, vol. ii. p. 245).

304. INTRODUCTION OF HACKNEY-COACHES INTO ENGLAND.

"The affection subsisting between the queen and her brother, the king of Denmark, was great; his second visit to England had no object but the pleasure of seeing her and giving her a happy surprise. He arrived in Yarmouth Roads, July the 19th, 1614, accompanied by his lord admiral and lord chancellor; he landed privately, travelled with post-horses through Ipswich, and slept at Brentwood, without the slightest idea of his royal rank transpiring on the road. Thus *incognito*, he arrived at an inn in Aldgate, where he dined; from thence, he hired a hackney-coach. . . . . This narrative is drawn from a contemporary letter written by Mr. Locking to Sir Thomas Pickering. It shows hackney-coaches were in common use in the reign of James I. The term *hackney* merely meant something in common use; it was an English word in the time of Henry VIII., and bore the same meaning. This is not the only case of hackney-coaches being in common use in the reign of James I. Bishop Goodman, in his gossiping memoir of the court of that prince, tells us that when the Archbishop of Spalatro, a temporary convert to the Church of England, was seeking to return to his own country and old religion, having sold his own coach and all he could turn into money, he hired a *hackney-coach*, and, sitting at the side, went to every noted bookseller's shop in London, asking them to sell him books which he knew they had not, and all to show that he was not a prisoner, as reported. It must not, however, be supposed that these coaches, or any other at this epoch, resembled the coaches in present use: they were rather like small benched waggons, with leather curtains" (*Strickland's Life of Anne of Denmark*, in vol. vii. of *Queens of England*, Lond. 8vo, 1844, pp. 461, 462).

In 1570, Mary of Scotland expressed a desire to have an interview with Elizabeth, and "to come in a coche, not like any estate, but in secret manner unknowen" (*Haynes, State Papers*,

p. 594). In 1688, there were four hundred "licensed hackney-coaches" (see *Ellis, Correspondence*, 1829, vol. ii. p. 55). Beckmann's History of Inventions and Discoveries, vol. i. pp. 133, 134, 8vo, 1814. Hackney-coach is mentioned at end of act i. of Sir G. Etherege's "Man of Mode, or Sir Fopling Flutter" (*Etherege's Works*, 8vo, 1704, p. 198). They are mentioned in a letter by Sir Thomas Browne, dated 1660 (see *Retrospective Review*, vol. i. p. 162). Warton's History of English Poetry, 8vo, 1840, vol. iii. pp. 430, 431. "Carryages" occurs in the Liber Niger of Edward IV., in *Collection of Ordinances*, &c., published by the Society of Antiquaries, 4to, 1790, p. 72. In pp. 65 and 77, I find "*charyotte*." See also p. 100, where a "hackney" occurs as early as 1469. See p. 96 of Rimbault's Notes to Dekker's Knight's Conjuring, in vol. v. of Percy Society. See p. 10 of Gosson's Pleasant Quippes for upstart Gentlewomen, 1596, reprinted for the Percy Society, but suppressed, 8vo, 1841. Dulaure, Histoire de Paris, 12mo, 1825, tome iv. pp. 572, 573. "Hacknies" are mentioned in 1603 (see Morgan's Phœnix Britannicus, 1731, 4to, p. 39). In Wycherley's *Gentleman Dancing-Master*, act v. scene i. p. 66 b, Mr. Paris says to a woman of loose character, "Coaches are grown so common already amongst you, that ladies of quality begin to take up with hackneys again." We find "hackney-coachman" in Congreve's *Love for Love*, act i. scene xiv. p. 209 A, and p. 213 A; and "hackney-coach" in Congreve's Old Bachelor, act iv. scene viii. p. 163 *a*, and in Double Dealer, act iii. scene x. p. 187 B. It would seem then that M'Culloch (Dictionary of Commerce, 8vo, 1849, p. 645) is mistaken when he says, "hackney-coaches were first established in London in 1625, but they were not then stationed in the streets, but at the principal inns." In 1462, occurs "an hankeney" (see the *Paston Letters*, vol. iv. p. 114, 1789, where Fenn renders it "an hackney, a pacing horse"). Early in the 17th century it was a mark of fashion to have *foot-cloths*, that is, long housings, on the horses (*Middleton, Works*, 8vo, 1840, i. 396). They were sometimes made of velvet (vol. iii. p. 194). It was a fashionable thing for a lover to "ride with your sweetheart in a hackney-coach" (*Hutton's Follie's Anatomie*, 1619, p. 17, Percy Society, vol. vi.). On the occasion of Mary's solemn entry into London in 1553, she was in a "litière couverte d'un ciel d'or, et portée de deux mulets" (*Ambassades de Noailles*, Leyde, 1762, tome ii. p. 197), but she seems usually to have travelled in an open litter, "une litière descouverte" (tome v. pp. 99, 123). At all events, in 1569 litters were rarely used by men, even of the highest rank (see *Haynes's State Papers*, p. 533).

305. ETYMOLOGY OF HUGUENOTS.

See also Art. 1.

"Depuis très longtemps on a appelé les hérétiques en France *Huets*, parceque lorsqu'on voyoit passer quelcun, le peuple le *huoit* et crioit après lui, *hu hu* à l'hérétique. Or comme d'ailleurs *Huet* est un diminutif de *Hue*, synonyme de Hugue; de là vient que les nouveaux Luthériens, comme on avoit nommé d'abord les Calvinistes en France, y furent enfin appelez *Huguenots* comme étant une nouvelle et dernière espèce de Huets. Car *Huguenot* est un diminutif de *Hugue* comme Huet est un de *Hue*; et le nommé Jean Huguenot, substitut du procureur du roi, signa la clôture de la coutume de Chaumont en Bassigné en l'année 1559, plus d'un an avant que les Calvinistes françois eussent acquis le sobriquet Huguenots. Huenand de Hugonaldus est dans les annales de F. Jacques de Guise, Paris, 1532, p. 44, le nom d'un comte d'Aquitaine que l'histoire nomme aussi Hugues" (*Ducatiana, ou Remarques du feu M. le Duchat*, Amsterdam, 1738, 12mo, p. 2).

"Hugonot" is mentioned in Massinger's Unnatural Combat, act iii. scene i. in Works, p. 35, edit. H. Coleridge, 8vo, 1839. See also Maskell's History of the Martin Marprelate Controversy, 8vo, 1845, p. 147. See also Cardinal Allen's Admonition to the People of England, 12mo, 1588, p. xxiii., where are also mentioned "Geuses." The continuator of Fleury derives the word from *Eidgenossen* (*Histoire ecclésiastique*, tome xxvii. p. 535, 12mo, 1750).

306. INTRODUCTION OF SENNA INTO FRANCE.

"Le séné n'est connu en France qu'environ depuis l'année 1623" (*Ducatiana*, 12mo, Amsterdam, 1738, p. 52). 1. Herbert's History of the Livery Companies, 8vo, 1837, vol. i. p. 310. 2. Bruce (*Travels*, 4to, 1790, vol. iv. pp. 590, 594) found senna and coloquintida in the Nubian desert. 3. It is very abundant in Oman (*Wellsted's Travels in Arabia*, 8vo, 1838, vol. i. pp. 285, 286). It grows wild and is very plentiful in Bornou (Denham and Clapperton's Africa, 1826, 4to, pp. 317, 333).

307. THE TITLE OF MAJESTY FIRST GIVEN TO THE KINGS OF FRANCE.

"On demande si c'est de tout tems qu'on a traité les rois de France de Majestés en parlant à leur person? Pâquier (Recherches, l. viii. c. 5) prétend que ce n'est proprement que depuis l'année 1559, et que ce fut la flatterie des courtisans qui introduisit alors cet usage. Mais il se trompe et nous avons l'exemple d'un auteur françois qui dans une épître dédicatoire au roi Charles VII le traite de *Majesté royale*. Je crois qu'il faut dis-

tinguer. Lorsque dans le discours qu'on tenoit, soit au roi, soit du roi, il s'agissoit de choses privées, comme s'il voulut dîner, aller à la chasse, se coucher, ou de dire qu'il avoit fait quelqu'une de ces choses, il eut été ridicule, et il ne le seroit moins aujourd'hui, de le traiter du Majesté. . . . . Il est pourtant vrai que même sous les deux premières races, dans les actions solennelles, on a toujours traité les rois de France de *Majesté* et même de *Majesté royale*; mais c'étoit uniquement lorsqu'aux États-Généraux du royaume assemblez en Parlement, le roi, assis sur son trône et revêtu de ses habits et ornements royaux, étoit regardé comme le chef représentatif de la Monarchie, 'cujus Majestatis veram propriamque sedem in solemni concilio fuisse superius demonstravimus,' dit Fr. Hotman, ch. xv. de son Franco-Gallia. Pour ce qui est des étrangers, j'entens des princes; je pense que le roi de Naples et le duc de Milan ont été les premiers à donner dans leurs lettres le titre de Majesté au roi Louis XI. Mais c'est qu'ils le craignoient, et d'ailleurs on sait que les civilitez hyperboliques ne coûtent guère aux Italiens" (*Ducatiana*, Amsterdam, 1738, 12mo, pp. 137, 138, 139).

308. ETYMOLOGY OF PATOIS.

"Le patois est proprement le langage paternel, et ce mot semble venir tout naturellement de *Pater* en ôtant l'r comme dans *Pate Notre*, qu'on prononce même *Pate Note*. Parmi les Languedociens, 'Êtes vous Patois?' c'est demander avons-nous un même langage paternel?" (*Ducatiana*, Amsterdam, 12mo, 1738, pp. 252, 253.)

309. ETYMOLOGY OF MARAUDER.

"According to strict orthography, we ought to write *Merodeurs*, and not *maraudeurs*. The truth is, these partisans took their name from a Count de Merodé, a brutal and licentious officer in these wars, who was killed in a drunken quarrel by John de West. From this man's practice, a plunderer and ravisher was named *Merodista* by the Spanish and Italian soldiers who served then under the emperor; whence came the French word *marauder*, which the Maréchal de Luxembourg always spelt *Merodeur*; see Reflexions militaires et politiques de Santa Cruz, tome iii." (*Harte's History of Gustavus Adolphus*, 3rd edit. 8vo, 1807, vol. ii. p. 70). In *Spectator*, No. 155, "marauding" is considered as a new word.

310. WESLEY'S OPINION OF LOYOLA.

"Mr. Wesley saith he '*hath read that surprizing book, the life of Ignatius Loyola, surely one of the greatest men*,' &c.; and I

find too many parallels and similar expressions to make any doubt of it" (*The Enthusiasm of Methodists and Papists compared*, part. iii. 8vo, London, 1751, p. 209, by George Lavington, Bishop of Exeter).

Southey's Life of Wesley, 8vo, 1846, vol. ii. p. 94. For an instance of similarity of Wesley's opinions to those of Clemens Alexandrinus, see p. 262 of the *Bishop of Lincoln's Account of Clement*, 8vo, 1835.

311. LAVINGTON'S OPINION OF GREGORY VII.

"No longer ago than September 25th, 1728, this Hildebrand (Gregory VII., one of the most wicked of mankind and most infamous even of Popes) was exalted into a saint by Benedict XIII." (*Lavington's Enthusiasm of Methodists and Papists Compared*, part. iii. p. 274, 8vo, 1751.)

Cooke Taylor (*Natural History of Society*, vol. ii. p. 218, 8vo, 1840) compares Gregory with Luther. He was "perfectly free from all selfish views" (*Schlegel's Philosophy of History*, Lond. 8vo, 1846, p. 360). Lord Brougham calls him "this able, ambitious, unprincipled pontiff" (*Political Philosophy*, 8vo, 1849, vol. i. p. 546).

312. BIGAMY ALLOWED BY GREGORY II.

"Gregory the Second, in all his infallibility, authorised bigamy, which in the popish system is tantamount to adultery. Boniface, the celebrated apostle of Germany, had in 726 inquired of his holiness whether men whose wives were not dead, but incapacitated by infirmity, might again marry. His infallibility's reply is worthy of perpetual memory. He recommended continence indeed to such as possessed the gift; but those unendowed with continence, which is a great attainment, might, according to the viceroy of heaven, again marry. This is a precious sample of pontifical casuistry. His infallibility resolved this difficulty by sanctioning bigamy and adultery. Epiphanius, as has been already noticed, had taught the same inconsistency as Gregory; and the Roman pontiff followed the footsteps of the Grecian saint. Bellarmine, in this case, is contrary to his avowed system, constrained to grant the ignorance and error of Gregory: 'Nam quod proposuisti, quod si mulier infirmitate correpta non valuerit debitum viro reddere quid ejus faciat jugalis? Bonum esset, si sic permaneret, ut abstinentiæ vacaret. Sed quia hoc magnorum est, ille qui se non poterit continere nubat magis,' Greg. II. ep. xiii.; Labb. 8, 178; Bin. 5, 455. 'Pontificem ex ignorantia lapsum esse, ut hoc loco

videtur Gregorius fecisse' Bell. iv. 12" (*Edgar's Variations of Popery*, 8vo, Lond. 1838, pp. 251, 252).

313. ETYMOLOGY OF BRAHMIN.

"The Bramanes then being the first of these trybes, something shall be noted in particular touching them; and first of the name Bramanes. Suidas is of opinion that they are called Bramanes of one Brachman, that was the first prescriber of their rites. Postellus (Lib. de Origine, cap. xiii. and xv.) affirmeth them to be descended from Abraham of Cheturah, who seated themselves in India, and so they were called Abrahmanes; the word suffering a syncope, they, in tract of time, for brevity of pronunciation, became called by the name of Bramanes. But they neither know of any such as Brachman, neither have they heard of Abraham, but affirm they receive the name of Bramanes from Brammon, which was the first that ever exercised their priestly functions, as they find by record; or else from Breman, by adjection of this participle (*nes*), who was the first of the second age to whom the law was delivered." (*A Discovery of two Foreign Sects in the East Indies, viz., the Sect of the Banians, the ancient natives of India, and the Sect of the Persees, the ancient inhabitants of Persia, by Henry Lord, some time resident in East India, and Preacher to the Honourable Company of Merchants trading thither;* in *Churchill's Collection of Voyages and Travels*, folio, Lond. 1746, vol. vi. p. 335.)

314. THE BRAHMINS HOLD THAT THE WORLD SHALL BE CONSUMED BY FIRE.

"Concerning the manner of this final judgment, they hold it shall be more dreadful than any of the rest, and that it shall be by fire. . . . . And that the final consummation of the world shall be by fire they gather hence, &c." (*Lord's Discovery of the Banians and Persees*, in *Churchill's Collection*, folio, 1746, vol. vi. p. 340).

I. The Druids and several of the ancients held the same opinion (see *Borlase, Antiquities of Cornwall*, 1769, 2nd edit. p. 93). 2. The Stoics believed that the human race would be destroyed by a deluge, which was to be succeeded by a conflagration that would destroy the globe itself (see the passages collected by *Prichard, Analysis of Egyptian Mythology*, 8vo, 1838, pp. 178–184). He has made it appear probable (pp. 185–187) that the Greeks derived this idea from the Egyptians; and has shown (pp. 188–193) that the former part of the myth was believed by the Hindoos; but he has not advanced any evidence to show that they entertained the doctrine of a final conflagration.

315. BAPTISM PRACTISED BY THE PARSEES.

"In the third place for their" [the Persees] "baptism or naming of children, when they enter them into the church, this is their form: as soon as ever the child is born, the Daroo, or Churchman, is sent for to the parties' house, who, observing the punctual time of his birth, calculateth his nativity; after that, considering about the name of the child, at last the parents and friends approving the same name that the churchman giveth, the mother, in the presence of them all, giveth the name to the child, there being no ceremony but the naming of the infant as then used. After this, the kindred of the child, together with the infant, accompany the churchman to the Eggaree, or temple, when he taketh faire water, and putting it into the bark or rind of a tree called Holme, which groweth at Yesd, in Persia, and is admired for this one particular, as they affirm, for that the sun of heaven giveth it no shadow; he then poureth the water on to the infant, uttering this prayer, 'that God would cleanse it from the uncleanness of his father, and the monstrous pollutions of his mother,' which done, he departeth. About the seventh year of the child's age, when the same is more capable of his entrance into their church, he is led thither by his parents," &c. (*Lord's Discovery of the Banians and Persees*, in Churchill, fol. 1746, vol. vi. p. 354).

1. See some curious details in Dulaure, Histoire de Paris, 1825, 12mo, tome viii. p. 97. 2. The Malagasy have nothing corresponding to baptism. "The names are descriptive, and are bestowed without any ceremonies" (*Ellis, History of Madagascar*, 8vo, 1838, vol. i. p. 153).

316. INCENSE WAS OF PAGAN ORIGIN.

See also ARTS. 40, 164.

"The first Christian martyrs opposed the use of incense with such fortitude, that the mode of trying and convicting them under the heathen emperors was merely to require them to throw a grain of it into the censer, or on the altar, which they as invariably refused, and for which refusal they forfeited their lives (see Act. Martyr. Nicandri, apud Mabill., Iter Ital. vol. i. p. 247; Durant, De Ritibus, lib. i. cap. 9; Jerome's Works, vol. iv. Epist. ad Heliod.), and, under the Christian emperors, the rite was considered by the early Christians as so peculiarly heathenish, that the very places or houses where incense could be proved to have been offered were, by a law of Theodosius, confiscated to the government. See Gothorp, De Stat. Paganor. sub Christian. Imper. leg. 12, p. 15." (*Popery in alliance with Heathenism; Letters*

proving that where the Bible is wholly unknown, as in the Heathen World, or only partially known, as in the Romish Church, Idolatry and Superstition are inevitable. By John Poynder, 8vo, London, 1835, p. 17, letter 1).

317. ORIGIN OF HOLY WATER.

"This practice" [the use of holy water] "is so notoriously derived from Heathenism, that the Romish writers are obliged to avow it. Laceeda, the Jesuit, in a note on Virgil (Æn. vi. 230), says: 'Hence was derived the custom of our Holy Church to provide purifying or holy water at the entrance of the churches.' See note in loco." (*Poynder's Popery in Alliance with Heathenism*, 8vo, 1835, p. 18, letter i.) Collection of Ordinances, &c., published by the Society of Antiquaries, 1790, 4to, p. 122.

318. BELLARMINE'S OPINION OF THE INFALLIBILITY OF THE POPE.

"An opinion which Cardinal Bellarmine himself deliberately maintains, alleging that 'the Catholic' (meaning the Romish) 'faith teaches us that every virtue is good, and that every vice is evil; but if the Pope should err in commanding vices and forbidding virtues, *the Church would be bound to believe that vices are good and virtues evil, unless she wished to sin against conscience.*' His words are: 'Fides Catholica docet omnem virtutem esse bonam, omne vitium esse malum; si autem Papa erraret, præcipiendo vitia vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona virtutes esse malas, nisi vellet contra conscientiam peccare.' Bellarmine de Romano Pontifice, lib. iv. cap. 5." (*Poynder's Popery in Alliance with Heathenism*, p. 61, letter x.) Le Grand, Fabliaux ou Contes, Paris, 1781, 12mo, tome ii. p. 420. Shepherd's Life of Poggio Bracciolini, pp. 198–199, Liverpool, 1837, 8vo.

319. ETYMOLOGY OF HOCUS POCUS.

"It is well-known that the vulgar phrase of *hocus pocus* owes its origin to the foreign mode of pronouncing the phrase *hoc est corpus*, and surely a finer juggle than transubstantiation never was invented. See Archbishop Tillotson on this etymology." (*Poynder's Popery in Alliance with Heathenism*, 8vo, 1835, p. 89, letter xvi.)

D'Israeli's Amenities of Literature, 2nd edit. 8vo, 1842, vol. ii. p. 163. Ellis's edit. of Brande's Popular Antiquities, 8vo, 1841, vol. iii. p. 35. "Hocus pocus brick" occurs in *Wycherly's Country Wife*, act iii. scene ii. p. 81B. In 1632 Ben Jonson has "hokos pokos" (*Works*, 8vo, 1816, vol. vi. p. 32). The Bishop of St.

Asaph says: "The common derivation of *hocus pocus* from a rapid pronouncing of *hoc est corpus* is hardly admissible" (*History of the Church of England*, 8vo, 1847, p. 8).

320. BOOKS ON THE CONNECTION BETWEEN POPERY AND PAGANISM.

"In addition to the numerous authorities which are either cited or referred to in this publication, the following works will be found to support and illustrate the position of the writer, namely that Popery properly so called, as defined by the Council of Trent, is a modification of Paganism. A true and lively representation of Popery, showing that Popery is only new modelled Paganism, and perfectly destructive of the great ends and purposes of God in the Gospel, 1677; Gales' Court of the Gentiles, 2 volumes, 4to, 1669–1677; Conformité des Cérémonies modernes avec les anciens, où l'on prouve par des authorités incontestables que les cérémonies de l'église romaine sont empruntées des Payens, par Pierre Mussard, Genève et Leyde, 1667. An English translation of Mussard was published in London in 1732, entitled, Roma Antiqua et Recens, or the Conformity of Ancient and Modern Ceremonies, showing from indisputable testimonies that the ceremonies of the Church of Rome are borrowed from the Pagans, translated from the French by James Dupré; Papists no Catholics and Popery no Christianity, by Lloyd, Bishop of Worcester; The Conformity of ancient and modern Ceremonies, Author uncertain; Popery not founded on Scripture, 4to, Lond. 1688, in British Museum; Rise and Growth of Popery from Vanity to Superstition—thence to worse than Heathen Idolatry, 8vo, Lond. 1688, in British Museum; Conformità delle Ceremonie Cinesi coll' Idolatria Greca e Romana; Pagano-Papismus, or an exact Parallel between Rome Pagan and Rome Christian in their Doctrines and Ceremonies, by the Rev. Joshua Stopford, 1678, in the British Museum; Comparison between Popery and Paganism, by the Rev. Samuel Johnson, Chaplain to Lord William Russell, in the British Museum; A Discovery of Popish Paganism, deducing the Superstitions of the Romish Church from the Rites of Paganism, by the Rev. Oliver Omerod, Rector of Huntspile; The Conformity between Popery and Paganism, illustrated, London, 4to, 1746, by the Rev. T. Seward, Prebendary of Salisbury, in the British Museum. The work to which the writer has been chiefly indebted is entitled A Letter from Rome, &c., by Conyers Middleton" (*Poynder's Popery in Alliance with Heathenism*, 8vo, 1835, pp. 119, 120).

There is a work printed by Viret, printed in 1552, entitled 'La Physique papale,' on the same subject. Mr. Trollope says: "It

may surprise many persons as much as it did me to learn that within a hundred years there were in the Isle of Ouessant persons still professing Paganism" (*Trollope's Britanny*, London, 8vo, 1840, vol. i. p. 367). But for this he gives no authority, and in another part (vol. ii. p. 299) he says: "'On sait,' writes M. de Freminville, 'qu'au dix-septième siècle même l'idolatrie était encore exercée dans l'isle d'Ouessant et dans plusieurs paroisses de l'évêché de Vannes."

321. THE BASQUE NOT A CELTIC LANGUAGE, BUT RATHER A TIBETIAN DIALECT.

"The Euscana then is the proper term for a certain speech or language, supposed to have been at one time prevalent throughout Spain, but which is at present confined to certain districts both on the French and Spanish side of the Pyrenees, which are laved by the waters of the Cantabrian Gulf or Bay of Biscay. This language is commonly known as the Basque, or Biscayan, which words are mere modifications of the word Euscana, the consonant *b* having been prefixed for the sake of euphony. Much that is vague, erroneous, and hypothetical has been said and written concerning this tongue. . . . . A few who affect some degree of learning contend that it is neither more nor less than a dialect of the Phœnician, and that the Basques are the descendants of a Phœnician colony established at the foot of the Pyrenees at a very remote period. Of this theory, or rather conjecture, as it is unsubstantiated by the slightest proof, it is needless to take further notice than to observe that provided the Phenician language, as many of the *truly learned* have supposed and almost proved, was a dialect of the Hebrew, or closely allied to it, it were as unreasonable to suppose that the Basque is derived from it as that the Kamchatka and Cherokee are dialects of the Greek and Latin. There is, however, another opinion with respect to the Basque which deserves more especial notice, from the circumstance of its being extensively entertained amongst the literati of various countries of Europe, more especially England. I allude to the Celtic origin of this tongue, and its close connection with the most cultivated of all the Celtic dialects, the Irish. People, who pretend to be well conversant with this subject, have even gone so far as to assert, that so little difference exists between the Basque and Irish tongues, that individuals of the two nations, when they meet together, find no difficulty in understanding each other with no other means of communication than their respective languages; in a word, that there is scarcely a greater difference between the two than between the French and Spanish Basque. Such similarity, however, though

so strongly insisted upon, by no means exists in fact; and perhaps in the whole of Europe it would be difficult to discover two languages which exhibit fewer points of mutual resemblance than the Basque and Irish. The Irish, like most other European languages, is a dialect of the Sanscrit, a *remote one*, as may well be supposed; the corner of the western world in which it is preserved being of all countries in Europe the most distant from the proper home of the parent tongue. . . . . But what is the Basque, and to what family does it properly pertain? To two great Asiatic languages all the dialects spoken at present in Europe may be traced. These two, if not now spoken, still exist in books, and are moreover the languages of two of the principal religions of the East. I allude to the Tibetian and Sanscrit—the sacred language of the followers of Buddh and Bramah. These tongues, though they possess many words in common, which is easily to be accounted for by their close proximity, are properly distinct, being widely different in structure. In what this difference consists I have neither time nor inclination to state; suffice it to say, that the Celtic, Gothic, and Sclavonian dialects in Europe belong to the Sanscrit family, even as in the East the Persian, and, to a less degree, the Arabic, Hebrew, &c.; whilst to the Tibetian, or Tartar family in Asia, pertain the Mandchou and Mongolian, the Calmuc and the Turkish of the Caspian Sea; and in Europe, the Hungarian and the Basque partially. Indeed this latter language is a strange anomaly, so that on the whole it is less difficult to say what it is not than what it is. It abounds with Sanscrit words to such a degree, that its surface seems strewn with them. Yet would it be wrong to term it a Sanscrit dialect, for in the collocation of these words the Tartar form is most decidedly observable. A considerable proportion of Tartar words is likewise to be found in this language, though perhaps not in equal number to the terms derived from the Sanscrit. Of these Tartar etymons, I shall at present content myself with citing one, though, if necessary, it were easy to adduce hundreds. This word is Janna, or, as it is pronounced, Khanna, a word in constant use among the Basques, and which is the Khan of the Mongols and Mandchous, and of the same signification, *Lord*. Having closely examined the subject in all its various bearings, and having weighed what is to be said on one side against what is to be advanced on the other, I am inclined to rank the Basque rather amongst the Tartar than the Sanscrit dialects. Whoever should have an opportunity of comparing the enunciation of the Basques and Tartars would from that alone, even if he understood them not, come to the conclusion that their respective languages were formed on the same principles. In

both occur periods, seemingly interminable, during which the voice gradually ascends to a climax, and then gradually sinks down. I have spoken of the surprising number of Sanscrit words contained in the Basque language, specimens of some of which will be found below. It is remarkable enough that in the greater part of the derivatives from the Sanscrit, the Basque has dropped the initial consonant, so that the word commences with a vowel. The Basque indeed may be said to be almost a vowel language, the number of consonants employed being comparatively few; perhaps eight words out of ten commence and terminate with a vowel, owing to which it is a language to the highest degree soft and melodious, far excelling in this respect any other language in Europe, not even excepting the Italian. Here follow a few specimens of Basque words with the Sanscrit roots in juxtaposition: —

BASQUE.	SANSCRIT.	ENGLISH.
Ardoa	Sandhana	*wine*
Arratsa	Ratri	*night*
Begina	Akshi	*eye*
Choria	Chiria	*bird*
Chacurra	Cucura	*dog*
Erreguiña	Rani	*queen*
Icusi	Iksha	*to see*
Tru	Treya	*three*
Jan (Khan)	Khana	*to eat*
Uria	Puri	*the city*
Urruti	Dura	*far*

(*The Bible in Spain, by George Borrow*, London, 8vo, 1845, ch. xxxviii. pp. 217, 219).

322. NO CONNEXION BETWEEN THE AFGHANISTAN AND HEBREW LANGUAGES.

"With respect to the Afghans, it may be sufficient to quote the testimony of that indefatigable traveller, Joseph (now Rev. Dr.) Wolff, who visited Afghanistan with the hope of finding the ten tribes. But, disappointed in that hope, he sums up the evidence in the following terms: 'My doubts about the Afghans being descendants of the Jews are these; they have not the Jewish physiognomy; and the tradition of their being descendants from the Jews is not general; and finally their language does not resemble the Hebrew. *Or*, light, is the only Hebrew word I found in the Afghan tongue. The construction of the Pushtoo grammar entirely differs from that of the Hebrew' (Researches, pp. 238, 239). Judging from the vocabulary given by Wolff, I may also add that

See also ART. 1648.

the Afghan tongue resembles neither the Syriac nor the Chaldee, and their partial tradition, if evidence of a Hebrew origin, indicates a descent from the *two* tribes rather than the *ten*. Malte Brun (vol. i. p. 45) says 'the Afghans consider themselves as descendants from Afghaun, the son of Irmia or Bakia, son of Saul, King of Israel'" (*The Nestorians, or the Lost Tribes, containing Evidence of their Identity, their Manners, Customs, and Ceremonies, with Sketches of Travel in ancient Assyria, Armenia, Media, and Mesopotamia; and illustrations of Scripture Prophecy, by Asahel Grant, M.D.*, 2nd edit. Lond. 8vo, 1843, p. 105).

Heeren (*Asiatic Nations*, Lond. 1846, vol. i. p. 191) says: "Tyschen (Comment. Soc. Gott. vol. xxi.) has disproved the absurd hypothesis which would trace the descent of the Afghans from the Armenians, or from the Jews. They are unquestionably an original stock."

323. CONFIRMATION OF THE MOSAIC ACCOUNT OF THE DELUGE.

"A highly remarkable trace of a Phrygian tradition which strikingly coincides with the Mosaic account of the Deluge, is found in seven or eight medals (all of the same die), the genuineness of which is recognised by one of the most learned and experienced numismatologists of modern times, the late W. Echel of Vienna (Doct. Num. Vet. t. iii. p. 132 *et seq.*) On these medals, which were coined under the Roman emperor Septimus Severus, and some of his successors, at Apamea, in Phrygia, an ark floating on the waters is represented, in which a man and a woman are seen; a bird is sitting on the ark, and another flying towards it holding a branch in its feet; close by are the same two persons standing on the dry land, with their right arms held up. The most remarkable circumstance is that the name of *No* is read on the ark, plainly expressed in Greek letters" (*Oriental Literature applied to the Illustration of the Sacred Scriptures, especially with reference to Antiquities, Traditions, and Manners, collected from the most celebrated Writers and Travellers, ancient and modern, designed as a sequel to "Oriental Customs," by the Rev. Samuel Burder.* 2 vols. Lond. 1822, 8vo, vol. i. p. 16, no. 25).

Wiseman's Lectures on the Connection between Science and Revealed Religion, pp. 321–324, lect. 9th, 2nd edit. 8vo, 1842. Bruce (*Travels*, 4to, 1790, vol. iv. p. 461) says that when at Sennaar, he had frequent conversations with the Nubian priests. They told him that they came from the mountains in the centre of Africa, "after having been preserved there from a deluge." It has often been supposed that the discovery of shells, &c. on the summits of lofty mountains is an argument in favour of the

Deluge, but Humboldt (*Cosmos*, edit. Otte, 1848, vol. i. p. 25) observes that this may be caused "by the agency of volcanic forces capable of elevating into ridges the softened crust of the earth." Columbus found distinct traditions of a deluge among the natives of the island of Hayti (see *Irving's History of Columbus*, 8vo, 1828, vol. ii. pp. 118, 119). Gibbon (Miscellaneous Works, 8vo, 1837, p. 435) says that Freret, in Mém. de l'Académie des Belles Lettres, xxiii. 129–148, "shows incontestably that a deluge was unknown to Homer, Hesiod, and Herodotus; that the first who speaks of it (Plato himself) expressly confined it to Greece." Respecting the universality of the Deluge see *Prichard's Physical History of Mankind*, vol. i. pp. 98–102, and vol. v. pp. 339–361. In the South Sea Islands there are traditions of the Deluge (see *Ellis, Polynesian Researches*, 8vo, 1831, vol. i. pp. 386–393). But it was not held by the ancient Persians (see *Transactions of Literary Society of Bombay*, vol. ii. p. 147, 4to, 1820). Catlin's North American Indians, 8vo, 1841, vol. i. pp. 158–160, 177. Among these the belief is universal (see also vol. ii. p. 127). Malcom's History of Persia, 8vo, 1829, vol. i. p. 486).

324. ACCOUNTS OF THE TALLEST MEN.

"Mr. Parkhurst estimating the Mosaic cubit at seventeen inches and a half, calculates that Goliath was nine feet six inches high. Few instances can be produced of men who can be compared with him. Pliny (Nat. Hist. lib. vii. c. 16) says 'The tallest man that hath been seen in our days was one named Gabera, who in the days of Claudius, the late emperor, was brought out of Arabia; he was nine feet six inches high.' Vitellius sent Darius, the son of Artabanes, an hostage to Rome, with divers presents, among which there was a man seven cubits or ten feet two inches high, a Jew born; he was named Eleazar, and was called a giant, by reason of his greatness (Josephus, Ant. lib. xviii. chap. 6). Merula, who succeeded Justus Lipsius as professor of history in the University of Leyden, asserts that in 1583, he saw in France a Flemming who exceeded nine feet in height (Cosmograph., parte i. lib. iii. cap. 14, cited by Leigh in his Analecta Cæsarum Roman. p. 265). Delrio affirms that in 1572 he saw at Rohan a native of Piedmont above nine feet high (see Calmet's Dictionary, art. Giant). In 1719, near Salisbury, was found a human skeleton which was nine feet four inches long. Becanus saw a man near ten feet, and a woman who was full ten feet in height. See Wonders of Nature and Art, vol. ii. p. 268." (*Burder's Oriental Literature*, vol. i. pp. 355, 356, no. 444, 8vo, 1822.)

"In the Museum of the College of Surgeons there is a male skeleton, the height of which is eight feet two inches" (*Paris and Fonblanque's Medical Jurisprudence*, 8vo, 1823, vol. iii. p. 74).

325. INSTANCES OF MEN WHO HAD SIX FINGERS AND SIX TOES.

"Commentators have collected various instances of men who, like this giant, have had six fingers on their hands, and six toes on their feet. Tavernier in his relation of the grand seignior's seraglio (p. 95) tells us that the eldest son of the emperor of Java, who reigned in 1648, when he was in that island, had six fingers on each hand, and as many toes on each foot, all of equal length. M. Maupertuis also says in his seventeenth letter, that he met with two families at Berlin, where six digitism (as he calls it) was equally transmitted both on the side of father and mother. The daughters of Caius Horatius, of patrician dignity, were called *sedigitæ*, because they had six fingers on each hand. Volcatius, a poet, was called *sedigitus*, for the same reason (see Pliny's Hist. Nat. lib. ii. cap. 43). Navarette, in the preface to his 'Account of China,' says that he saw a boy who had six fingers and six toes" (*Burder's Oriental Literature*, 8vo, 1822, vol. i. pp. 363, 364, no. 459).

Wiseman's Lectures on the Connection between Science and Revealed Religion, lecture 3rd, pp. 131, 132, 2nd edit. 8vo, 1842.

327. ORIGIN OF THE TITLE OF RABBI.

See also ART. 234.

"This title" [Rabbi] "began first to be assumed by men of learning about the time of the birth of Christ. Simeon, the son of Hillel, who succeeded his father as president of the Sanhedrim, was the first Jewish Rabbi. The title was generally conferred with a great deal of ceremony. When a person had gone through the schools, and was thought worthy of the degree of Rabbi, he was first placed in a chair a little raised above the company; then were delivered him a key and a table book; the key as a symbol of the power and authority conferred upon him to teach others, and the table book as a symbol of his diligence in his studies. The key he afterwards wore as a badge of honour, and when he died it was buried with him. On this occasion also the imposition of hands by the delegates of the Sanhedrim was practised (see Witsii Miscell. tome i. lib. i. c. 21, § 13). After this they proclaimed his title (see Alting in Oratione de Promot. Heb." (*Burder's Oriental Literature*, 8vo, 1822, vol. ii. p. 336, no. 1220).

328. ABOUT TIME OF BIRTH OF CHRIST THERE WAS A GENERAL BELIEF OF THE APPEARANCE OF SOME EXTRAORDINARY PERSON.

"About the time of our Saviour's birth, a very general persuasion of the instant appearance of some great and extraordinary personage prevailed, not only in Judea, but also in other countries. See Cicero, De Divin. lib. ii.; Tacit. Hist. lib. v.; Sueton. Vespasianus, cap. ii; Virgil. Eclog. iv., Æneid. vi. 791; Justin in Octav. cap. 94; Vossius, De Sibyl. Orac. cap. iv.; Cudworth's Intellectual System, b. i. c. iv.; Boyle's Lect. vol. ii. p. 516; Gray's Key, pp. 133, 347" (*Burder's Oriental Literature*, vol. ii. p. 373, No. 1,280). See also ART. 1213.

329. THE OPINIONS OF MORAVIANS RESPECTING ADULTERY AND BIGAMY.

"'Tis remarkable that they" [the Moravians] "bear a particular spite to the seventh commandment for prohibiting adultery. Count Zinzendorf (see Rim. Pref.), in a sermon preached in London, publicly set forth that the seventh commandment could oblige us no more in the New Testament, because it was at a time where one man had five or six wives. Excellent reason! Therefore it follows of course that it can be no adultery to make use of other women or other men's wives under the Gospel dispensation, seeing it allows but one wife! The famous Methodist preacher, Mr. W—ly Hall (by an easy and natural transition become a Moravian), preached publicly at Salisbury in defence of plurality of women under the name of wives, and afterwards printed and published his infamous 'Justification of Bigamy,' dispersing it about to my certain knowledge with his own hands. A treatise not putting in any decent plea for having a multiplicity of women, but audaciously condemning the defenders of the 'matrimonial contract between one and one as weak and wicked men,' traitors to God, guilty of folly, falsehood, and a religious madness; and he calls it 'the most horrible delusion that the devil and his emissaries can propagate'!" (*The Moravians Compared and Detected. By Lavington, the author of the Enthusiasm of Methodists and Papists Compared*, Lond. 8vo, 1755, pp. 66, 67.)

Bishop Burnet wrote in favour of divorce and polygamy (see note to *Burnet's History of his own Times*, p. 177, 8vo, 1838). And see Strickland's Life of Catherine of Braganza, p. 374 in vol. viii. of Queens of England, 8vo, 1845. In Madan's Thelyphthora (8vo, 1781, vol. i. pp. 291–297) extracts are given of Burnet's opinions. Madan states (*Ibid.* p. 291) that "Bishop Berkeley also thought polygamy agreeable to the law of nature." Basil Higgons

(*Remarks on Burnet's History of his own Times*, 8vo, 1727, pp. 159–166) gives some extracts from what Burnet wrote on this subject, but says: "There are some expressions so indecent as would offend the fair sex." Allen says it is sanctioned by the Talmud (see his *Modern Judaism*, 2nd edit. 8vo, 1830, p. 424). See also Memoirs of the Secret Services of John Macky, Esq., during the reigns of King William, Queen Anne, and King George I., 2nd edit. 8vo, 1733, pp. xxiv.–xxxiii. of Appendix.

331. TRISSINO THE AUTHOR OF THE FIRST EPIC POEM AND THE FIRST WHO THREW OFF RHYME.

"Trissino, a name respected for giving to Europe the first regular epic poem, and for first daring to throw off the bondage of rhyme (as did his contemporary Alonso de Fuentes, in Spain, who published at Seville, in 1577, in blank verse, a poem entitled La Suma de Philosophia), published at Vicenza in the year 1529," &c., &c. (*An Essay on the Genius and Writings of Pope, by Joseph Warton*, 8vo, 1806, Lond. vol. i. p. 187).

In the Forest, written before 1616, Ben Jonson speaks contemptuously of "tickling rhymes" (*Works*, 8vo, 1816, vol. viii. p. 281), and again in his Discoveries, written about 1630; vol. ix. p. 162.

332. NO CEDARS IN ENGLAND BEFORE THE RESTORATION.

"—— as it has been shown that there were no cedars in England till after the Restoration (Mr. Evelyn is on good ground supposed to have first brought the cedar tree into England, about the year 1662). See a curious Memoir on the subject by the late Sir John Cullum in the Gentleman's Magazine for 1779, p. 138" (*An Inquiry into the Authenticity of certain Miscellaneous Papers and Legal Instruments, attributed to Shakespeare, Queen Elizabeth*, &c., by *Edmond Malone*, 8vo, 1796, p. 162.)

Chalmer's Apology for the Believers in the Shakespeare Papers, pp. 190–192, 8vo, 1797.

333. ETYMOLOGY OF WHIM.

"Whim, according to Dr. Johnson, is derived by Skinner from a thing turning round, nor can I (adds that lexicographer) find any etymology more probable. But there is here certainly some mistake, for Skinner seems to think that the word *whimzy* (has not *whim*) comes from the French *quint*, originally a fifth music, and afterwards used metaphorically, as Cotgrave has stated,

for a 'fantasticall humour or veine, a foolish giddinesse of the brain.' Skinner's etymology is surely very far-fetched. The English word *whim* in its present sense, without doubt was a mere contraction of *whimwham* (see Cotgrave's Dictionary, 1611; 'BABIOLE, a trifle, a *whimwham*, guigaw, or small toy for a child to play with'), a child's toy, which being of some fantastical form (perhaps of the shape of a windmill), gave birth to the secondary use in which whim is used at this day." . . . . "It first appears in Cole's Latin Dictionary, in 1679, and Dr. Johnson could find among our English writers no authority for the word higher than Addison" (*Malone's Enquiry into the Authenticity of Certain Papers*, &c., pp. 206, 207, Lond. 1796, 8vo).

334. IN THE EARLY PART OF THE SEVENTEENTH CENTURY TWO CHRISTIAN NAMES WERE VERY RARE IN ENGLAND.

"It will not require a long dissertation to show that in the beginning of the last century, and long afterwards, persons of the first rank in England were contented with one Christian name. . . . . As the House of Commons is usually composed of the most respectable gentlemen in every county, if any one at that time had been baptised with two Christian names, he might naturally be expected to be found among the members of that House. In the first parliament of King James, which met in 1603, one year before the date of this pretended deed, I find four hundred and sixty-seven persons returned; and among them one only with two Christian names (see Parl. Hist. vol. v. p. 11). In the list of baronets created by King James between May 1611 and August 1623, containing two hundred and five names, I find not one; among the Knights of the Bath, made at the creation of Henry Prince of Wales, in 1610, and of Prince Charles, in 1616, not one. In a word, neither the parliament that met in 1621, nor that which assembled in 1627, nor the Long Parliament of 1640 (even in the Restoration Parliament, there was but one member who had two Christian names—Sir Francis Henry Lee; in the parliament that met in 1661, and continued till 1678, there was not one; at least I do not find one in Chamberlaine's list, printed in 1673. See also Dugdale's Orig. Jud. and Wood's Athen. Oxon., where, if I mistake not, not a single lawyer or academic with two baptismal names is to be found) furnishes a single example of a gentleman distinguished by a second baptismal name" (*Malone's Enquiry into the Authenticity of Certain Papers*, &c., pp. 228, 229, Lond. 1796, 8vo).

The same thing is stated by Chamberlayne, Angliæ Notitia,

first part, p. 54, 14th edit. 12mo, 1682. Malone's assertion is denied but not disproved by Chalmers (Apology for the Believers in the Shakspeare Papers, pp. 254, 255, 8vo, 1797). Letters from a Gentleman in North of Scotland (by Birt), vol. ii. pp. 99–101, new edit. 8vo, 1815. Brydge's Censura Literaria, vol. ii. p. 25, &c., 8vo, 1806. Mélanges, par V. Marville, tome i. pp. 306–308, Paris, 1725. Respecting the importance attached to Christian names, see the *Autobiography and Correspondence of Sir S. D'Ewes*, edited by J. O. Halliwell, Lond. 1845, vol. i. p. 8. Smollett was born in 1721, in the county of Dumbarton, and christened "Tobias George" (*Roscoe's Life of Smollett*, p. viii. prefixed to *Smollett's Miscellaneous Works*, 8vo, 1845). In 1566 the Puritans were of opinion "that heathenish names should be avoided as not so fit for Christians" (*Neal's History of the Puritans*, 8vo, 1822, vol. i. p. 194). In 1589, Snape, a puritanical clergyman, was charged with refusing to baptize a child by the profane name of Richard, and said he must be called by some name in the Bible (see *Collier's Ecclesiastical History*, 8vo, 1840, vol. vii. p. 130).

335. RICHARD III. FOND OF MUSIC.

"There exists a remarkable proof of his" [Richard III.'s] "partiality to music; for on the 16th of September, in the second year of his reign, he issued a most arbitrary order for impressing singing men and children, even from cathedrals, colleges, chapels, and houses of religion, for the purpose of affording him amusement" (*The History of Dramatic Poetry to the Time of Shakspeare, and the Annals of the Stage to the Restoration, by J. Payne Collier*, vol. i. p. 34, Lond. 8vo, 1831).

In a note Collier has published the order from Harl. MSS. No. 433. 1. Cromwell was also very fond of music (see Warton's *Observations on the Fairy Queen of Spenser*, vol. ii. p. 278, 8vo, 1807, and p. 139 of Life of Anthony A-Wood in vol. ii. of *Lives of Eminent Antiquaries*, 8vo, Oxford, 1772). 2. So was Mary of England (see *Privy Purse Expenses of the Princess Mary, by Madden*, 8vo, 1831, p. cxxxix.), and Henry VIII. (*Ibid.* p. 231). 3. See also *Miss Strickland's Life of Mary*, pp. 320, 438, and *Miss Wood, Letters of Royal Ladies*, 8vo, 1846, vol. iii. p. 181. 4. Heeren was very fond of it (see p. xxix. of his Autobiography, prefixed to *Heeren's African Nations*, vol. i. Oxford, 8vo, 1838). 5. A writer who has seen a great deal of savage life, I mean Mr. Earle, says: "I have observed (generally speaking) that savages are not much affected by music" (*Earle's Residence in New Zealand*, 8vo, 1832, p. 207). 6. The Icelanders care nothing about it (see *Account of*

Iceland, p. 193, in *Edinburgh Cabinet Library*, 1840, with the authorities there quoted). Strype has given an account of the arbitrary manner in which, under Edward VI., boys were impressed from different choirs for the royal chapel, and we learn from Tusser's Autobiography, that the same custom existed in the reign of Henry VIII. (see *Tusser's Husbandry*, edit. Mavor, 1812, p. 316). In 1764, Grimm mentions that Rameau, the celebrated writer on music "était d'un naturel dur et sauvage" (*Correspondance littéraire par Grimm et Diderot*, iv. 228).

336. SHAKESPEARE NOT THE CREATOR OF THE ENGLISH ROMANTIC DRAMA.

"So much, with regard to the matter and form of plays prior to the year 1583, showing beyond contradiction that even at that early date they came strictly within the description of romantic drama which Shakespeare by some is supposed to have created" (*Collier's History of Dramatic Poetry*, vol. ii. p. 426, London, 8vo, 1831).

"Soon after the Thirty Years' War" Hamlet was performed by some strolling players in the north of Germany (see *Lieber's Reminiscences of Niebuhr*, 8vo, 1835, p. 185).

337. INTRODUCTION OF FEMALE PERFORMERS ON THE ENGLISH STAGE.

"The year 1629 is to be marked as the first date at which any attempt was made in this country to introduce female performers on the public stage. In France and Italy the practice had long prevailed, and the experiment was tried here, though without success, by a company of French comedians at the Blackfriars Theatre. On the 4th of November, 1629, as appears by his Office Book, Sir H. Herbert received 2*l.* as his fee 'for the allowing of a French company to play a farce at Blackfriars,' but it is not upon his authority we learn that at least part of the company consisted of women. In Prynne's Histriomastix (1633, p. 414) is inserted a marginal note in these words: 'Some French women, or monsters rather, attempted to act a French play at the playhouse in Blackfriars, an impudent, shameful, unwomanish, graceless, if not more than whorish attempt.' Malone seems to have doubted if this 'attempt' were not successful, and he quotes a further passage from the same author (Histriomastix, 1633, p. 215), where he says: 'they had such French women actors in a play, not long since personated in Blackfriars' playhouse, to which there was a great resort.' It does not follow because there

See also ART. 263.

was great resort to the theatre on the night when the French actresses first appeared, that therefore the attempt succeeded. The contrary is certainly the fact, as might be inferred from the evidence of Sir H. Herbert, which I shall notice presently, and as may be seen from the following extract from a private letter, written by a person of the name of Thomas Brande, which I discovered among some miscellaneous papers in the library of the Archbishop of Canterbury at Lambeth. It does not appear to whom it was addressed; but probably to Laud, while Archbishop of Canterbury, and it bears date on the 8th of November, fixing the very day when the female performers made their first appearance in England. After giving some other information, Brande proceeds as follows: 'Furthermore you should know that last daye, certaine vagrant French players, who had been expelled from their owne countrey, and those women, did attempt, thereby giving great offence to all virtuous and well-disposed persons in this town, to act a certain lascivious and unchaste comedye in the French tonge at the Blackfryers. Glad I am to saye they were hissed, hooted, and pippin-pelted from the stage, so as I do not thinke they will soone be ready to trie the same againe.' . . . . Brande is mistaken in his supposition that the ill reception of the French ladies at Blackfriars would deter them from renewing their attempts elsewhere; but they allowed at least a fortnight to elapse before they again appeared, and then at a different theatre, the Red Bull." Collier then goes on to show that they attempted to act a third time, but met with such bad fortune that Sir H. Herbert returned them one half of his fee (*Collier's Annals of the Stage*, vol. ii. pp. 22–25, 8vo, 1831).

Apology for the Life of Colley Cibber, vol. i. p. 68, 8vo, 1756, fourth edition. Pepys (*Diary*, vol. i. p. 134, 8vo, 1828) speaks, under 20th August, 1660, of a boy acting a woman's part, and in p. 167, 3rd January, 1661, he says, 'To the theatre, and here the first time that ever I saw women come upon the stage." (See also p. 177.) In vol. ii. p. 219, he mentions a play "acted by nothing but women." Evelyn's Diary, vol. ii. p. 276. But in a curious tract printed in 1607, Kempe asks the "Harlaken" if his "wife can play" (see *Fry's Bibliographical Memoranda*, Bristol, 1816, 4to, pp. 348, 349). Halliwell (note to *Autobiography of Sir Simon D'Ewes*, 8vo, 1845, vol. ii. p. 104) says, "the custom of females appearing on the stage was not introduced into this country till after the Restoration." See also p. 140. At events, in 1623 women used to act in Madrid (see vol. p. 447).

338. BLANK VERSE FIRST EMPLOYED IN ENGLISH PLAYS.

"Blank verse was first employed in plays performed at the public theatres of London about the year 1586, four or five years after Gosson had published his 'Plays confuted in five Actions.' The evidence of this fact is contained in the Epistle by Thomas Nash 'to the Gentlemen Students of both Universities,' prefixed to Robert Greene's 'Menaphon,' printed in 1587" (*Collier's History of Dramatic Poetry*, vol. iii. p. 108, 8vo, 1831).

D'Israeli's Amenities of Literature, 2nd edit. 8vo, 1842, vol. ii. pp. 114–116.

339. THE MARRIAGE OF PRIESTS NOT FORBIDDEN IN ENGLAND BEFORE THE REIGN OF HENRY I.

"For Bishop Poynet, in his 'Defense of Priests' Marriages,' maintains that marriage of priests was not forbidden in England before King Henry the First (see cap. 13). And when Dr. Martin in his answer to Poynet exclaimed against his assertion as false, the anonymous author of the long and learned 'Defense of Priests' Marriages,' published by Archbishop Parker, defended it and showed the truth of it (see pp. 214, 215) from the ancient histories; proving that Dunstan, Ethelwald, and Oswald, expelled secular married priests only out of some cathedral churches. All which is more largely and accurately proved by the Archbishop in his additions to that treatise" (*A Specimen of some Errors and Defects in the History of the Reformation of the Church of England, wrote by Gilbert Burnet, D.D., now Lord Bishop of Sarum. By Anthony Harmer*, p. 10, Lond. 8vo, 1693).

This little work was really written by Henry Wharton, the learned author of the "Anglia Sacra" (see *Biographia Britannica*, art. *Wharton*, note L.) Lingard's History and Antiquities of the Anglo-Saxon Church, vol. i. p. 173, 8vo, 1845, and vol. ii. pp. 252–256. And see Le Clerc, Bibliothèque universelle, xi. 402.

340. ANTIQUITY OF CUSTOM OF SENDING PALLS FROM ROME TO ENGLISH ARCHBISHOPS.

"None conversant in the history of the church can be ignorant that the custom of sending palls from Rome to the archbishops owning any dependence upon that see, or relation to it, began [illegible] many hundred years before Pope Paschal the Second. Pope [illegible]egory the First had sent a pall to Augustin, the first archbishop [illegible] Canterbury, and all the archbishops from him to the Reformation did singly receive palls from Rome, if sudden death did not

prevent them before the reception" (*Harmer's Specimen of Errors, &c.; in History of the Reformation*, p. 147, 8vo, 1693).

Lingard's History and Antiquities of the Anglo-Saxon Church, vol. i. p. 119, 8vo, 1845. See Pasquier, Recherches de la France, livre iii. ch. ix., Œuvres de Pasquier, Amsterdam, 1723, tome i. fol. 195-200. In 998, Gregory V., on the occasion of Gerbert being elected archbishop of Ravenna, *sent* him the pallium (*Histoire littéraire de la France*, vi. 568). Alexander II. refused to *send* the pall to Lanfranc, archbishop of Canterbury, who in A.D. 1071 was compelled to go to Rome for it, when the pope gave him *two*, of which it is said: 'On ne trouve dans l'antiquité que deux exemples d'un semblable privilége; l'un en faveur de Hincmar de Reims, l'autre pour Brunon de Cologne" (*Histoire littéraire de la France*, viii. 270, 271, and *Fleury*, xiii. 193). Anselm *wished* to go to Rome to receive the pall from Urban II., and this produced a quarrel between him and William Rufus (*Hist. lit. de la France*, ix. 406).

341. BALLOONS EXISTED IN THE REIGN OF ELIZABETH.

See also Art. 2333.

"There were balloons in the age of Elizabeth and Shakspeare. For the *word*, see 'Florio's World of Words,' 1598, in voc. *Ballone*, a great ball, a *ballone*. For the *thing*, see 'A Thousand Notable Things of sundrie Sorts,' printed by Roberts, in 1601, book x. no. 37, '*How to make a Bladder leap from place to place*;' and no. 40, '*How to make an Egg ascend into the air.*' Both these tricks were performed, like similar tricks of modern times, by the rarefaction of air" (*An Apology for the Believers in the Shakspeare Papers which were exhibited in Norfolk Street, by George Chalmers*, p. 123, Lond. 1797, 8vo).

Chevenix (*Essay on National Character*, 8vo, 1832, vol. ii. p. 581) says that the balloon is a French invention. Letters of Eminent Literary Men (edited by Sir Henry Ellis for Camden Society, 4to, 1843), pp. 424–428. Garcia, Antipatia de los Franceses y Españoles, Rouen, 1630, 12mo, p. 86. Dulaure, Histoire de Paris, 1825, 12mo, tome viii. pp. 582, 583. Salverte, Des Sciences occultes, 2nd edit. Paris, 1843, 8vo, p. 198. In *Sydney Papers* (ii. 38) mention is made in 1598 of Essex and the fair Bridges "going privately through the privy galleries to see the playing at balloon" (*Lingard*, Paris, 1840, vol. v. p. 300, note). Miss Strickland says, "Balloon was perhaps *cricket* or golf" (*Queens of England*, vii. 197, 8vo, 1844). It was in 1783 that Montgolfier first announced that he had succeeded in floating a balloon (see *Baron's Life of Jenner*, 8vo, 1838, vol. i. pp. 69–

72. Middleton's Works, 8vo, 1840, iv. 342. In 1772, the Abbé Desforges undertook to travel in the air with a "char volant" (*Grimm, Correspondance littéraire*, viii. 308).

342. THE EXISTENCE OF COPYRIGHT IN THE TIME OF ELIZABETH.

"The public accuser" [Malone] "is not only determined to send Kempe to an untimely grave, but is resolved, by reviving an exploded question, to deprive Shakespeare of his *copyright* in his never-dying dramas. 'At that time,' he says, 'no notion of literary property was entertained, unless when a particular licence to print certain books [was granted] by the crown.' Yet, contrary to loose assertion, the registers of the Stationers' Company prove that notions were even then entertained of literary property. In 1559 there are entries of fines for invading *copyright*. In 1573, other entries mention the sale of copies with the prices. In 1582, the entries are still more remarkable; as some of them are made with a proviso, that 'if it be found any other has a right to particular copies, then the licence for the copies so belonging to another shall be void.' This proviso, as it indicates a notion of *copyright antecedent to the licence*, is a complete answer to the question. See Hargrave's Argument in Defence of Literary Property, pp. 42, 43" (*Chalmers, Apology for the Believers in the Shakespeare Papers*, pp. 298, 299, 8vo, 1797).

The most ancient documents respecting copyright in France are a request made in 1522, by Erasmus, of a privilege of two years for his friend Frobin; and an order in 1561, that any bookseller who printed books without permission should be hung (*Grimm, Correspondance littéraire*, tome xi. p. 143).

343. EARLIEST INSTANCE OF HERESY BEING PUNISHED WITH DEATH.

"Every reader of Tacitus and Juvenal will remember how early the Christians were condemned to endure the penalty of fire. Perhaps the earliest instance of burning to death for heresy in modern times occurred under the reign of Robert of France, in the early part of the eleventh century (Sismondi, Histoire des Français, tome iv. ch. iv.)" (*History of the Reign of Ferdinand and Isabella the Catholic, by William H. Prescott*, vol. i. p. 261, Paris, 1842, 8vo).

Frederick Schlegel, whose superstitious mind was so likely to exaggerate the number and sufferings of the martyrs, confesses that it was not till the third century that a systematic attempt was made to destroy Christianity (*Philosophy of History*, Lond. 8vo, 1846, p. 290, 291).

344. ETYMOLOGIES OF GRANADA.

"Pedraza (Antiquitad y Excelencias de Granada, Madrid, 1608, lib. ii. cap. 17) has collected the various etymologies of *Granada*, which some writers have traced to the fact of the city having been the spot where the *pomegranate* was first introduced from Africa; others to the large quantity of *grain* in which its vega abounded; others again to the resemblance which the city, divided into two hills thickly sprinkled with houses, bore to a half-opened pomegranate. The arms of the city, which were in part composed of a pomegranate, would seem to favour the derivation of its name from that of the fruit" (*Prescott's History of Ferdinand and Isabella*, vol. i. p. 290, Paris, 1842, 8vo).

345. INVENTION OF PAPER AND GUNPOWDER.

"The manufacture of paper, which since the invention of printing has contributed so essentially to the rapid circulation of knowledge, was derived through them (the Spanish Arabs). Casiri has discovered several manuscripts of cotton paper in the Escurial as early as 1009, and of linen paper of the date of 1106 (see Bibliotheca Escurialensis, tome ii. p. 9; Andres, Litteratura, part i. cap. 10), the original of which latter fabric Tiraboschi has ascribed to an Italian of Trevigi, in the middle of the fourteenth century (Litteratura Italiana, tome v. p. 87). Lastly, the application of gunpowder to military science, which has wrought an equally important revolution, though of a more doubtful complexion, in the condition of society, was derived through the same channel. The battle of Crecy furnishes the earliest instance on record of the use of artillery by the European Christians, although Du Cange, among several examples which he enumerates, has traced a distinct notion of its existence as far back as 1338 (Glossarium ad Scriptores Mediæ et Infimæ Latinitatis, Paris, 1739, and Supplement, Paris, 1766, *voce* Bombarda). The history of the Spanish Arabs carries it to a much earlier period. It was employed by the Moorish king of Granada, at the siege of Baza, in 1312 and 1325 (Conde, Dominacion de los Arabes, tome iii. cap. 18; Casiri, Bibliotheca Escurialensis, tome ii. p. 7). It is distinctly noticed in an Arabian treatise as ancient as 1249, and, finally, Casiri quotes a passage from a Spanish author at the close of the eleventh century (whose MS., according to Nic. Anto[illegible] though familiar to scholars, lies still entombed in the dust[illegible] libraries), which describes the use of artillery in a naval engag[illegible] ment of that period between the Moors of Tunis and of Seville Casiri, Bibliotheca Escurialensis, tome ii. p. 8; Nic. Antonio

Bibliotheca Vetus, tome ii. p. 12." (*Prescott's History of Ferdinand and Isabella*, vol. i. pp. 305, 306, Paris, 1842.)

Hallam's Introduction to the Literature of Europe, vol. i. pp. 53, 54, 8vo, 1843, second edition. Cooke Taylor's Natural History of Society, vol. ii. p. 247, 8vo, 1840. Sismondi's Literature of the South of Europe, Bohn's edition, 8vo, 1846, vol. i. p. 67. Antiquarian Repertory, vol. ii. p. 413–423, 4to, 1808. Histoire littéraire de la France, xvi. 325. See also on the invention of cotton paper *Horne's Introduction to the Study of Bibliography*, vol. i. pp. 61–66, Lond. 1814, 8vo, which, as might be expected, is sufficiently superficial. In 1377, "Sir Thomas Norbury was ordered to buy and send gunpowder to Brest" (*Mr. Williams's Note* in *Chronicque de la Traïson de Richart Deux*, Londres, 8vo, 1846, p. 185).

346. ETYMOLOGY OF AMBASSADOR.

"M. de Wicquefort derives the word *ambassadeur* (anciently in English *embassador*) from the Spanish word *embrar*, to send. See Rights of Embassadors, translated by Digby, Lond. 1740, book i. ch. i." (*Prescott's History of Ferdinand and Isabella*, vol. i. p. 352, Paris, 1842, 8vo).

347. DISCOVERY OF THE POLARITY OF THE NEEDLE.

"The discovery of the polarity of the needle, which vulgar tradition assigned to the Amalfite Flavio Gioja, and which Robertson has sanctioned without scruple, is clearly proved to have occurred more than a century earlier. Tiraboschi, who investigates the matter with his usual erudition, passing by the doubtful reference of Guiot de Provins, whose age and personal identity even are contested, traces the familiar use of the magnetic needle as far back as the first half of the thirteenth century, by a pertinent passage from Cardinal Vitri, who died in 1244; and sustains this by several similar references to authors of the same century. Campany finds no notice of its use by the Castilian navigators earlier than 1403. It was not until considerably later in the fifteenth century that the Portuguese voyagers, trusting to its guidance, ventured to quit the Mediterranean and African coasts, and extend their navigation to Madeira and the Azores. See

See also ARTS 68, 262.

rrete, Collecion de los Viages y Descubrimientos que hicieron Mar los Españoles, Madrid, 1825–29, tom. i. Int. sec. 33. sboschi, Litteratura Italiana, tome iv. pp. 173, 174. Camy, Mem. de Barcelona, tome iii. part i. cap. iv. Koch, Tableau Révolutions de l'Europe (Paris, 1814), tome i. pp. 358–360.

(*Prescott's History of Ferdinand and Isabella*, vol. ii. p. 112, Paris, 1842, 8vo).

Pasquier, Recherches, livre iv. ch. xxv: Œuvres, Amsterdam, 1723, tome i. fol. 419.

348. INTRODUCTION OF PRINTING INTO SPAIN.

"The first press appears to have been erected at Valencia in 1474, although the glory of precedence is stoutly contested by several places, and especially by Barcelona. The first work printed was a collection of songs, composed for a poetical contest in honour of the Virgin, for the most part in the Limousin, or Valencinian, dialect. In the following year the first ancient classic, being the works of Sallust, was printed; and in 1478 there appeared from the same press a translation of the Scriptures in the Limousin, by Father Boniface Ferrer, brother of the famous Dominican St. Vincent Ferrer" (*Prescott's History of Ferdinand and Isabella*, vol. ii. pp. 207, 208, Paris, 1842, 8vo).

349. SPAIN THE ONLY COUNTRY WHERE CONCUBINAGE WAS LEGALIZED.

See also ART. 65.

"The practice of concubinage by the clergy was fully recognised, and the ancient *fueros* of Castille permitted their issue to inherit the estates of such parents as died intestate (see Marius, Ensayo Historico-Critico sobre la Antiqua Legislacion de Castilla, Madrid, 1808, p. 184). The effrontery of these legalized strumpets, *barraganas*, as they were called, was at length so intolerable as to call for repeated laws regulating their apparel, and prescribing a badge for distinguishing them from honest women (Sempere, Hist. del Cuxo, tome i. pp. 165–169). Spain is probably the only country in Christendom where concubinage was ever sanctioned by law; a circumstance doubtless imputable in some measure to the influence of the Mahometans" (*Prescott's History of Ferdinand and Isabella*, vol. ii. p. 397, Paris, 1842).

351. THE EARLIEST ITALIAN MYSTERIES.

"The Italian is perhaps the earliest of the modern theatres—nay, they pretend it was never entirely silent from the imperial times. But though there might be some insipid buffooneries performed by idle people strolling about from town to town, and acting in open and publick places to the mob they gathered round them, yet they had no poetry till the time of the Provençals (Bouche, in his History of Provence, says the Provençal poets began to be es-

teemed throughout Europe in the twelfth century, and were at the height of their credit about the middle of the fourteenth), nor anything like a theatre till they began to exhibit the mysteries of religion. And these, as is affirmed by Octavio Pancirolli, in his Tesoro Nascastro di Roma, began but with the establishment of the Fraternity del Gonfalone, in the year 1264. . . . . But Cresembini, in his History of Poetry, says the first piece of this nature was written by Francis Belliari, on the story of Abraham and Isaac, and acted at Florence in the Church of St. Mary Magdalen, about 1449. . . . . These two accounts I will leave to be adjusted by the critics" (*Cibber's Rise and Progress of the English Theatre*, appended to his *Apology for his Life*, vol. ii. pp. 109–111, fourth edit. 8vo, 1756).

Du Radier, Recherches historiques, tome i. pp. 230, 241, La Haye, 1768.

352. MYSTERIES FIRST REPRESENTED IN ENGLAND.

"The year 1738 is the earliest date I can find in which express mention is made of the representation of Mysteries in England" (*Cibber's Rise and Progress of the English Theatre*, vol. ii. p. 118, fourth edit. 8vo, 1756).

353. INTRODUCTION OF INOCULATION BY LADY MONTAGUE.

"National gratitude, if directed by justice, will not overlook in favour of more recent discoveries, the original obligation to Lady Mary Wortley Montagu, for the introduction of the art of inoculation into this kingdom. Mr. Maitland, who had attended the embassy in a medical character, first endeavoured to establish the practice of it in London, and was encouraged by her patronage (see Mottraye's Travels into the Levant, v. iii. Account of Inoculation, in Gentleman's Magazine, vol. xxvii. p. 409. Philosophical Transactions, 1757, no. lxxi.). In 1721, as its expediency had been much agitated among scientific men, an experiment to be sanctioned by the College of Physicians was allowed by Government. Five persons under condemnation willingly encountered the danger with the hopes of life. Upon four of them the eruption appeared on the seventh day; the fifth was a woman, on whom it never appeared, but she confessed that she had it when an infant. With so much ardour did Lady Mary enforce this salutary innovation among mothers of her own rank in life, that, as we find in her letters, much of her time was necessarily dedicated to various consultations, and in superintending the success of her plan" (*Memoirs of Lady Mary Wortley Montagu*, pp. 46–48, prefixed to her *Works*, in 5 vols. small 8vo, Lond. 1803).

Lady Mary first practised inoculation upon her son, then about three years old, at Belgrade, in 1718 (see *Life*, pp. 29, 30). In a letter from Twickenham, to her sister, the Countess of Mar, dated 1721, she says: "Lord Dorchester and our sister Caroline have been inoculated, and are perfectly well after it" (see *Letters*, vol. iii. p. 106). In another letter to the same person, dated 1723, she says: "Lady Byng has inoculated both her children, and is big with child herself. The operation is not yet over, but I believe they will do very well. Since that experiment has not yet had any ill effect, the whole town are doing the same thing, and I am so much pulled about and solicited to visit people, that I am forced to run into the country to hide myself" (*Letters*, vol. iii. p. 122, 123; see also vol. ii. p. 150).

1. Pettigrew (*Superstitions connected with Medicine and Surgery*, 8vo, 1844, p. 81) says that "inoculation was practised at a very early period in Hindostan." For this assertion he quotes "Chais' Essai Apolog." &c., p. 220, which is probably the same work as given by Querard (*France littéraire*, ii. 112) as Chais (*P.*), Discours apologétique sur l'Inoculation de la Petite Vérole, La Haye, 1754, 8vo. 2. It is practised by the inhabitants of Acera, on the western coast of Africa (see *Meredith's Account of the Gold Coast*, 8vo, 1812, p. 194, and see p. 237); and by the Moors in the surrounding country (*Bowdich's Mission to Ashantee*, 4to, 1819, p. 409). 3. Mungo Park (*Travels*, 8vo, 1817, vol. i. p. 233) says: 'Dr. Laidley informed me that the Moors in the Gambia practise inoculation." Bruce (*Travels*, 4to, 1790, vol. iv. p. 484) says, that in Sennaar "a species of inoculation is used;" but it seems a very singular *species*. It is practised by the Bedouin women on their children (see *Niebuhr, Description de l'Arabie*, 1774, 4to, p. 123). It is known to the inhabitants of Kouka on Lake Tchad (see *Denham and Clapperton's Africa*, 1826, 4to, p. 199).

354. ORIGIN OF CHINA FIRST BECOMING FASHIONABLE IN ENGLAND.

"China is in such high estimation here, I have sometimes an inclination to desire your father to send me the two jars that stood in the windows in Cavendish Square. I am sure he don't value them, and believe they would be of no use to you. I bought them at an auction for two guineas, before the Duke of Argyle's example had made all china more or less fashionable" (*Lady Mary Montagu's Letters to the Countess of Bute*, dated Padua, September 5th, 1757, in her *Works*, vol. v. p. 21, Lond. 8vo, 1803).

"Furnishing houses with china ware" was introduced in the reign of William III. by Mary (*Wilson's Life of De Foe*, i. 241).

See Wycherley's Country Wife, act iv. scene iii. pp. 906², and 91 B., act v. scene iv. p. 98 B.; Wycherley's Plain Dealer, act. ii. scene i. p. 114 A. Congreve's Way of the World, act. iv. scene v., p. 278 A. But "china or porcelain" became fashionable in the reign of Elizabeth, a good deal of it having been found in some captured Spanish ships (*Drake, Shakspeare and his Times*, 1817, 4to, vol. ii. pp. 125–126). About 1734 there was quite a rage in England for matching china (see Lady Hervey's Letters in *Mrs. Thomson's Memoirs of Viscountess Sundon*, 2nd edit. 8vo, 1848, vol. ii. pp. 259, 260). In 1609 we have: "When ladies are gone to the china houses" (*Ben Jonson's Works*, iii. 358), and Gifford adds (p. 360) that these were generally private houses, where china and Japanese ware were exhibited, and which were used as bagnios. They are also mentioned in the Alchemist (vol. iv. p. 140). But Gifford says (vol. viii.) that the "beautiful colouring" of china is first mentioned in 1625.

355. PAPER FIRST MANUFACTURED IN ENGLAND.

"There was no paper manufactured in England till about the year 1493 or 1494, when it was introduced by John Tate. The first book printed upon this paper was, 'Bartholomæus de Proprietaribus Rerum,' by Wynkyn de Worde, about 1494" (*Observations upon the Poems of Thomas Rowley, in which the Authenticity of those Poems is ascertained, by Jacob Bryant*, p. 566, 8vo, 1781).

In 1575 "fine paper" cost 3*s.* 8½*d.* at Rouen (see *Lodge's Illustrations of British History*, vol. ii. p. 69, 8vo, 1838). But McCulloch (*Dictionary of Commerce*, 8vo, 1849, p. 956) says: "It is distinctly stated in the British Merchant (vol. ii. p. 266), that hardly any sort of paper except brown was made here previously to the Revolution. In 1690, however, the manufacture of white paper was attempted; and within a few years most branches were much improved." In 1588, Churchyard published an account of "a paper-mill now of late set up near the town of Dartford by an High German, called M. Spilman, jeweller to the Queen's Most Excellent Majesty" (*Harleian Miscellany*, edit. Park, iii. 260). In 1581, we imported paper both "white and browne" (*Brief Conceipt of English Policy*, in *Harleian Miscell.* ix. 166–186). He adds (p. 167) that the manufacture had been begun in England, but was abandoned.

356. INTRODUCTION OF THE FORK INTO ENGLAND.

"Another great convenience of which our ancestors knew nothing, is the *fork*, an instrument not in use at the English table till the reign of James I. Coryat, in his 'Crudities,' mentions the fork as being used only by the Italians among all the nations of Europe in his time. As the passage is curious I give it to the reader: 'Here I will mention a thing that might have been spoken of before, in discourse of the first Italian town. I observed a custom in all those Italian cities and townes through the which I passed, that is not used in any other country that I saw in my travels, neither doe I think that any other nation of Christendom doth use it, but only Italy. The Italians, and also most strangers that are commorant in Italy, doe alwaies at their meals use a little forke when they cut their meate. For while with their knife, which they hold in one hand, they cut the meate out of the dish, they fasten their forke, which they hold in their other hand, upon the same dish, so that whatsoever he be that, sitting in the company of any others at meate, should unadvisedly touch the dish of meate with his fingers, from which all at the table doe cut, he will give occasion of offence unto the company as having transgressed the lawes of good manners, in so much that for his error he shall be at the least browbeaten, if not reprehended in wordes. This forme of feeding, I understand, is generally used in all places of Italy, their forkes being for the most part made of iron or steele, and some of silver, but those are used only by gentlemen. The reason of this their curiosity is because the Italian cannot by any means indure to have his dish touched with fingers, seeing all men's fingers are not alike cleane. Hereupon I myself thought good to imitate the Italian fashion by this forked cutting of meate, not only while I was in Italy but also in Germany, and oftentimes in England since I came home; being once quipped for that frequent using of my forke by a certain learned gentleman, a familiar friend of mine, one Mr. Laurence Whitaker, who in his merry humour doubted not at table to call me *Furcifer*, only for using a forke at feeding, and for no other cause' (see Coryat's Crudities, vol. i. p. 106, edit. 1776, 8vo). The first edition of this work was printed in 1611, in 1 vol. 4to; the edition of 1776 is in 3 vols. 8vo" (*Warner's Antiquitates Culinariæ, Preliminary Discourse*, pp. liii. lib. 4to, 1791). In *Additional Notes and Observations*, p. 134, Warner remarks that some time after the introduction of the fork into England "the adoption of it by any one marked him among his silly countrymen for a coxcomb and a fop."

1. Le Grand (*Histoire de la Vie privée des Français*, 8vo, 1815, Paris, tome iii. p. 179), says that forks are mentioned in an inventory of the plate of Charles V. made in 1379. Beckmann's History of Inventions, vol. iv. pp. 384–395, 8vo, 1814. Forks were known to the Anglo-Saxons, and were used in England in the 9th century (see *Archæologia*, xxvii. 304, 305; xiii. 324). 4. See Note to the Northumberland Household Book in *Antiquarian Repertory*, vol. iv. pp. 305, 306, 4to, 1809, from which it appears that as late as 1652, forks were still a novelty. 5. See *Dulaure, Histoire de Paris*, 12mo, 1825, tome iii. p. 319; at tome iv. p. 581, he quotes "L'Île des Hermaphrodites," to show that they were first introduced in the reign of Henry III. 6. There is an old proverb that "hands were made before knives" (see *Le Roux de Lincy, Livre des Proverbes*, Paris, 1842, tome i. p. 175). See Dekker's Gull's Horn Book, 1609, pp. 43, 44 of reprint, Bristol, 1812, 4to. 7. There were no forks found at Pompeii (see p. 237 of *Blunt's Vestiges of Ancient Manners in Modern Italy*, 8vo, 1823). A two-pronged fork is given in Caylus, Recueil d'Antiquités, tome iii. p. 312, plate 84, no. v. This passage had been pointed out by Hawkins (*Archæologia*, xxvii. 304). In the Sydney Papers, i. 376, quoted by Lingard (v. 350), it is said that Elizabeth received from the Lord Keeper "a salte, a spoone, and a forcke of fair agatte." Mr. Jacob (*Inquiry into the Precious Metals*, 8vo, 1831, vol. ii. p. 208) says that silver forks were not generally used at table until the middle of the reign of George III. At all events, in Volpone, acted in 1605, Sir Politick Wouldbe tells Peregrine, "Then must you learn the use and handling of your silver fork at meals" (*Ben Jonson's Works*, 8vo, 1816, iii. 267). In 1616, Ben Jonson ridicules the use of forks, but does not mention silver ones (*Works*, v. 137). He adds (p. 138) that the use of them was "to the sparing of napkins."

357. ETYMOLOGY OF YEOMAN AND OF HIDALGO.

"Next to the lower nobility, and the first degree of the commons or plebeians, are the freeholders, in England commonly called Yeomen, from the High Dutch *Gemen* or *Gemain*, in English, common; so it signifieth an officer which is in a middle place between a serjeant and a groom, or else from the Low Dutch *Yeaman, somebody*, as the Spaniards call a gentleman, Hidalgo, *hijo d'algo*, that is, the *son of somebody*; but they have no other word to express Yeoman than *labrador*, a labourer" (*Angliæ Notitia, or the Present State of England, by Edward Chamberlayne*, first part, pp. 321–322, 8vo, 1682).

Todd's Illustrations of Gower and Chaucer, pp. 230, 233, 8vo, 1810. See another etymology of Hidalgo in *Callander's Two Ancient Scottish Poems*, Edinburgh, 1783, 8vo, pp. 86, 87. Irving (*History of Columbus*, 8vo, 1828, vol. ii. p. 96) says: "Hidalgo, i. e. Hijo de Algo, literally a son of somebody, in contradistinction to an obscure and lowborn man, a son of nobody." The independence of the yeomanry forms an argument in favour of peasant proprietors (see *Mill's Principles of Political Economy*, 1849, vol. i. p. 311). Inglis (*Journey throughout Ireland*, 2nd edit. 8vo, 1835, vol. ii. p. 243) says Antrim "is perhaps the only county in Ireland in which there is anything approaching to a yeomanry; for here are found a considerable number of large farmers who hold land in perpetuity at very low rents."

358. BOCCACCIO THE INVENTOR OF THE OTTAVA RIMA.

"Betussi, in his Life of Boccace, acquaints us that Boccace was the inventor of the *ottava rima* and that the 'Theseide' of that author was the first poem in which it was ever applied" (*Observations on the Fairy Queen of Spenser, by Thomas Warton*, vol. i. p. 157, London, 1807, 8vo).

Warton's History of English Poetry, vol. ii. p. 130, 8vo, 1840. Respecting the invention of the terza rima, see *Cary's Early French Poets*, 8vo, 1846, pp. 43, 44.

359. THE FIRST ENGLISH PASTORALS.

"The first collection of Pastorals I have met with in English is, I think, in 'Eglogs, Epitaphs, and Sonnets newly written by Barnabee Googe, &c. 1563.' Googe was the translator of Palingenesis" (*Warton's Observations on the Fairy Queen of Spenser*, vol. i. p. 298, 8vo, 1807).

360. ORIGIN OF FALCONRY.

"This sport" [falconry] "was unknown to the Romans, and the first use of it is mentioned about the time of Alaric the Goth, by Julius Firmicus" (*Warton's Observations on the Fairy Queen of Spenser*, vol. ii. p. 190, 8vo, 1807).

1. Beckmann's History of Inventions, 8vo, 1814, vol. i. pp. 319–322. 2. Works of King James, Lond. 1616, folio, p. 186. In England, early in the 15th century, the cost of falcons appears to have been very considerable (see *Chronicque de la Traïson de Richart Deux d'Angleterre*, Londres, 8vo, 1846, edited by Mr. Williams, p. 179).

361. INTRODUCTION OF SPIRES INTO ARCHITECTURE.

"Spires were never used till the Saracen mode took place. I think we find none before 1200. The spire of old St. Paul's was finished 1221. See Dugdale's St. Paul's, p. 12" (*Warton's Observations on the Fairy Queen of Spenser*, vol. ii. p. 222).

Promptorium Parvulorum, tome i. p. 176, Camd. Society, 1843, 4to. Mr. Rae has attempted to trace the natural progress of invention in architecture (*New Principles of Political Economy*, Boston, 8vo, 1834, pp. 229–237). He ascribes (p. 236) its decline in Europe to the influence of a spirit of mere imitation. I should, however, think there were two other causes *at least* as effective: 1st, an increasing tendency to prefer pleasure of intellect to pleasure of sense; and, 2nd, the decline of priestly powers. The Reformation, as M. Villers observes (*Essai sur la Réformation*, Paris, 1820, pp. 306–310) injured the fine arts; but he might have added that architecture began to decline before Luther. Cousin says: "L'Architecture et l'art des jardins sont les moins libres des arts libéraux. . . . . C'est tuer l'architecture que de la soumettre à la commodité, au comfort" (*Histoire de la Philosophie*, Paris, 1846, part i. tome ii. p. 193).

362. INTOLERANCE OF THE EARLY PROTESTANTS TOWARDS LIBRARIES.

"The spirit of purging the libraries from what they called Popery, prevailed so far, that the reforming visitors of the University of Oxford, in the reign of Edward VI., left only a manuscript of Valerius Maximus in the public library (see Wood, Hist. et Antiq. Un. Oxon. lib. ii. p. 50). The greatest part of the rest of the books they burned in the market-place, or sold to the lowest artificers. Rubrics, mathematical figures, and astronomical demonstrations were judged to be the genuine characteristics of popish delusion and imposture. For this reason they took from the library of Merton College more than a cartload of manuscripts. The monks at least protected and preserved, if they did not propagate and practise literature. We are told that there were no less than a thousand and seven hundred manuscripts in the abbey of Peterborough" (*Warton's Observations on the Fairy Queen of Spenser*, vol. ii. p. 294, 8vo, 1807).

See also ARTS. 383–2311.

The Bishop of Asaph says the Reformation in England made most progress in the large towns (*Short's History of the Church of England*, 8vo, 1847, p. 164).

363. ETYMOLOGY OF BUMPER.

"'When the English were good catholics, they usually drank the pope's health in a full glass every day after dinner—*au bon père*; whence your word *bumper*!' Dr. Cocchi at Florence" (*Observations, Anecdotes, and Characters of Books and Men, by the Rev. Joseph Spence*, p. 240, 8vo, 1820, Malone's edit.).

The same etymology is given in Blount's Biographia Anglicana Nova, in voc. Bumper, 8vo, 1719. In 1702 it is used as a regular English word (see *Thoresby's Diary*, Lond. 8vo, 1830, vol. i. p. 442).

364. ORIGIN OF THE TONSURE.

See also ARTS. 14, 1052.

"During the first three or four hundred years of the Christian era, the clergy were not distinguished from the laity by any peculiar method of clipping the hair; such a distinction in times of persecution, would have betrayed them to their enemies. . . . . But the tonsure, properly so called, originated from the piety of the first professors of the monastic institute. To shave the head was deemed by the natives of the East a ceremony expressive of the deepest affliction, and was adopted by the monks as a distinctive token of that seclusion from worldly pleasure to which they had voluntarily condemned themselves. When in the fifth century the most illustrious of the order were drawn from their cells and raised to the highest dignities of the church, they retained this mark of their former profession; and in consequence of the gradual adoption of the new costume by the clergy, the tonsure began to be considered both in the Greek and Latin Church as a necessary rule for admission into the number of ecclesiastics. It was at this period that the circular and semicircular modes of shaving the head were introduced. The names of their authors were soon lost in oblivion, and succeeding generations, ignorant of their real origin, credulously attributed them to the first age of Christianity. See Smith's Bed. App. No. IX. According to an ancient book of canons quoted by Ussher, the semicircular tonsure was first adopted in Ireland (Uss. Ant. Brit. c. xvii. p. 924); the circular, if we may believe Pellicia (De Chr. Eccles. Politia, p. 30, Colon. 1829), in Gaul" (*The History and Antiquities of the Anglo-Saxon Church, by John Lingard*, vol. i. pp. 54, 55, 8vo, 1845).

Southey's Vindiciæ Ecclesiæ Anglicanæ, 8vo, 1826, p. 221.

365. ANTIQUITY OF AURICULAR CONFESSION.

See also ART. 131.

"Inett assures us (Inett, i. p. 85) that auricular confession, the first step towards the imposition of penance, was unknown to the

Anglo-Saxons converted by the Scots, and a burden laid upon them by Archbishop Theodore. Had he then never read Adamnan's Life of St. Columba, in which it is mentioned in pp. 71, 75, 80, 89, 139; nor the penitential of St. Cummian (Mab. Anal. lit. p. 17); nor Beda's testimony respecting St. Cuthbert (Hist. lib. iv. cap. xxv.); nor his testimony respecting the confession of the Scottish monk (Hist. lib. iv. cap. xxv.)? From these authorities it is manifest, that confession was inculcated by the Scottish theologians; and it is equally certain that Inett misunderstood the only authority to which he appealed, the testimony of Archbishop Egbert. That prelate does not state that the practice of confession was unknown in the north before it was introduced by Archbishop Theodore; but that from the time of Vitalian and Theodore it had been the *custom* to spend the two weeks before Christmas in fasting and to go to confession and to give alms at the same time, that men might be better prepared for communion on the feast of the Lord's nativity. 'Quatenus purioris Dominicæ communionis perceptionem in natali Domini perciperent' (Deal. Egbert., Thorpe, ii. 96). The custom introduced by Theodore regarded the particular time of the year, not the practice of confession" (*Lingard's History and Antiquities of the Anglo-Saxon Church*, vol. i. p. 330, 8vo, 1845).

1. The Bishop of Lincoln (*Illustrations of Ecclesiastical History from the Writings of Tertullian*, p. 242, 3rd edit. 8vo, 1845) says: "Tertullian's works contain no allusion to the practice of auricular confession." 2. Charles I. is said to have approved of it. (See the Pope's Nuncio, in *Somers Tracts*, vol. iv. p. 55, 4to, 1809.) 3. Grégoire (*Histoire des Confesseurs*, 8vo, 1824, pp. 20, 21) maintains that it is as old as the apostles, and he quotes Acts xix. 18. 4. Shepherd's Life of Poggio Bracciolini, p. 169, edit. 1837, Liverpool, 8vo. 5. Le Clerc, Bibliothèque universelle, xi. 311–329. 6. It was opposed by Chrysostom, who said in one of his Homilies that sins should be confessed to God alone (see *Potter, Esprit de l'Église*, Paris, 1821, tome i. p. 100). Chaix says it was at the Council of Lateran, in A.D. 1215, that auricular confession "était devenue un devoir d'absolue nécessité" (*Lettres sur les Jubilés*, La Haye, 1751, tome ii. pp. 556–557). Lanfranc, Archbishop of Canterbury, distinguishes in the eleventh century two sorts of auricular confession (*Hist. lit. de la France*, viii. 292), but the Benedictines seem to doubt if that work be by him. The Bishop of St. Asaph gently pleads for auricular confession (*Short's History of the Church of England*, 8vo, 1847, pp. 169–170).

366. ORIGIN OF THE CORONATION OATH.

"Its origin" (viz. coronation oath) "may be traced to Anthemius, the Patriarch of Constantinople, whose zeal refused to place the crown on the head of Anastasius, a prince of suspicious orthodoxy, till he had sworn to make no innovation in the established religion" (*Lingard's History and Antiquities of the Anglo-Saxon Church*, vol. ii. pp. 28, 29, 8vo, 1845).

367. GREEK LANGUAGE WAS UNDERSTOOD IN ENGLAND IN THE EIGHTH CENTURY.

See also ART. 1251.

"We are assured by Beda himself, no mean judge on such a matter, that there were living in his time disciples of Theodore and Adrian, as well acquainted with the languages of Rome and Greece as with their own native tongue. See Bed. iv. cap. 2, and v. cap. 20" (*Lingard's History and Antiquities of the Anglo-Saxon Church*, vol. ii. pp. 149–150, 8vo, 1845).

Ledwich's Antiquities of Ireland, Dublin, 1804, 4to, pp. 105, 240, 362. Homer was read in Greek not only by Bede but by many others, until the thirteenth century (see *Wright's Biographia Britannica Literaria*, vol. i. p. 40, 8vo, 1842).

368. ETYMOLOGY OF ŒSTEL.

"But what was the Œstel of fifty mancuses which accompanied each copy? Œstel is a word which has sorely tormented philologists. It seems to be derived from ȝeal, *a stall*, and if I may hazard a conjecture, may signify a bookcase or bookstand. St. Wilfrid gave a book of the Gospels to the church of Ripon in a case of gold. See *Edd. Vit. Wilf.* cap. xvii. note O" (*Lingard's History and Antiquities of the Anglo-Saxon Church*, vol. ii. p. 249; see also in same work, pp. 428–445).

369. ETYMOLOGY OF HARLOT AND ROGUE.

"The word harlott was taken from Arlotte, who was the mother of William the Conqueror; a rogue from the Latine, *erro*, by putting a *g* to it" (*Ben Jonson's Conversations with William Drummond*, p. 34: reprinted for Shakspeare Society, 8vo, 1842).

In a note to this passage, the editor remarks on the former of these etymologies: "See a note by Gifford to a passage in Jonson's Volpone (Works, vol. iii. p. 311). Moth, the antiquary, in Cartwright's Ordinary, gives the very definition that Jonson gives."

1. See Blount's Ancient Tenures, Beckwith's edit. 8vo, 1784, York, pp. 137–140. 2. It was originally applied to a man (see the

note at p. 227 of *Way's edit. of Promptorium Parvulorum*, Camden Society, 1843). 3. Poems of Walter Mapes, p. 69, ed. Wright, Camden Society, 1841. 4. Harlot was the name of an article of dress (see *Peck's Desiderata Curiosa*, 1779, vol. ii. p. 570). 5. Gifford derives it from varlet, a carl, or churl (note in *Ben Jonson's Works*, 8vo, 1816, iii. p. 312). Mr. Trollope seems to believe the common etymology. He says (*Summer in Brittany*, Lond. 8vo, 1840, vol. i. pp. 63–64): "All the world knows the story of Arlette, the tanner's pretty daughter, and the ugly derivative from her pretty name."

370. RAPID INCREASE OF POPULATION UNDER FAVOURABLE CIRCUMSTANCES.

"An island first occupied by a few shipwrecked English in 1589, and discovered by a Dutch vessel in 1667, is said to have been found peopled after eighty years by 12,000 souls, all the descendants of four mothers (see Bullet, Reponses critiques, Besanc. 1819, vol. iii. p. 45). Acosta, writing the natural history of New Spain, within a hundred years of its discovery, tells us that there were even earlier, 'men who had 70,000 or 100,000 sheep, and that even there were many who had as many, which in Europe would be considered great riches, but there is only moderate wealth.' And yet not one of these animals existed in the country before its discovery, and the breed was propagated entirely from those imported by the Spaniards. The same is to be said of horned cattle; yet such was their increase, that in his time they went roaming in herds of thousands over the plains and mountains of Hispaniola, and were the property of whoever chose to hunt them down with houghing knives (*desjarretoderas*), and cut them down; and so profitable was this chase, that in 1585, the fleet brought over from that island 35,444 hides, and from New Spain 64,350, showing an increase quite beyond all ordinary calculation. See Acosta, Historia Natural y Moral de las Indias, Barcelona, 1591, fol. 180" (*Lectures on the Connection between Science and Revealed Religion*, by the Right Rev. Nicholas Wiseman, lect. iv. p. 157, 2nd edit. 8vo, 1842).

371. THE FRENCH LANGUAGE PROBABLY LITTLE STUDIED IN ENGLAND IN THE MIDDLE OF SEVENTEENTH CENTURY.

"I am lodged here hard by the Bastile, because it is furthest off from those places where the English resort; for I would go on to get a little language as soon as I could" (*Howell's Letter to Captain Francis Bacon*, dated Paris, 1620, in *Epistolæ Ho-Elianæ*, p. 38, 8vo, 1754).

"It was in this summer (1661) that the Duke of York first took any particular notice of me. I happened to be in discourse with the French ambassador and some other gentlemen of his nation in the presence at Whitehall, and the Duke joined us, he being a great lover of the French tongue and *kind to those who spoke it*" (*Memoirs of Sir John Reresby*, p. 166, third edit. 8vo, 1831).

Sheringham, in his learned work, De Anglorum Gentis Origine, Cantabrigiæ, 1670, which must have been written almost entirely for scholars, having occasion to quote a French author, thinks it necessary to translate him into Latin. (See p. vii. of the *Præfatio*).

There is also a letter from Chillingworth to one of his friends respecting Arianism. In this letter he freely quotes to his correspondent the Fathers, Acts of Councils, &c., and he says: "If you could understand French, I would refer you," &c. (see *Des Marceaux, Life of Chillingworth*, p. 52, 8vo, 1725). This letter has no date, nor is it known to whom it was addressed (Ibid. p. 49). Chillingworth was born in 1609 (Ibid. p. 1).

Cumberland, who was born in 1732, though a very vain man, confesses without shame that he did not "speak French fluently" (*Memoirs of Himself*, 8vo, 1807, vol. i. p. 243). Ben Jonson, when a young man, did not know French. (See *Jonson's Works*, 8vo, 1816, vol. i. p. cxxv., and vol. viii. pp. 239, 240.) Brisk, in Every Man out of his Humour, who is described as a "fresh Frenchified courtier" (vol. ii. p. 47), and is the very essence of fashion, does not quote French. But in Cynthia's Revels, in 1600, the advice given to a man who is ambitious of being thought fashionable is: "Your pedant should provide you with some parcels of French, or some pretty commodity of Italian, to commence with, if you would be exotic and exquisite" (*Ben Jonson's Works*, ii. 289). Jonson's eighty-eighth epigram (vol. viii. p. 199) is on an "English Monsieur," whose dress is entirely French, but who is quite ignorant of the language. Indeed, Ben Jonson, who introduces in his plays so many ultra dandies, very rarely makes them speak French. The only quotations in that language which I remember in his plays are in vol. ii. p. 206; vol. v. pp. 264, 344, 386.

372. ETYMOLOGY OF THE HANSEATIC LEAGUE.

"The Hans or Hanseatic League is very ancient; some would derive the word from *hand*, because they of the society plight their faith by that action; others derive it from *Hansa*, which in the Gothic tongue is counsel; others would have it come from

Handersee, which signifies nearer upon the sea; and this passeth for the best etymology, because their towns are all seated so, or upon some navigable river near the sea" (*Epistolæ HoElianæ*, pp. 237, 238, book i. sec. vi. letter 3, 8vo, 1754).

"Hansa was synonymous with gild, and appears to have been commonly so understood in England in the twelfth and thirteenth centuries" (*Herbert's History of the Twelve Great Livery Companies*, 8vo, 1837, vol. i. p. 11). See Anderson's History of Commerce, vol. i. pp. 151 et seq., 1787, 4to. Mr. Thoms finds no mention of their establishment in London earlier than A.D. 1250 (note in *Stow's London*, 8vo, 1842, p. 87).

373. ETYMOLOGY OF LANGUEDOC.

"The speech of Languedoc, which Scaliger would etymologize from Langue d'oc, whereas it comes rather from Langue de Got; for the Saracens and Goths by their incursions and long stay in Aquitain corrupted the language of that part of Gallia" (*Epistolæ Hoelianæ*, p. 380, book ii. letter lix. 8vo, 1754). Howell gives the same etymology in p. 477, b. iv. letter xix.

374. ORDEAL IN FRANCE AS LATE AS THE SEVENTEENTH CENTURY.

"In France the ordeal was forbidden (very ineffectually as it would seem) by Louis the Debonnair. It is mentioned by Mr. Hallam as existing in the eleventh century; but there are instances of it at a much later period; namely, in anno 1509 and 1617, though the arrêt of the Parliament of Paris forbidding it is dated Dec. 1, 1601" (*Thrupp's Historical Law Tracts*, p. 184, 8vo, 1843).

Le Roux de Lincy, Livre des Proverbes français, Paris, 1842, 18mo, tome i. p. 46. Pasquier, Recherches, livre iv. ch. i. and ii.: Œuvres, Amsterdam, 1723, tome i. folio, 361-369. Ordeals by red-hot iron and boiling water were formerly much used by the Russians (see *Pinkerton's Russia*, 8vo, 1833, p. 342).

375. OPINIONS OF THE FATHERS UPON LENDING MONEY ON INTEREST.

"St. Cyprian (De Lapsis) reckons among grievous sins the lending money on interest. St. Chrysostom (De Jejunio) says 'Se jejunas vide ne pecuniam tuam colloces fœnori. Jejunas? rumpe violentorum pactorum cautiones;' and discoursing on the last chapter of the First Epistle to the Corinthians, he says that 'money procured by usury is not more acceptable to God, if given in alms, than if it had been acquired by whoredom.' St. Augustin says (Epist. l. iv.), 'Quid dicam de usuris, quas etiam ipsæ leges

et judices reddi jubent? Ita crudelior est qui subtrahit aliquid vel eripit diviti quam qui trucidat pauperem fœnore?' To these we may add: Maximus, Homil. III. de Quadragesima; St. Basil, in Psalm XIV. adv. Fœnatores; Lactantius, Epist. Instit. c. iv.; the 43rd of the Apostolic Canons; the 4th Council of Laodicea; the 17th Council of Nice; and the 5th and 6th Councils of Africa" (*Historical Law Tracts*, by *John Thrupp*, pp. 237, 238, 8vo, 1843).

Usury is forbidden by the Koran (see *Sale's Preliminary Dissertation*, p. 99. The consequence, of course, is to make interest very high (see *M'Culloch's Political Economy*, Edinburgh, 1843, p. 107). See p. 381 of Bishop of Lincoln's Illustrations from Tertullian, 3rd edit. 8vo, 1845. Michaelis, Commentaries on the Laws of Moses, 8vo, 1814, vol. ii. p. 327-352, art. cliii. The Chinese have no laws against usury (*Dobell's Travels through Kamtchatka*, 8vo, 1830, vol. ii. p. 181). Dobell says, "there being no laws against usury, the interest of money is extremely high"!!! St. Ambrose, Bishop of Milan, reckons usury equal as a crime to idolatry and homicide (*Histoire littéraire de la France*, tome i. part ii. p. 339), and it is opposed by Hilary of Poictiers (see p. 177). As to the opinion of Lactantius, see p. 91. Storch says, 'Mahomet a proscrit le prêt à intérêt' (*Economie politique*, St. Petersburg, 8vo, 1815, tome iii. p. 187). He adds (p. 187), 'La Hollande n'a jamais connu d'intérêt légal.' I think Storch (tome iii. p. 172–175) has given the true reason why usury was formerly considered disgraceful; because there being little commerce or trade, money was almost entirely borrowed by distressed persons, and in such case to receive interest appeared to be making a profit of human misery. Compare also *Rae's New Principles of Political Economy* (Boston, 8vo, 1834, p. 126, et seq.), where are some very ingenious remarks upon the reasons which made the ancient writers declaim so furiously against wealth.

376. DISLIKE WHICH THE CHRISTIANS AT THE PERIOD OF THE REFORMATION HAD TO POETRY, ETC.

"Mr. Thomas Rymer observes to us that, at the beginning of the Reformation, the name of poet was a mighty scarecrow to the Mumpsimus doctors everywhere. The German divines and professors at Cologne were nettled and uneasie by this poet and the t'other poet: Poet Reuclin, Poet Erasmus. Everybody was reckoned poet that was more a conjuror than themselves. And belike the Jesuits are still of opinion that the stage players have not done them service. Campanella tells us that the German and Gal-

lican heresie began with sing-song, and is carried on by comedies and tragedies. See Thomas Rymer's Short View of Tragedy, p. 34" (*De Re Poetica, or Remarks upon Poetry, by Sir Thomas Pope Blount*, p. 13, 4to, 1694).

377. COWLEY INTRODUCED THE PINDARIC VERSE INTO ENGLISH.

"Dryden observes to us that the Pindarique verse allows more latitude than any other. Every one, says he, knows it was introduced into our language in this age by the happy genius of Mr. Cowley. See Dryden, Preface to the Second Part of Poetical Miscellanies" (*Sir Thomas Pope Blount's Remarks upon Poetry*, p. 66, 4to, 1694).

Gifford says that Ben Jonson is the author of the first Pindaric ode in English (see his edition of *Ben Jonson*, 8vo, 1816, vol. ix. p. 8).

378. ETYMOLOGY OF CERES.

"The name is most probably derived from the Hebrew word *geresh*, which signifies in the Semitic languages 'an ear of corn'" (*The Natural History of Society in the Barbarous and Civilised State, by W. Cooke Taylor*, vol. ii. p. 86, 8vo, 1840).

For traces of the worship of Ceres still existing in Italy, see *Blunt's Vestiges of Ancient Manners*, 8vo, 1823, pp. 56–83.

379. TRANSLATION OF THE BIBLE INTO FRENCH IN THE THIRTEENTH CENTURY.

"There was however a metrical version of the Scriptures into French, mentioned by Warton, in his History of English Poetry, made about the year 1200, and one in prose by Mace in 1343; and another also in verse by Raoul de Presles, in the year 1380. . . . . Richard Rolle, hermit of Hampole, in Yorkshire, who died in 1349, had the courage to translate the psalter and the hymns of the church into English; and he has the honour of being the first who rendered a portion of the contents of this venerable volume into his vernacular language" (*Specimens of English Prose Writers, by George Burnett*, vol. i. pp. 72, 73, 8vo, 1807).

Mr. Williams (note in *Chronique de la Traïson de Richart Deux d'Angleterre*, Londres, 8vo, 1846, p. 134) says that the Old Testament was translated into French "as early as 1377 by Raoul de Presles," and that the translation still exists in manuscript. For this he quotes *Vie des Ducs d'Orléans, par Champollion*, i. 149.

380. ETYMOLOGY OF THE LOLLARDS.

"The term Lollard, according to the canonist Lyndwood, is derived from the Latin word *lolium*, which signifies a cockle; because

that weed is injurious to the corn among which it grows; 'infelix lolium,' *Georg.* Thus the Lollards, if we are to believe the Catholics, corrupted and injured the good intentions of those with whom they had intercourse. To this derivation of the word Chaucer alludes in the following lines:—

> This Lollar here will preache us somewhat;
> He wolde sowin some difficultie,
> Or spring in some cockle in our clene corn.

Others derive the name from one Walter Lolhard, a German (Beausobre, Dissert. sur Adamites, &c.) Others again from Lullard, or Lollards, the praises of God; a sect so named, which was dispersed through Brabant. (Pictete Oration. See Lewis's Life of Reynold Pecocke)" (*Burnett's Specimens of English Prose Writers*, vol. i. p. 83, 8vo, 1807).

Mosheim, Ecclesiastical History, vol. i. p. 367, cent. xiv. part ii. chap. ii. 8vo, 1839, Maclaine's edit. See also Davies, Icon Libellorum, 8vo, 1715, part. i. p. 178. In vol. vii. of Percy Society is a "Paraphrase of the Seven Penitential Psalms," supposed to be written by a Lollard. Archæologia, xxix. 375–378. Sibbald (*Chronicle of Scottish Poetry*, Edinburgh, 1802, 8vo, vol. i. p. 366) observes, "The derivation is said to be from the German *lollen*, in allusion to the drawling unison which they appear to have affected in their prayers and religious hymns." Maitland, On the Albigenses and Waldenses, 8vo, 1832, p. 406. Southey gives the same derivation (*Book of the Church*, 8vo, 1824, vol. i. p. 344). Blackstone derives the name "from one Walter Lolliard, a German reformer, A.D. 1315" (*Commentaries*, edit. *Christian*, 1809, iv. 47). "So called probably from Walter Lollard, who was burnt at Cologne in the year 1323 as a holder of Waldensian tenets" (*Soames' History of the Reformation of the Church of England*, vol. i. p. 76, 8vo, 1826).

381. THE FIRST BOOK PRINTED IN ENGLAND IN WHICH GREEK CHARACTERS WERE USED.

See also ART. 1046.

"In Linacre's translation of Galen de Temperamentis, printed at Cambridge in 1521, 4to, are found a few Greek words and abbreviations, which are said to be the first Greek characters ever used in England. . . . . But he printed no entire Greek book" (*Burnett's Specimens of English Prose Writers*, vol. i. p. 291, 8vo, 1807). There is an account of this book in *Ames's Typographical Antiquities*, vol. iii. p. 1411, Herbert's edit. 4to, 1790.

382. THE FIRST GREEK LECTURER AT OXFORD.

"William Grocyn, on his return to England, and before the year 1490, voluntarily became the first lecturer in the Greek language at Oxford. It is affirmed, however, by Polydore Virgil, probably from a partiality to his own country, that Cornelius Vitellius, an Italian of noble birth and great learning, was the first who taught the Greek and Roman classics in that university" (*Burnett's Specimens of English Prose Writers*, vol. i. p. 309, 8vo, 1807).

Life of Leland, p. 7, in vol. i. of Lives of those Eminent Antiquaries, 8vo, 1772.

383. THE REFORMATION UNFAVOURABLE TO LEARNING.

"The Reformation, which, though so fruitful in great and beneficent effects, was hostile to the cultivation of polite learning and to the formation of a just and elegant taste" (*Burnett's Specimens of English Prose Writers*, vol. i. p. 316, 8vo, 1807).

See also ARTS. 362, 2311.

In another place Burnett says (*Specimens*, vol. ii. p. 3, 8vo, 1807): "The reign of Edward VI. is remarkable for the establishment of the Reformation. This great event, so beneficial to the interests of humanity, served only to clog the progress of elegant literature, and to postpone the reign of taste." I suppose the Reformation, by diminishing holidays, must have raised profits. At all events it must have lowered the *necessary* rate of wages. See M'Culloch's Political Economy, 1843, p. 373.

1. Wood's Athenæ Oxonienses (edit. Bliss), vol. i. fol. 468–469. See also Irving's Lives of the Scottish Poets, 2nd edit. 8vo, 1810, vol. i. p. 149. 2. Guizot has taken a favourable view of the effects of the Reformation (see his *Histoire de la Civilisation en Europe*, Paris, 1846, pp. 319 et seq., and in particular pp. 327–357). 3. Respecting the bigotry of the Reformers in destroying valuable manuscripts, see the testimony of Southey (*Book of the Church*, 8vo, 1824, vol. ii. pp. 125, 126), whom no one will suspect of prejudice on *that* side of the question. See also the note in vol. i. p. 686 of *Butler's Lives of the Saints*, Dublin, edit. royal, 8vo. Pilgrimages must have greatly diminished the gross produce of the soil. In Ireland they still produce evil economical results. See a striking instance in *Inglis's Journey throughout Ireland*, 2nd edit. 8vo, 1835, vol. ii. p. 179. Camden notices one benefit we derived from the Reformation; that is, the saving made by ceasing to send to Rome money for dispensations, &c. (*Annals of Elizabeth*, in *Kennett*, vol. ii. p. 377).

384. THE FIRST ENGLISH NEWSPAPER.

See also ART. 420.

"Sir Roger L'Estrange is famous as the editor of the first newspaper in England. . . . . After the Restoration, the only recompense he ever received for his loyalty (except being in the commission of the peace) was his being made licenser of the press, which, however, was a very profitable post. In order to increase the means of his support, in 1663 he set up a paper called '*The Public Intelligencer*' and '*The News.*' The first of these papers came out on the 1st of August, and continued to be published twice a week till January 19, 1665, when it was superseded by the scheme of publishing the '*London Gazette*,' the first of which appeared on the 4th of February following. After the dissolution of Charles the Second's parliament in 1679, he set up another paper called '*The Observator*,' the design of which was to vindicate the measures of the court and the character of the king from the charge of Popery. But in 1687, as he disapproved the 'toleration' proposed by his majesty, he discontinued this paper after it had swollen to three volumes. He was knighted in the following reign, and died in 1704" (*Burnett's Specimens of English Prose Writers*, vol. iii. p. 340, 8vo, 1807).

Calamy calls L'Estrange "the admired buffoon of high church" (vol. i. p. 84 of "*Historical Account of my own Life, edited by Rutt*," 8vo, 1829).

385. THE PIOUS FRAUDS OF THE FATHERS.

See also ARTS. 135, 1847.

"Maximus Tyrius saith that 'a lye is often profitable and advantageous to men, and truth hurtful.' . . . . Many of the early fathers and Christians adopted the same principle, which has been called by the softer term of *pious fraud*, and would *lye* by wholesale, but this only for the good of the Church. However, this has never been got rid of, as Popery can fully attest. See Mosheim, vol. i. p. 100" (*Thelyphthora, or a Treatise on Female Ruin, by Madan*, preface, p. xii. vol. i. 2nd edit. 8vo, 1781).

386. THE FIRST IMPERIAL LAW AGAINST POLYGAMY.

"The first public law in the empire against polygamy was at the latter end of the 4th century, about the year 393, by the emperor Theodosius; this was repealed by the emperor Valentinian, about sixty years afterwards, and the subjects of the emperor were permitted to marry as many wives as they pleased" (*Madan's Thelyphthora*, vol. i. pp. 203, 204, 2nd edit. 8vo, 1781).

387. ORIGIN OF MARRIAGE BY BANNS.

"The mode of marriage by banns, which was the invention of Pope Innocent III., and ultimately fixed, with a *salvo* for the bishop's dispensation, by the Council of Trent," &c. (*Madan's Thelyphthora*, vol. ii. p. 145, 2nd edit. 1781, 8vo). See *ibid.* p. 147, vol. iii. p. 166, where it appears that the order respecting *banns* was in the fourth Lateran Council, A.D. 1215. Wright's Edition of the Chester Plays, 8vo, 1843, p. 232.

388. CHARGE AGAINST THE ROMAN CATHOLICS OF STRIKING OUT THE SECOND COMMANDMENT.

"The popes of Rome have made very free with the laws of God, even to the striking the second commandment out of the Decalogue, because it bore a little too hard upon the idolatry of the Church of Rome" (*Madan's Thelyphthora*, vol. ii. p. 41, 8vo, 1781).

See Todd's Life of Cranmer, vol. ii. pp. 49, 113.

1. Todd's Illustrations of Gower and Chaucer, p. 264, 8vo, 1810. 2. Lingard's History and Antiquities of Anglo-Saxon Church, vol. ii. pp. 418–420, 8vo, 1845. 3. Bishop of Lincoln, On Clement of Alexandria, 8vo, 1835, p. 377. 4. The fourth commandment was equally ill-treated (see *Le Clerc, Bibliothèque universelle*, v. 515-517; also *Beaven's Account of Irenæus*, 8vo, 1841, pp. 119, and 199, 200). In 1809, Joseph Berington addressed a not very courteous letter to Hannah More, in which he says, 'The Bishop of Durham, in a late charge to his clergy, among a variety of false imputations, dared to assert that for the basest purposes we had suppressed the second commandment, though the first catholic child he met, had he questioned him, could have shown the folly of the assertion" (*Roberts, Memoirs of Mrs. Hannah More*, 2nd edit. 8vo, 1834, vol. iii, p. 275).

389. BEDWELL ASSISTED PAUL IN WRITING HIS HISTORY OF THE COUNCIL OF TRENT.

"Mr. Bedwell, minister of Tottenham High Cross, near London, who had been many years chaplain to Sir Henry Wotton whilst he was ambassador at Venice, and assisted Pietro Soave Polano in composing and writing the Council of Trent, was lately dead" (*Lilly's History of his Life and Times*, p. 34, in *Lives of those Eminent Antiquaries*, 8vo, 1774).

Mélanges, par V. Marville, Paris, 1725, tome i. p. 20. See also Irving's Lives of the Scottish Poets, 8vo, 1810, vol. ii. p. 268. Le Clerc, Bibliothèque universelle, xx. 237. Retrospective Review, second series, vol. ii. p. 437.

390. ASCLEPIADES WAS THE FIRST WHO DIVIDED DISEASES INTO ACUTE AND CHRONIC.

"About a century before the Christian era, we find that another individual had acquired a very considerable degree of popularity at Rome, which he maintained through life, and in a certain degree transmitted to his successors—Asclepiades of Bythinia. . . . . It is said that to him we are indebted in the first instance for the arrangement of diseases into the two great classes of acute and chronic, a division which has a real foundation in nature, and which still forms an important feature in the most improved modern nosology" (*History of Medicine*, in *Cyclopædia of Practical Medicine*, 4to, 1833, vol. i. pp. xviii. xix).

391. ORIGIN OF THE SMALL POX AND MEASLES.

See also ART. 223.

"The earliest Arabian writer on medicine of whom we have any certain account would appear to be Abran, who was a priest at Alexandria. He published a treatise entitled 'Pandects'; it has not come down to us, but it deserves to be noticed, as it is said to have contained the first description of the small pox. . . . . We now come to one of the most illustrious of the Arabian school, Rhazes. He was born at Irak, in Persia, in the ninth century. . . . . Rhazes gives us a correct and elaborate description of the small pox and measles" (*History of Medicine*, in *Cyclopædia of Practical Medicine*, vol. i. p. xxxi. 4to, 1833).

"There is some reason to suppose that the small pox had been known in China and the more remote parts of India at a much earlier period, but it is generally admitted that it was first recognised in the western part of Asia at the siege of Mecca, about the middle of the sixth century, when it raged with great violence in the army of the besiegers. . . . . On the origin of the small pox, see Freind, pp. 524–529. Mead's Discourse on Small Pox and Measles, chap. i. Thompson's Inquiry into the Origin of Small Pox. Plouquet, Literatura Digesta. Variola Antiquitatis Historia in loco; ample references may be found in this learned and laborious compilation on all analogous topics, but we may regret that the writer appears to have aimed rather at multiplying the authorities than estimating their value" (*History of Medicine*, in *Cyclopædia of Practical Medicine*, vol. i. p. xxxv. 4to, 1833).

Huetiana, no. lix. pp. 132–135, Amsterdam, 1723. Barrow (*Travels in Southern Africa*, 4to, 1806, 2nd edit. vol. i. p. 170), when among the Kaffirs, found "marks of the small pox on the faces of many of the elder people." "It was brought in among them by a vessel that was stranded on their coast, and the dis-

order is said to have carried off great numbers." See also p. 408, where he says, "Southern Africa is free from small pox." Park was confined by the Moors at Benowm, the capital of Ludamar. He says (*Travels*, 8vo, 1817, vol. i. p. 233): "Mention was made to me of the small pox as being sometimes very destructive; but it had not to my knowledge made its appearance in Ludamar whilst I was in captivity," &c. The Dahomans have suffered so severely from it, that they revenge themselves by not allowing it to be mentioned (see *Duncan's Western Africa*, 8vo, 1847, vol. ii. pp. 84–85, 96, 141, 144, 214). Bruce found it raging at Manuali (*Travels*, 4to, 1790, vol. iii. pp. 21–25), and says (vol. iii. p. 178) that "it has extinguished whole tribes of the Shangalla" (see also pp. 546, 547, vol. iv. p. 311). He says (iv. 484) "it is *not* endemical in the country of Sennaar." The Bedouins of Northern Arabia "by common consent abandon to his fate an individual attacked by the small pox" (*Wellsted's Travels in Arabia*, 8vo, 1838, vol. ii. p. 65). In 1707, in Iceland, 18,000 persons died of the small pox. This was about a third of the entire population. (See *Account of Iceland, &c.*, Edinburgh Cabinet Library, 1840, p. 183). Measles is a word of French origin, and in the twelfth century, we find a priory founded near Rouen for the reception of young ladies who were leprous, and who are called "*filles meselles*" (*Turner's Tour in Normandy*, 8vo, 1820, vol. i. p. 129). He adds (p. 130) that in Scotch, a leper is called a *mesel*.

392. ORIGIN OF PRACTICAL ANATOMY.

"It was about this period that we may date the commencement of a practice which has eventually proved of the greatest importance to medical science in all its departments—the study of anatomy. We have already had occasion to remark that the ancients, even in their most enlightened ages, seldom if ever ventured to examine the human subject, but were content to derive their knowledge of it from the dissection of animals which were supposed the most nearly to resemble it, making up the deficiencies by the casual examinations which were afforded them by accidents or diseases, and perhaps more frequently by supposed analogies, or rather by the efforts of the imagination. The individual to whom the credit is ascribed of having so far overcome vulgar prejudice as to have introduced this most important improvement into his art, is Mondini, a professor in the University of Bologna, who is said to have publicly dissected two female subjects about the year 1315, and who published an anatomical description of the human body, which appears to have had the rare merit of being drawn

immediately from nature. Freind, p. 546; Haller, Bibl. Anat. § 120, tome i. pp. 146–147; Eloy, *in loco*; Portal, Hist. Anat. tome i. 209–216; Sprengel, tome ii. pp. 432–434; Douglas, Bibliogr. Anat. pp. 36–39; Blumenbach, § 118" (*History of Medicine*, in *Cyclopœdia of Practical Medicine*, pp. xxxvii. xxxviii, vol. i. 4to, 1833).

The Anglo-Saxons could not tolerate the idea of doing anything that appeared to violate the dead. This horror Allen supposes to have had "its origin in the ancient superstitions of the North" (*Allen, On the Royal Prerogative*, 8vo, 1849, p. 192). The emperor Charles V. put a question to the Faculty of Theology at the University of Salamanca, if anatomy was not in all cases an impious art (*Vankampen, Geschiedenis der Letteren in de Nederlanden*, Gravenhage, 1821, deel i. blad 96). Sir John Hayward says in his will, dated 1626: "And I utterly dislike that my body be ripped, cutt, or in any ways mangled after my death for experience to others" (*Bruce's Introduction to Hayward's Elizabeth*, p. xlv. Camden Society, 1840). Comte (*Philosophie positive*, v. 133) thinks that anatomy was begun by soothsayers, who explored the entrails of animals. He adds (tome vi. p. 255), that in the fourteenth century human dissections first conquered the theological prejudices which opposed them.

393. ORIGIN OF THE HOOPING COUGH.

"In the fifteenth century we have the first correct description of the hooping-cough, and from the manner in which it is spoken of by the contemporary writers, it would appear that it was considered by them as a new disease" (*History of Medicine*, in *Cyclopœdia of Practical Medicine*, vol. i. p. xliii. 4to, 1833).

394. ETYMOLOGY OF ANTIMONY.

"Basil Valentine is said to have been born about the year 1394, and is perhaps the most celebrated of all the alchymists, if we except Paracelsus. . . . . It was he that first introduced antimony into medicine; and it is said, though on no good authority, that he first tried the effect of antimonial medicines upon the monks of his convent, upon whom it acted with such violence that he was induced to distinguish the mineral from which these medicines had been extracted by the name of *antimoine* (hostile to monks). What shows the improbability of this story is, that the works of Basil Valentine, and in particular his Currus Triumphalis Antimonii, were written in the German language. Now the German name for antimony is not *antimoine* but speissglas" (*The His-*

tory of Chemistry, by Thomas Thomson, vol. i. pp. 44–45, 2nd edit. 12mo).

Page 74 of Rimbault's Notes to Chettle's Kind Heart's Dream, Percy Society, vol. v. Mélanges, par V. Marville, Paris, 1725, tome iii. pp. 315–317. The famous Guy Patin was very violent against the use of antimonial medicines; but in 1666, the doctors of the Faculty of Paris pronounced a solemn decree in favour of their use (*Whewell's Philosophy of the Inductive Sciences*, 8vo, 1847, i. 554).

395. GAS WAS FIRST MENTIONED BY VAN HELMONT.

"The term gas now in common use among chemists, and applied by them to all elastic fluids which differ in their properties from common air, was first employed by Van Helmont" (Helmont was born in Brussels in 1577, and died in 1644), "and it is evident from different parts of his writings, that he was aware that different species of gas exist. His *gas sylvestre* was evidently our *carbonic acid gas*, for he says that it is evolved during the fermentation of wine and beer" (*Thomson's History of Chemistry*, vol. i. p. 184, 2nd edit. 12mo).

There is an account of some of Van Helmont's works in *Southey's Doctor*, edit. Warter, 8vo, 1848, pp. 485–488. The French claim the invention of gas light, but, as it would appear, without reason (see *Chevenix, Essay on National Character*, 8vo, 1832, vol. ii. p. 583).

396. ETYMOLOGY OF CANT.

"'Cant' is by some people derived from one Andrew Cant, who, they say, was a Presbyterian minister in some illiterate part of Scotland, who by exercise and use had obtained the faculty, *alias* gift, of talking in the pulpit in such a dialect that it is said he was understood by none but his own congregation, and not by all of them" (*The Spectator*, no. 147, vol. ii. pp. 311, 312, 8vo, 1803).

Mrs. Crossbile calls Gripe "a canting rogue" (*Wycherley's Love in a Wood*, act iii. scene iii. p. 21A) and in *Congreve's Double Dealer* (act iv. scene ii. p. 189A) Careless, making love to Lady Plyant, says, "Zoons! I am almost at the end of my cant if she does not yield quickly." In the New Inn, in 1629, we have "jugglers and gypsies, all the sorts of canters" (*Ben Jonson*, 8vo, 1816, vol. v. p. 436).

397. ORIGIN AND ETYMOLOGY OF FIACRES.

"This originated in France, for about the year 1650 one Nicolas Sauvage first thought of keeping horses and carriages ready to be let out to those who might have occasion for them. The Parisians approved of and patronised this plan; and as Sauvage lived in the street St. Martin, in a house called the 'Hotel St. Fiacre,' the coaches, coachmen and proprietors were called *fiacres*" (*A History of Inventions and Discoveries, by John Beckmann*, 2nd edit. 8vo, 1814, vol. i. p. 131). Butler's Lives of the Saints, vol. ii. p. 379, Dublin edit. 8vo.

398. ORIGIN AND ETYMOLOGY OF CORK.

"Our German word *kork* as well as the substance itself came to us from Spain, where the latter is called *chorcu de alcornoqui*. It is without doubt originally derived from the *cortex* of the Latins, who gave that appellation to cork without any addition. Horace says (Od. iii. 9) 'Tu levior cortice;' and Pliny tells us, 'Non infacete Græci (suberem) corticis arborum appellant.' These last words are quoted by C. Stephanus in his Prædium Rusticum, p. 578, and Ruellius de Natura Stirpium, p. 174, and again, p. 256, as if the Greeks called the women, on account of their cork soles, of which I shall speak hereafter, 'cortices arborum.'" (*Beckmann's History of Inventions and Discoveries*, 8vo, 1814, vol. ii. p. 112).

399. ETYMOLOGY OF SOAP.

"It is beyond all doubt that the words *sapo* and *σάπων* were derived from the German *sepe*, which has been retained in the Low German, the oldest and original dialect of our language. In the High German this derivation has been rendered a little more undistinguishable by the *p* being changed into the harder *f*. Such changes are common as *schap, schaf; schip, schiff*, &c." (*Beckmann's History of Inventions and Discoveries*, 8vo, 1814, vol. iii. p. 224).

"With bluish veins not much unlike to Castile soap" (*Burt's Letters from the North of Scotland*, vol. ii. p. 112).

400. ETYMOLOGY OF CAITIFF AND KNIGHT.

"The word caitiff, which in times of chivalry was often given by one knight as a term of reproach to another, has been supposed to be derived from the Italian *cattivo*, or the Spanish *cautivo*, captive, &c. It is possible, however, that it may be only a slight alteration of the Arabian word *khallaf*, a ravisher. . . . . I have

sometimes also been induced to think that there is some affinity between the word knight and *nikht*, which signifies those who tilt with or throw spears in order to show strength and dexterity" (*A Dissertation on the Language, Literature, and Manners of Eastern Nations, by John Richardson*, 2nd edit. 8vo, 1778, pp. 281, 282).

401. THE FIRST NOTICE OF THE JEWS IN ENGLAND.

"The Jews are mentioned in the laws of Edward the Confessor, wherein it is said that 'the Jews and all they possess belong to the king.' And 'in a charter of Witglaff, king of Mercia, made to the monks of Croyland, we find confirmed to them, not only such lands as had at any time been given to the monastery by the kings of Mercia, but also all their possessions whatever, whether they were originally bestowed on them by Christians or Jews' (Anglo-Judaica, by B. Bloissiers Tovey, Oxford, 1738, p. 3; Ingulf. Hist. p. 9). This charter was granted A.D. 883; but we have further proof that the Jews were settled in England one hundred and forty-three years before the date of this grant. In the 'Canonical Exceptions,' published by Egbricht, archbishop of York, in A.D. 740, Christians are forbid to be present at the Jewish feasts. This is the earliest mention of the Jews in the annals of Great Britain. When they did enter Great Britain it is impossible to ascertain" (*Retrospective Review*, vol. i. pp. 201, 202, 8vo, 1820).

An interesting account of the persecutions sustained by the Jews in the fourteenth century is given by Hecker, at pp. 40–46 of his very curious *Epidemics of the Middle Ages*, translated by Dr. Babington, and published by the Sydenham Society, 8vo, 1844. At p. 44, Hecker mentions the startling fact that "in Mayence alone 12,000 Jews are said to have been put to a cruel death." Hecker says (p. 40) that the persecutions of the Jews were more severe in the fourteenth century than in the twelfth. In p. 46 he says that the cause was the accusation against the Jews of having caused the "Black Death" by mixing poison in the wells. In the Appendix, pp. 74–78, Hecker has published "The Examination of the Jews accused of poisoning the wells, anno 1348." 2. Le Roux de Lincy, Livre des Proverbes français, Paris, 1842, tome i. pp. 194, 195. In Percy's Reliques of Ancient Poetry, 8vo, 1845, p. 10, there is a curious old ballad founded upon the supposed custom of the Jews to crucify Christian children.

402. ORIGIN OF THE ALEXANDRINE VERSE.

"Amongst the different works which appeared at this period, the poem of Alexander is that which has enjoyed the greatest share of reputation. It was probably given to the world about the year 1210, in the reign of Philip Augustus, as there are many flattering allusions to incidents which occurred at the court of that prince. . . . . The high renown of this poem, which was universally read and translated into several languages, has given the name of Alexandrine verse to the measure in which it is written; a measure which the French have denominated a heroic" (*Sismondi's Historical View of the Literature of the South of Europe*, vol. i. p. 190, Bohn's edit.)

Weber's Metrical Romances, 8vo, 1810, vol. i. p. xxiii. Harrington's Nugæ Antiquæ, edit. Park, 8vo, 1804, vol. ii. p. 340.

403. USE OF THE TITLE OF MAJESTY.

"The elegant historian of Charles V. describes the assumption of this title" (i.e. of Majesty) "as a proof of pride and exultation, and asserts that before his time *all* the monarchs of Europe were satisfied with the title of *Highness* or *Grace*; whereas on the contrary, the title of Majesty was borne by *all* the emperors, from Honorius and Theodosius down to Maximilian; nor was it appropriated to the emperor alone, even before the time of Charles V.; for it was used by different kings of France, Aragon, Castile, and Sicily; among whom we distinguish Francis I., in 1517, in a bull of Leo X., and Ferdinand and Isabella in 1493. The reader who is desirous of investigating this subject will find ample information in Pfeffinger's Vitriarius, art. De Titulo Majestatis, tome i. p. 382, *et seq.*" (*The History of the House of Austria, from the Foundation of the Monarchy by Rhodolph of Hapsburg to the Death of Leopold II.*, by *William Coxe*, vol. i. pp. 451–452, 4to edit.)

St. Bernard of Clairvaux gives the pope the title of Majesty in a letter to him (*Histoire littéraire de la France*, xiii. 174).

404. ORIGIN OF POET LAUREATES.

"In this reign" (Edward IV.) "the first mention of the king's poet under the appellation of Laureate occurs. John Kay was appointed poet laureate to Edward the Fourth. It is extraordinary that he should have left no pieces of poetry to prove his pretensions in some degree to this office, with which he is said to have been invested by the king at his return from Italy. The

only composition he has transmitted to posterity is a prose English translation of the Siege of Rhodes; in the dedication addressed to king Edward, or rather in the title, he styles himself 'hys humble poete laureate'" (*Warton's History of English Poetry*, 8vo, 1840, vol. ii. pp. 330–331; see *ibid.* 331–335).

Respecting the origin of poet laureates, see De la Sade, Mémoires pour la Vie de François Petrarque, tome ii. (Amsterdam, 1764, 4to), notes at end of volume, pp. 1–13, and the authors quoted by Dyer in his Life of Skelton, p. xii. in vol. i. of Skelton's Works, 8vo, 1843. See Farmer's Essay on the Learning of Shakespeare, 3rd edit. 8vo, 1789, pp. 42–50. There was something of the sort in the reign of Henry III. See Warton's History of English Poetry, 8vo, 1840, vol. i. p. 45. Nash's Pierce Pennilesse, edit. Collier, p. 47.

405. INTRODUCTION OF PRINTING INTO RUSSIA.

"The art of printing was introduced into Russia in the year 1533; that is, above a hundred years after its first invention. The first printing in the Sclavonic language had appeared long before, in Cracow, and the first books printed there were the Psalter, in 1481; the Prayer Book and the Octoic hymns in 1491" (*Otto's History of Russian Literature*, 8vo, 1839, p. 33).

406. INTRODUCTION OF THE CROSSBOW INTO FRANCE.

"'On nommait Arc-Baleste la petite Baliste à la main (arcu balista). Il en est parlé dans la vie de Louis le Gros et sous les premières années du règne de ce prince, qui monta sur le trône en 1108; d'où l'on pourrait soupçonner qu'elle avait été apportée d'Asie, et introduite en France au retour de la première croisade. Mais cette arme meurtrière était si redoubtable par sa force, et si dangereuse par la facilité de s'en servir, qu'un concile de Latran, tenu l'an 1139, l'anathématisa. Soit que les français n'eussent pas eu encore le temps de la bien connaître, soit que le respect pour le décret du concile les ait empêchés de l'adopter, elle était inconnue sous Philippe Auguste. C'est ainsi qu'en parle Guillaume Breton dans Philippide (Guil. Brito. Philip. lib. ii.); et Richard Cœur de Lion, qui en renouvela l'usage, passa pour son inventeur. (Guiart Manuscr.) Richard, au reste, en fut la victime; il périt d'un coup de flêche lancée par cette machine" (*Fabliaux ou Contes du XIIe et du XIIIe Siècle, par M. Le Grand*, tome iii. pp. 78–79, Paris, 1781, 12mo).

Archæologia, vii. 47, and xxviii. 190.

407. ETYMOLOGY OF HENCHMAN.

"Henchman, or Heinsman, is a German word, as Blount informs us in his Glossographia, signifying a domestic; whence our ancient term hind, a servant in the house of a farmer. Dr. Percy, in a note on the Earl of Northumberland's Household Book, with less probability derives the appellation from their custom of standing by the side or *haunch* of their lord" (*Lodge's Illustrations of British History*, second edit. 8vo, 1838, vol. i. p. 438).

See part i. p. 14 of Fairholt's History of Lord Mayors' Pageants, in vol. x. of Percy Society. Promptorium Parvulorum, tomus i. p. 233, Camden Society, 1843, 4to. Notes to Northumberland Household Book, in Antiquarian Repertory, vol. iv. pp. 316, 317, 4to, 1809. Privy Purse Expenses of Henry VIII., by Nicolas, 1827, pp. 327, 328, 370, who thinks that they meant pages of honour—an interpretation which, as Mr. Thoms says (note in *Stow's London*, 8vo, 1842, p. 50), is confirmed by a passage in Stow.

408. THE LORD MAYOR'S EXPENSIVE MODE OF LIVING IN THE SIXTEENTH CENTURY.

"During the year of his magistracy he is obliged to live so magnificently, that foreigner or native without any expense is free, if he can find a chair empty, to dine at his table, where there is always the greatest plenty" (*Paul Hentzner's Travels in England during the Reign of Queen Elizabeth*, translated by Horace late Earl of Orford, and first printed by him at Strawberry Hill, to which is added Sir R. Naunton's Fragmenta Regalia, 8vo, 1797, p. 25).

In 1571, the French ambassador writes that he had been invited "comme de coustume," on October 29, "au festin du maire de Londre" (*Correspondance de Fénelon*, Paris, 1840, tome iv. p. 269; see also tome v. p. 436). 1. Vol. x. of the Percy Society, 8vo, 1844, is occupied with a History of Lord Mayors' Pageants. 2. For centuries the Lord Mayor was always chosen from one of the twelve great Livery Companies (see vol. i. p. 37 of *Herbert's History of the Livery Companies*, 8vo, 1837). 3. His original title was Portgrave, and he is said not to have been called Mayor until the reign of Henry III. (see Strype's edit. of *Stow's Survey of London*, fol. 1755, vol. ii. p. 186). 4. See Lylie's Euphues and his England, 1605, 4to, signature A A 3, reverse. Stow is certainly mistaken; see ART. 993. 5. In the middle of the fourteenth century he used to be attended with great splendour. (See *Retrospective Review*, second series, vol. i. p. 344). 6. In 1609

it was customary for the new Lord Mayor to have his house painted afresh (see *Dekker's Gull's Horn Book*, Bristol, 1812, 4to, p. 79). The great expense entailed on the Lord Mayor is mentioned in *Travels of Cosmo III. through England in* 1669, 1821, 4to, pp. 353, 354. It seems that in the sixteenth century, the aldermen wore violet gowns. (See *Machyn's Diary*, p. xxiv. Camden Society, vol. xlii.)

409. PREVALENCE IN ENGLAND OF TOBACCO SMOKING IN THE SIXTEENTH CENTURY.

"Without the city are some theatres where English actors represent, *almost every day*, tragedies and comedies to very numerous audiences; these are concluded with excellent music, variety of dances, and the excessive applauses of those that are present. At these spectacles, and everywhere else, the English are constantly smoaking tobacco in this manner: they have pipes on purpose, made of clay, into the farther end of which they put the herb so dry that it may be rubbed into powder, and putting fire to it, they draw the smoake into their mouths, which they puff out again through their nostrils like funnels, along with plenty of phlegm and defluxion from the head" (*Hentzner's Travels in England*, 8vo, 1797, p. 30).

In 1600 even smiths used to smoke (see *Rowland's Knave of Clubbs*, p. 36, Percy Society, vol. ix.) pp. 68, 69 of Rimbault's notes to Hutton's Follie's Anatomie, 1619 in vol. vi. of Percy Society. Halliwell's Illustrations of Fairy Mythology, p. 175, 8vo, 1845. Mélanges, par V. Marville, Paris, 1725, tome i. p. 13, tome ii. p. 33. Predicted by Mahomet (see *Sale's Preliminary Discourse to the Koran*, p. 95, section v. edit. 8vo, Hodgson, Lond.) See p. 5 of Harrington's Apology for the Metamorphosis, reprint, Chiswick, 8vo, 1814. Nash's Pierce Pennilesse, 1592, edit. Collier, p. 29. Nott is therefore mistaken in supposing that in 1609 it "continued rather a novelty," (note at p. 17 of his edition of *Dekker's Gull's Horn Book*, Bristol, 1812, 4to; see p. 31, where the "three sorts" are mentioned; and p. 96, "New Tobacco Office," and in particular pp. 118–119, respecting snuff). Miss Strickland says Raleigh introduced it into England (*Queens of England*, vii. p. 18, 8vo, 1844); but according to Camden, it was introduced in 1585 by Lane, from Virginia. Camden adds that it is smoked through the nostrils, and that "tobacco shops are now as ordinary in most towns as tap houses and taverns" (*Annals of Elizabeth*, in Kennett, vol. ii. pp. 509–510). Fletcher, bishop of London, was a great smoker (*Kennett*, ii. 596). He, I think, was father of the dramatist.

410. GREAT ACCOMPLISHMENTS OF ELIZABETH.

"As she" [Queen Elizabeth] "went along in all this state and magnificence, she spoke very graciously first to one then to another (whether foreign ministers or those who attend for different reasons) in English, French, and Italian; for besides being well skilled in Greek and Latin, and the languages I have mentioned, she is mistress of Spanish, Scotch, and Dutch" (*Hentzner's Travels in England*, 8vo, 1797, p. 35).

411. ORIGIN OF THE PURITANS.

See also ART. 2177.

"We must note here that there is a certain sect in England called *Puritans*. . . . . They were first named Puritans by the Jesuit Sandys" (*Hentzner's Travels in England*, 8vo, 1791, p. 41.)

Camden says they were first so called in 1568 (*Camden's Elizabeth*, in *Kennett*, vol. ii. p. 410). 1. "Puritanian" and "Puritans" are mentioned in *Watson's Important Considerations*, pp. 29, 30, 8vo, 1601. The word "Puritan" seems to have been used as early as 1576 (see *Wood's Athenæ Oxonienses*, Bliss's edit. vol. ii. fol. 395). 2. Lower (*Essays on English Surnames*, 8vo, 1845, p. 132) has noted the prevalence of puritanical names at the close of the sixteenth century. 3. Discourse of Trouble at Frankfort, written in 1575, in Phœnix, vol. ii. p. 188, 8vo, 1708. 4. James I.'s Works, fol. 1616, Lond. pp. 143, 151, 220, 305, 371, 561, which is confirmed in pp. 42, 43 of Fry's Bibliographical Memoranda, Bristol, 1816, 4to, and by Peck's Desiderata Curiosa, 1779, i. 198.

412. CARPETS FIRST USED IN ENGLAND.

"It is almost unnecessary to observe that carpets did not come into general use until a very recent period. They were first introduced in the thirteenth century (see Household Expenses in England, presented to the Roxburgh Club by Beriah Botfield, Esq., Introduction, p. lxi.), and were certainly used in the royal apartments during the reign of Edward III." (*The Archæological Journal* for June, 1845, No. VI. p. 175).

Drake observes that the tables used to be covered with carpets (Shakspeare and his Times, 1817, 4to, vol. ii. p. 118), but early in the seventeenth century they were succeeded by fine linen (p. 116). Archæologia, vol. xxx. p. 2. Lodge's Illustrations of British History, 8vo, 1838, vol. ii. p. 582. Archæologia, vol. iii. p. 155, xix. 296. Ellis, Specimens of early English Poets, 8vo, 1845, vol. i. p. 268. Cavendish's Wolsey, in Wordsworth's Eccl. Biog.

vol. i. pp. 511–532, 8vo, 1839. Rutland Papers, p. 14, Camden Society, 1842. In 1602, Sir William Browne writes from Flushing: "I have bought a Turkey carpet for my lord of Bergeveny, seven Dutch ells long; it cost 27*l.* sterling, but it is esteemed very fine and well worth the money" (*Sydney Letters*, fol. 1746, vol. ii. p. 260). "Carpettes" occurs several times in "Preparations at Calais for the Princess of Castille, A.D. 1508." (See *Chronicle of Calais*, Camden Society, 1846, p. 55 *et seq.*) Nicolas, Testamenta Vetusta, 8vo, 1826, vol. ii. p. 452. Lylie's Euphues and his England, 1605, 4to, Signature A A. Wardrobe Accounts of Edward IV., by Nicolas, 8vo, 1830, pp. 130–135. But carpet, or at least *tapis*, is mentioned by Suger in A.D. 1131 (see *Histoire littéraire de la France*, xii. 394). In 1609, a carpet meant a table-cover (see *Ben Jonson's Works*, 8vo, 1816, vol. iii. p. 458). It was an "embroidered rug" (vol. v. p. 182).

413. ANTIQUITY OF CUSTOM OF QUARTERING ARMS.

"Perhaps the most valuable passage in it" [the will of Humphrey de Bohun, Earl of Hereford and Essex, 1319–1322]," is one which will be most interesting to the herald. I allude to the evidence it affords of the practice of quartering arms in England some time before the date of the earliest instance of it extant, and also previously to the date generally received on the authority of Camden (see Remains, edit. 1629, p. 159). Among the objects which the Abbot received from John de Fosseburi was a courte pointe (*quinte point*), quartered (*quartelé*) with the arms of England and Hereford. It is well known that the earliest example of a quartered shield in England occurs in the third great seal of Edward III. (It is engraved in Sanford; see also Professor Willis, On the Great Seals of England, especially those of Edward III., in the fifth number of Archæological Journal); hence it has been inferred that the fashion began in his reign. Here we have clear evidence of its existence in 1322, five years before that monarch's accession. This fact may serve in some measure to remove the doubts which have been hitherto entertained respecting the genuineness of the quartered shield on the curious sepulchral effigy in Winchester Cathedral, commonly called the effigy of William de Foix" (*The Archæological Journal* for December, 1845, No. VIII. p. 343).

Coats of arms were used in France before the middle of the twelfth century (*Histoire littéraire de la France*, ix. 165). Ledwich (*Antiquities of Ireland*, Dublin, 1804, 4to, p. 232) says: "Bishop Kennett agrees that armorial bearings were not so early

as the reign of Edward the Confessor. (Parochial Antiquities, p. 52.)"

414. THE JESUITS SAID TO HAVE DISCOURAGED CLASSICAL LEARNING.

"This prince" [Maximilian of Bavaria] "who possessed both talents and ability, had been educated at Ingolstadt along with his relative Ferdinand; and been brought up like him in strict accordance with the views of the Jesuits. The holy fathers at first interdicted the young prince from reading even the classical writers of Greek and Rome. The followers of Loyola termed the immortal writers of antiquity 'heathen dotards and relaters of old women's tales,' and it was cunningly said; for where those writers are read, cultivated, and understood, there light will ultimately prevail, however deep the previous darkness may have been" (*Life of Wallenstein*, by Lieut.-Colonel Mitchell, 8vo, 1837, p. 23).

Mitchell gives no authority for this assertion. Somers Tracts, iv. p. 56, 1809, 4to. Respecting Campion and the Elizabethan Jesuits, see a singular tract in *Morgan's Phœnix Britannicus*, 1731, 4to, pp. 481–493. The celebrated Dominican, Vincent de Beauvais, in the thirteenth century, would not allow the royal children of France to read the pagan poets (see *Histoire littéraire de la France*, xviii. 467). Villers takes an unfavourable view of them. See his Essai sur la Réformation, Paris, 1820, pp. 336–355.

415. SUPPOSED ETYMOLOGY OF SLAVE.

See also ART. 1798.

"It is even said that our word *slave* is derived from the name of this latter people" (the Sclavonians), "who had been reduced to servitude by Charlemagne, and their name is derived from a word in their own tongue which signifies *glory*. 'Kings and people,' observes M. Crapelet in his manner, 'ought not to forget the lesson thus presented to them by a word, that there is no military glory without *slavery*'" (*Essays on Subjects connected with the Literature, Popular Superstitions, and History of England in the Middle Ages*, by Thomas Wright, vol. i. pp. 137, 138, 8vo, 1846).

1. Respecting Hebrew slaves, see *Michaelis, Commentaries on the Laws of Moses*, 8vo, 1814, vol. ii. pp. 155–184. He is evidently friendly to slavery (p. 157), and thinks (p. 161) that, among the Hebrews, parents could sell their children for slaves. 2. Taylor (*Elements of the Civil Law*, 2nd edit. Lond. 4to, p. 441) says:

"It may be worth remarking that nobody disputes the term *slave* to be borrowed of a whole nation—the Sclavonians."

416. ETYMOLOGY OF OLD NICK.

"Our popular name for the evil one, Old Nick, is a word of this class. The *Nickers* held a conspicuous place in German romance and story; they are frequently spoken of in the Anglo-Saxon poem of Beowulf. They were water-fairies, and dwelt in the lakes and rivers as well as in the sea. So late as the fifteenth century, a MS. dictionary in English and Latin explains *Nicker* by *Sirena*. At present in our island the word is only preserved in the name of the devil, *Old Nick*" (*Wright's Essays on the Literature, &c., of the Middle Ages*, vol. i. p. 255, 8vo, 1846; see also vol. i. p. 266, of the same work).

Brand's Observations on Popular Antiquities (Ellis's edit. 8vo, 1841), vol. ii. pp. 298, 299. P. 191 of Thom's Notes to Caxton's edit. of Reynard the Fox, in vol. xii. of Percy Society. See *Nijhoff's Bijdragen voor Vaderlandsche Geschiedenis en oudheid Kunde*, deel iv. sterkje iii. p. 209, Arnheim, 1843. Luther mentions "Des nixes dans l'eau, qui attirent les vierges et les jeunes filles, et ils ont commerce avec elles et ils engendrent des diablotins" (*Propos de Table de Luther*, Paris, 1844, p. 28; and see Brunet's note on the passage). This name was also given to Odin: "Nikker was de bijnaam van den god Odin in zijnen toorn, wanneer hij op verdelging wit was, en werd bijzonder aan verleidelijke waternimfen (*nixen*) gegeven" (*Van Kampen, Geschiedenis der Letteren in de Nederlanden*, deel i. blad 16, Gravenhage, 8vo, 1821).

417. ORIGIN OF MACARONIC VERSES.

"Mr. Laing is doubtless right in saying that Dunbar's poem is not macaronic verses. How Gilchrist could think that this kind of writing, alternate lines of Latin and English, was not older than Dunbar, we cannot conceive. We might make a collection of some twenty or thirty songs in the same style from the twelfth century to Dunbar's time; and such a song in Latin and old High Dutch, on an event of the tenth century, preserved in a MS. of the middle of the eleventh century, which begins

Nunc almus aussis filius
Thew emvigero thiernum
Benignus fautor mihi
Thag ig iz cosan muozi,

has been printed more than once. As however Mr. Laing did not seem to be aware that macaronic poetry is of old date in England, we will in conclusion print a short macaronic poem from a MS. of the reign of Henry VI. (at Cambridge), describing quaintly the characteristic commodities of most of our English cities" (*Wright's Essays on the Literature, &c., of the Middle Ages*, 8vo, 1846, vol. ii. p. 305).

Warton's History of English Poetry, 8vo, 1840, vol. ii. pp. 505–507. Skelton's Works, edited by Dyce, 8vo, 1843, vol. i. p. lii. Brydge's Censura Literaria, vol. iii. pp. 362, 363, 8vo, 1807. Sallengre, Mémoires de Littérature, tome i. pp. 139–141, La Haye, 1715.

418. ETYMOLOGY OF WODEN.

"The etymon of Woden appears to be *wode*, mad, wild, furious, which agrees well enough with the assumed character of the 'wodehouse straunge' of the olden days of merrie England" (*English Surnames, or Essays on Family Nomenclature, by Mark Antony Lower*, 2nd edit. 8vo, 1844, p. 185).

In Antiquarian Repertory, vol. iii. p. 430, 4to, 1808, is "a supposed representation of Woden."

419. ETYMOLOGY OF PLANTAGENET.

"The thrice illustrious name of Plantagenet, borne by eight successive kings of England, originated with Foulques or Fulke, count of Anjou, who flourished in the twelfth century. This personage, to expiate some enormous crimes of which he had been guilty, went on a pilgrimage to Jerusalem, and wore in his cap as a mark of his humility a piece of *planta genista*, or broom (which was sometimes used by his descendants as a crest), and on that account was surnamed Plantagenet. The ancient English family of Broome are said to be lineal descendants of this nobleman" (*Lower, English Surnames*, 2nd edit. 8vo, 1844, pp. 203–204).

420. ORIGIN OF ENGLISH NEWSPAPERS.

See also ART. 384.

"One of the signs of the times of the Armada was the publication of the first genuine newspaper, entitled 'The English Mercurie,' imprinted by Christopher Barker, the queen's printer, by authority, for the prevention of false reports; it is dated July 23, 1588, from Whitehall. . . . . This celebrated Mercury, which, on what grounds I know not, has incurred the suspicion of being a forgery of modern times, is preserved in a collection in the British Museum. It is printed in Roman characters, not in the black letter. . . . . Some allusion to a prior attempt on the part of Elizabeth and

her ministers to render the press an official oracle of the crown, by sending forth printed circulars announcing such occurrences as it might be deemed expedient to make known to the great body of the people, is contained in a letter from Cecil to Nicholas Whyte, dated September the 8th, 1569, in which the premier says: 'I send you a printed letter of truth' (see Wright's Queen Elizabeth and her Times). This, as Mr. Wright, whose acute observation first drew attention to the circumstance, observes, is full twenty years before the publication of the 'Armada Mercury'" (*Miss Strickland's Life of Queen Elizabeth*, in vol. vii. of *The Lives of the Queens of England*, 8vo, 1844, pp. 101–103).

Wright's Elizabeth, vol. i. pp. 323, 324, 8vo, 1838. The Egerton Papers, Camden Society, 1840, p. 131.

421. INTRODUCTION OF COACHES INTO ENGLAND.

"Coaches were first introduced into England in the year 1564. Taylor, the water poet (Works, 1630, p. 240) says: 'One William Boonen, a Dutchman, brought first the use of coaches hither; and the said Boonen was Queen Elizabeth's coachman; for indeed a coach was a strange monster in those days, and the sight of them put both horse and man into amazement.' Dr. Percy observes they were drawn first by two horses, and that it was the favourite Buckingham who, about 1619, began to draw with six horses. About the same time he introduced the Sedan. The Ultimum Vale of John Carleton, 4to, 1663, p. 23, will in a great measure ascertain the time of the introduction of glass coaches. He says, 'I could wish her (i.e. Mary Carleton's) coach, which she said my Lord Talf bought for her in England and sent it over to her, made *of the new fashion, with glasse*, very stately; and her pages and lacquies were of the same livery, was come for me,' &c." (*Notes and Illustrations to Count Grammont's Memoirs*, 8vo, 1846, Bohn's edit. p. 366).

See Mémoires du Comte de Grammont, tome i. p. 268 (1776, Londres). Pepys's Diary (8vo, 1828), vol. i. p. 157, vol. ii. p. 357, and vol. iii. p. 361. Rich's Honestie of this Age, 1614, p. 37, in vol. xi. of Percy Society. See Percy's Note to Northumberland Household Book, in Antiquarian Repertory, vol. iv. pp. 328–330, 1809. Stow's Survey of London, vol. i. p. 294, ed. Strype, folio, 1754. Privy Purse Expenses of Henry VIII., by Nicolas, 8vo, 1827, p. 309. See pp. 262–264 of Nicolas's Notes to Wardrobe Accounts of Edward IV., 8vo, 1830. On the night of 19th January, 1563, the Prince of Conde was conducted through Paris "in a coche covered with black velvet, by torchelight, and the

windows of the coche open" (see *T. Smith's Letter*, in *Forbes' State Papers*, ii. 303–304). Litters in 1569 were sometimes made to lock (see *Correspondance de Fénelon*, Paris, 8vo, 1840, tome i. p. 169). In 1571, Leicester told the French ambassador that Elizabeth was quite recovered from her illness "et qu'elle n'allait plus en coche ains sur ung beau grand cheval à la chasse" (*Correspondance de Fénelon*, tome iv. p. 200). See Lister's Paris at close of Seventeenth Century, Shaftesbury, 8vo, p. 34.

422. ETYMOLOGY AND ORIGIN OF THE SIRVENTES.

"Sous la dénomination commune de *Sirventesc*, ils comprenaient toute composition qui n'avait point l'amour pour motif, et particulièrement toute composition tenant de la satire ou de la plaisanterie. Ce mot de *Sirventesc* est tiré de celui de Sirvent, par lequel on désignait les hommes de guerre non chevaliers, que ceux-ci menaient à la guerre avec eux. *Sirventesc* signifiait donc une pièce de Sirvent, c'est-à-dire d'un ordre subalterne, relativement aux chants d'amour, qui étaient, à proprement parler, les chants chevaleresques, bien qu'ils ne soient pas ordinairement nommés ainsi" (*Histoire de la Poèsie provençale, par M. Fauriel*, Paris, 1846, 8vo, tome i. pp. 13–14).

In tome ii. pp. 170–171 Fauriel also says: "Quant au titre de Syrventes ce ne fut qu'un titre très-vague et pour ainsi dire négatif, que l'on donna à toutes les pièces dont l'amour n'était point le sujet, ou dans lesquelles il n'était point pris au sérieux." Archæologia, xii. 300.

423. FIRST MENTION OF HORSE-RACING IN ENGLAND.

"The amusements of the day concluded with the king and his brother-in-law, the Duke of Suffolk, riding races on great coursers, which were like the Flemish breed of dray-horses. Strange races these must have been, but this is the first mention of horse-racing made in English history" (*Miss Strickland's Life of Katherine of Arragon*, p. 107, in vol. iv. of *Queens of England*, 1842, 8vo).

In 1569 Lord Sussex writes to Cecil that he had been enjoying some "horse races" (*Sharp's Mem. of Rebellion of* 1569, 8vo, 1840, p. 341), but these seem merely private races between friends. The first English work on training race-horses was written by Markham, in 1593 (*Drake's Shakespeare and his Times*, i. 299). Mr. Drake says (p. 297) that it was encouraged by the early Puritans "as a substitute for cards and dice." But horse-racing is distinctly mentioned by Fitz Stephen in the reign of Henry II. (see *Stow's London*, 8vo, 1842, edit. Thoms, p. 212). Early in the seventeenth century it was one of the topics of

fashionable conversation (*Ben Jonson's Works*, 8vo, 1816, vol. iii. p. 345).

424. ORIGIN OF THE GAME OF POPE JOAN.

"Pope Julius's game, which was at this time so greatly in vogue in the court of Henry VIII., was probably the origin of the vulgar round game called in modern times Pope Joan. The various points in that game, such as matrimony, intrigue, pope, and the stops, appear to have borne significant allusion to the relative situations in the royal drama of the divorce, and the interference of the pope and his agents in preventing the king's marriage with his beautiful favourite Ann Boleyn." . . . . "In the Privy Purse Expenses of Henry VIII. it is called Pope *July's* Game, in evident mockery of Julius II., the copy of whose *breve* of dispensation had been lately procured by Katherine of Arragon, as an important document in favour of the legality of her marriage with Henry VIII." (*Miss Strickland's Life of Anne Boleyn*, p. 228, in vol. iv. of *Queens of England*, 8vo, 1842.)

Nugæ Antiquæ, Park's edit. 1814, vol. i. p. 220. 'This idea of Miss Strickland's is taken from Nicolas (see p. 343 of *Privy Purse Expenses* of Henry VIII., 8vo, 1827), but it is inconsistent with the facts; for Pope Julius III. did not ascend the chair until 1550; so that it must have been Julius II.; but he died in 1513, and if the game had been invented in mockery of the pretensions of the pope, it would rather have taken its name from the reigning pontiff than from one who had been dead so many years.

425. INTRODUCTION OF THE TURKEY INTO ENGLAND.

"It is somewhat singular that in all the accounts of the ancient English entertainments, the turkey (a bird which makes such a respectable figure at the table of the present day) does not make its appearance. . . . . Baker, in his Chronicle, tells us the turkey did not reach England till the year 1524. 'About the 15th of Henry VIII.' (says he) 'it happened that diverse things were newly brought into England, whereupon this rhyme was made—

> Turkies, carps, *hoppes*, piccarell, and beere
> Came into England all in one yeare.'"

See also ARTS 691, 731.

(*Warner's Antiquitates Culinariæ*, pp. 93, 94, 4to, 1791.)

In 1610 Ben Jonson mentions "hop-yards" (*Works*, 8vo, 1816, iv. 23). Anderson's History of Commerce, vol. ii. pp. 45, 133, 4to, 1787. Turkeys were evidently very common in the time of Tusser (see *Five Hundred Points of Good Husbandry*, 8vo, 1812, pp. 109–154). Arnin, in his *Nest of Ninnies*, 8vo, 1608, p. 31,

says "the hawke was farre better meate than a *turkey* or a *swan*." In *Beckmann's History of Inventions*, vol. ii. pp. 350–372, 8vo, 1814, is a learned dissertation on turkeys. He shows that they were not known to the ancients, and makes it probable that America was their native country. See Strickland's Life of Katherine of Arragon, p. 113, in vol. iv. of her Queens of England, 8vo, 1842, and vol. ix. p. 104. Le Grand d'Aussy, Histoire de la Vie privée des François, 8vo, 1815, Paris, tome i. pp. 350–355. Le Grand is of opinion (p. 350) that turkeys were not known to the ancients; and (p. 352) that they were not known in France so early as is supposed. In pp. 174, 192 of Collection of Ordinances, &c., for Royal Household, 1790, 4to, is given a long list of dishes, &c., for the court of Henry VIII. in 1526, but turkeys are not named; nor in 1532 (see pp. 219–223); nor in the Household of Prince Henry in 1610 (pp. 317–322). They are first named there in 1689, (pp. 381, 382, 383). See Sibbald's Chronicle of Scottish Poetry, Edinburgh, 1802, vol. i. p. 346, in a long list A.D. 1551. They are not mentioned in the Act of Parliament cited there. Antiquarian Repertory, vol. iii. p. 35.

426. INTRODUCTION OF THE ORANGE INTO ENGLAND.

See also ART. 584.

"20 September, 1700, I went to Beddington, ... heretofore adorned with ample gardens and the first orange trees that had been seen in England. . . . . Oranges were eaten in this kingdom in the time of King James I., if not earlier, as appears by the accounts of a student in the Temple, which the editor has seen" (*Evelyn's Diary*, vol. iii. p. 384, 8vo, 1827).

In 1559 the lower orders in London pelted each other with oranges, so that they must have been common (see *Machyn's Diary*, p. 196, Camden Soc.) In 1609 "orange women" are mentioned (*Ben Jonson's Works*, 8vo, 1816, vol. iii. p. 352). Pepys's Diary, 1828, vol. ii. p. 373. Collection of Ordinances, &c., published by the Society of Antiquaries, 1790, 4to, p. 176. See p. 9 of a Relation of the Island of England about A.D. 1500. Camden Society, 1847, 4to. See Estienne, Apologie pour Herodote, ou Traité de la Conformité, edit. Duchat, La Haye, 1735, tome ii. 6, 203. Dulaure, Histoire de Paris, 12mo, 1825, tome vii. p. 344. See p. 340 of the Privy Purse Expenses of Henry VIII. by Nicolas, 8vo, 1827. See Tytler's Life of Raleigh, 5th edit. Edinburgh, 1844, 8vo, p. 128. Wycherley's Country Wife, act iii. scene 2, p. 85B; act iv. scene 2, p. 88A, and in act iv. scene 4, p. 93A, "As good sauce as an orange to veal." We find that "orange wenches" used to frequent the theatres (see the

Country Wife, act i. scene 1, p. 71B). They were used for sauce (see *Venner's Via Recta ad Vitam Longam*, 4to, 1650, p. 132; see also p. 242).

427. ETYMOLOGY OF COCKNEY.

"There is hardly a doubt that it originates in an Utopian region of indolence and luxury, formerly denominated the country of *Cockaigne*, which, as some thought, was intimately connected with the art of *cookery*, whilst others with equal plausibility relate that the little pellets of woad, a commodity in which Languedoc was remarkably fertile, being called by the above name, the porvince itself acquired the appellation of the kingdom of *Cockaigne*, or of plenty, where the inhabitants lived in the utmost happiness and exempt from every sort of care and anxiety. Hence the name came to be applied to any rich country. Boileau calls Paris '*un pays de cocagne*,'" &c. (*Illustrations of Shakespeare and of Ancient Manners, by F. Douce*, 8vo, 1839, p. 408).

Pegge's Anecdotes of the English Language, 2nd edit. 8vo, 1814, pp. 21–32. Brand's Observations on Popular Antiquities (Sir Henry Ellis's edit. 8vo, 1841), vol. i. pp. 47–48. Ellis's Specimens of Early English Poets, 8vo, 1845, vol. i. p. 66. Dekker's Knight's Conjuring, p. 29 in vol. v. of Percy Society. Promptorium Parvulorum, p. 86, edit. Way, Camden Society, 1843. Respecting a "Cocknie's Feast" see *Stow's London*, edit. Strype, 1754, folio, vol. ii. p. 761. Mr. Thoms supposes that the definition "a person born within the sound of Bow bells" not being alluded to by Stow, must be more modern than he (*Note in Stow's London*, 8vo, 1842, p. 96).

428. RARITY OF PEWTER IN SIXTEENTH CENTURY.

"Officers of the Squillery to see all the vessels, as well silver as pewter, to be kept and saved from stealing" (*Extracts from a MS. dated 22 Henry VIII.* in *Archæologia*, vol. iii. p. 154).

In a note on this passage, Brereton says: "In the Earl of Northumberland's Household Book, in the beginning of the year 1500, is a note that pewter vessels were too costly to be common." Early in the sixteenth century pewter vessels were so valuable that even noblemen used to use them (*Drake's Shakespeare and his Times*, 4to, 1817, vol. ii. p. 118). In some parts of the country, even in our own time, a complete service of pewter is mentioned as being used in a family of the highest respectability (see a Letter written in 1837, in *Life and Correspondence of R. Southey*, vol. vi. p. 322, 8vo, 1850). Archæologia, xiii. 331. Ellis, Specimens of Early English Poets, 8vo, 1845, vol. i. p. 266.

Afterwards became common, not being mentioned in p. 306 of Collection of Ordinances, &c., published by Society of Antiquaries, 1790, 4to. Stukeley (*Stonehenge*, Lond. 1740, p. 32) says that "in 1635, as they were ploughing by the barrows about Normanton Ditch, they found a large quantity of excellent pewter." In the will of Mrs. Massie of Manchester, dated 1684, I find this entry: "I leave to my daughter-in-law, Ursula Massie, two pewter dishes, with my late husband's arms engraven thereon" (*Ormerod's History of Cheshire*, Lond. folio, 1819, vol. i. p. 423). In 1611 pewter was still uncommon, and trenchers were generally made of wood (*Middleton's Works*, 8vo, 1840, ii. 437, note).

429. WHAT CLARET WAS IN ENGLAND IN THE SIXTEENTH CENTURY.

"The notes to the Northumberland House Book say 'The claret wine was what the Gascoyns call at present Vin-Claret, being a pale red wine as distinguished from the deeper reds, and was the produce of a district near Bourdeaux, called Graves, whence the English in ancient times fetched the wines they called clarets, and concerning which many very particular regulations may be found in the Old Chronique de Bourdeaux" (*Archæologia*, vol. xiii. p. 388).

In *Archæologia*, vol. xxii. pp. 4–5, it is shown that in the sixteenth century claret was "a fabricated drink." See also Ellis, Specimens of Early English Poets, 8vo, 1845, vol. i. p. 273. Pyment was the same compound, according to Weber (*Metrical Romances*, 1810, vol. iii. p. 310). Antiquarian Repertory, vol. ii. p. 239, 4to, 1808. Pranks of Robin Goodfellow, 1628, p. 6, vol. ii. of Percy Society. Herbert's History of the Livery Companies, 8vo, 1837, vol. i. p. 444. The Egerton Papers, pp. 459–460, Camden Society, 1840. Promptorium Parvulorum, pp. 79–80, Camden Society, 1843. See Notes to the Northumberland Household Book, in Antiquarian Repertory, vol. iv. p. 308, 4to, 1809. See p. 274 of Madden's Notes to the Privy Purse Expenses of the Princess Mary, 8vo, 1831. In 1530 "claret" and "red wine" are spoken of as different (see *Peck's Desiderata Curiosa*, 1779, 4to, vol. ii. p. 248).

430. LENT RIGIDLY KEPT IN ENGLAND IN THIRTEENTH CENTURY.

See also ART. 1925.

"The items of diet contained in this most curious roll fully establish to us how rigidly Lent was anciently kept in this kingdom, and how carefully our ancestors abstained from flesh meats during that season" (*Archæologia*, vol. xv. p. 352).

1. Collection of Ordinances, &c., published by Society of Anti-

quaries, 1790, 4to, p. 102. 2. Antiquarian Repertory, vol. i. p. 124, 4to, 1807, and vol. iii. p. 155, "he hates Lent worse than a Puritan." 3. Hooker's Works, vol. i. p. lxxix., Hanbury's edit., 8vo, 1830. 4. Collier's Memoirs of Actors, 8vo, 1846, p. 43. 5. Promptorium Parvulorum, Camden Society, 1843, p. 32. 6. Fosbroke's British Monachism, 8vo, 1843, 3rd edit. p. 220. 7. Salt (*Voyage to Abyssinia*, 1814, 4to, p. 252) says, "The higher classes of Abyssinians observe Lent with strict and scrupulous attention;" and see p. 330. 8. In a letter from Cecil in 1562 (in *Wright's Elizabeth*, 8vo, 1838, vol. i. p. 126) it is spoken of as "for increase of fishermen," &c.

431. MIDWIVES HAD DISPENSATION TO BAPTIZE CHILDREN.

"Formerly the midwife was the only person attending officially upon an accouchement, no medical man being present. She was therefore a more important person than in our time, and was accompanied by her assistants. The midwives had dispensations from the bishops to baptize the children which were born in case of need" (*Archæologia*, vol. xxv. p. 489).

Women used to officiate at altars. See also ART. 1233

For ages there was no notion of using instruments in midwifery. The Cæsarean operation is not mentioned till middle of the fourteenth century, and the forceps were not invented till 1672. (See *Paris and Fonblanque's Medical Jurisprudence*, 8vo, 1823, vol. i. p. 274–276). 1. Clarke (*View of the Succession of Sacred Literature*, vol. i. p. 131) says: "Tertullian allows that the laity may baptize in case of necessity." A reference to the passage is given by the Bishop of Lincoln in p. 333 of his Ecclesiastical History of the Second and Third Century, illustrated from the writings of Tertullian, 3rd edit., 1845, 8vo, and see pp. 410-421. 2. Strype's Annals of the Reformation, vol. ii. pp. 242–243, Oxford, 1824, 8vo. 3. The Phœnix, vol. ii. p. 197, 8vo, 1708. 4. Paris and Fonblanque's Medical Jurisprudence, 8vo, 1823, vol. i. p. 82. 5. Le Clerc, Bibliothèque universelle, tome iv. p. 122. 6. Confessors were called midwives (*Fosbroke's British Monachism*, 3rd edit., 8vo, 1843, p. 147). Among the Malagasy they are always women (see *Ellis, History of Madagascar*, 8vo, 1838, vol. i. p. 149). In 1566 the Puritans "disallowed of baptism by midwives" (*Neal's History of the Puritans*, 8vo, 1822, vol. i. p. 194, and see p. 344). This excited Whitgift's anger (p. 389).

432. NOTICE OF THE IMPROPRIATIONS TO LAYMEN FROM MONASTERIES.

"At this rate the perpetual curacy of Ingaldesthorpe was then worth 5*l.* 6*s.* 8*d.* per annum. These payments for benefices are worthy of remark, the transfer of impropriations to laymen from monasteries having just commenced" (*Archæologia*, vol. xxv. p. 515).

The entry to which the above remark refers was probably made in 1537. Compare *Archæologia*, xxv. pp. 506 and 510.

433. INTRODUCTION AND USE OF THE SHIRT.

See also ART. 736.

In p. 202 of *Le Livre des Singularités, par G. Philomneste*, Dijon, 1841, 8vo, Peignot quotes a letter from Anne Boleyn, which he supposes to have been written in 1521. In this letter she says that her mother took her to a shop in Cheapside, and bought her three new *shifts*, upon which Peignot remarks: "Il parait que les chemises, surtout les chemises de toile, étaient encore rares dans ce temps là (vers 1520) quoiqu'elles fussent connues long temps auparavant; car dès 1385 une reine de France, la trop fameuse Isabelle de Bavière, femme de Charles VI, fut taxée d'une luxe extraordinaire parcequ'elle avait deux chemises de toile. On ne portait alors que les chemises de serge, et on les quittait pour se coucher. Cependant nous ne croyons pas que l'usage indécent de coucher sans chemise se fut prolongé jusqu'au règne de Henri III, comme le pretend Mayer dans sa Galerie du XVIe Siècle, tome i. p. 131. Au reste, notre Dissertation historique sur l'Origine et l'Usage de la Chemise chez les Anciens et les Modernes offre beaucoup de détails à cet égard."

Forman complains that when he was at school his master, "even in the winter time, would make him lie alwaies naked". (*Autobiography of Dr. Simon Forman, from* 1552 *to* 1602, *edited by Mr. Halliwell*, 1849, 4to, p. 4).

1. Le Grand, Fabliaux ou Contes du XIIe et du XIIIe Siècles (Paris, 1781), tome i. pp. 154–156. 2. Specimens of the Early English Poets, by George Ellis, 8vo, 1845, vol. i. pp. 261–262. 3. Halliwell's Dictionary of Archaic and Provincial Words, p. 569, under the head *Naked Bed.* 4. Roy's Satire against Wolsey, Harleian Miscellany, vol. ix. p. 53, 4to, 1812, Park's edition. Cavendish mentions Wolsey going to his "naked bed." (See *Wordsworth's Ecclesiastical Biography*, vol. i. p. 550, 8vo, 1839, 3rd edit., and pp. 512, 574). 6. Letters from a Gentleman in the North of Scotland, vol. i. p. 110, new edit., 8vo, 1815. 7. Les Arrêts d'Amour, par Martial d'Auvergne, p. 36, Amsterdam,

1731, 12mo. 8. See pp. xiv. xv. of Dyce's Introduction to Kempe's Nine Daies Wonder, published by the Camden Society. 9. *Somers Tracts*, 4to, 1809, vol. i. p. 574, "naked bedde." Herbert's History of Livery Companies, 8vo, 1837, vol. i. p. 424. 10. See Thoms's Notes to Reynard the Fox, p. 175, in vol. xii. of Percy Society. 11. Halliwell's Thornton Romances, p. 271, Camden Society, 1844. 12. See p. 152 of Des Perier's Cymbalum Mundi, edit. Prosper Marshand, Amsterdam, 1732, 12mo. 13. In the seventeenth century they wore an under waistcoat (see *Garcia, Antipatia de los Franceses y Españoles*, Rouen, 1630, 12mo, p. 278). 14. See Dulaure, Histoire de Paris, 1825, 12mo, tome iv. p. 96. 15. See p. 10 of Madden's Privy Purse Expenses of the Princess Mary, 8vo, 1831. 16. In the fifteenth century lawn shirts were worn in England (see *Privy Purse of Elizabeth of York*, by Nicolas, 8vo, 1830, pp. 206 and 216). 17. Fosbroke's British Monachism, 3rd edit., 8vo, 1843, pp. 75, 77, 227. 18. Ledwich's Antiquities of Ireland, Dublin, 1804, 4to, pp. 268, 269, 271. Smollett (*History of England*, vol. iii. p. 292, 8vo, 1790) says that during the alarming shocks of earthquakes felt in London in 1750, "many persons, roused by this terrible visitation, started *naked* from their beds." A precisely opposite custom does, or at all events did, exist in Spain. Dr. Jackson, who was well acquainted with that country, says of the Spanish peasant: "He seldom undresses to sleep: and he has thus few of the pleasures which belong to a clean skin and change of apparel" (*Jackson's View of the Formation, &c., of Armies*, edit. 8vo, 1846, p. 116).

434. THE FIRST LORD MARSHAL IN ENGLAND.

"The first Lord Marshall of whom I find mention was Gilbert de Clare, who was created earl of Pembroke by King Stephen in the year 1139. He was succeeded by Richard de Clare, surnamed Strongbow, earl of Pembroke, and Lord Marshall who died anno 1176" (*Fragmenta Antiquitatis, or Antient Tenures of Land and Jocular Customs, by Thomas Blount*, to which are added *Notes by Josiah Beckwith*, 8vo, 1784, p. 13).

Taylor's Glory of Regality, 8vo, 1820, pp. 113–115.

435. ETYMOLOGY OF COAT OF MAIL, CUIRASS, AND HARNESS.

"Whitaker, in his History of Manchester, says the first natural armour of all nations, as well as of the Romans, was leather. And in this state it was denominated a coat of mail by the Britons; *mala*, in Irish, being either armour, or a bag, a budget, and a post mail. He also derives cuirass, a breastplate or coat of mail, and

harness from words signifying leather (History of Manchester, lib. ii. cap. viii. sect. i. p. 301). The word *mael* in Welch signifies properly *steel*, and metaphorically *hardness*, *armour* (see Rowland's Mona Antiqua, p. 301, edit. 1766)." (*Blount's Ancient Tenures*, Beckwith's edit. 8vo, 1784, p. 93).

436. ETYMOLOGY OF TRUMPS AT CARDS.

"The common etymology of the word *trump*, as made use of in games at cards, derives it from a corruption of *triumph*, but Ben Jonson spells the word *tromp*, from which Mr. Whalley conjectures that his author thought it was derived from the French *tromper*, to deceive, and indeed it will easily bear this acceptation. A person playing at the game thinks he shall win the trick, till his adversary takes it from him by a *tromp*; he is *trompt* or deceived (Whalley's Note on the New Inn, act i. scene 3). *Trump* was a game played at cards, as will appear by the following passage of Dekker's Bellman of London, sig. F 2: 'To speake of all the sleights used by card players in all sorts of games would but weary you that are to read and bee but a thanklesse and unpleasing labour for me to set them downe; omitting therefore the deceipts practised (even in the fayrest and most civill companies) at Primero, Saint Marie, *Trump*, and such like games, I will,' &c." (Note to *Dodsley's Collection of Old Plays*, 8vo, 1825, vol. ii. p. 31).

Douce's Illustrations of Shakspeare, 8vo, 1839, p. 374. Singer on Playing Cards, 1816, 4to, p. 269.

437. ETYMOLOGY OF COXCOMB.

"Minshew in his Dictionary, 1627 (as quoted by Gille Tollet, in his Notes on Shakspeare, vol. v. p. 433) says 'Natural ideots and fooles have, and still do accustome themselves to wear, in their cappes, cockes' feathers, or a hat with a neck and head of a cock on the top,' &c. From this circumstance, Diccon probably calls Dr. Rat a coxe, that is, a *coxcomb*, an *ideot*" (Note to *Gammer Gurton's Needle*, in *Dodsley's Collection*, 8vo, 1825, vol. ii. p. 77).

Douce's Illustrations of Shakespeare, 8vo, 1839, p. 508. Lylie's Anatomie of Wit, 1631, 4to, sig. E 5. Pinkerton's Ancient Scotish Poems, from Maitland MS., Lond. 1786, 8vo, ii. 499.

438. ETYMOLOGY OF ADMIRAL.

"It seems more probable that the word *amiral* was obtained in the wars with the Saracens of Spain, which had a much greater

influence on Middle Age literature than the Crusades. The earliest use of the word in that literature occurs in the romances which describe invasions of Saracens by sea. These descents were made by the Arabs of Spain, where there was an *Emir*, specially charged with the direction of the fleet, and he was called *Emir-Alma*, or Emir of the water. Emir-Alma easily becomes *emiral* and *amiral*. See Reinaud, Invasions des Sarrazins en France, 1836, p. 69" (Note by W. [I suppose by Thomas Wright], in vol. i. p. cxcv. of *Warton's English Poetry*, 8vo, 1840).

Chamberlayne's Anglia Notitia, 1682, 12mo, part i. p. 139.

439. THE LAST COURT FOOL IN ENGLAND.

"Muckle John, the fool of Charles I., and the successor of Archie Armstrong, is perhaps the last regular personage of the kind. The national troubles that produced the downfall of regal power, and the puritanical manners that ensued, at once determined the existence of an office that had so long maintained its ground at Court, and when Charles the Second resumed the throne, it was probably deemed a matter of no moment to restore it. The common stories that relate to Killigrew as jester to Charles rest on no sufficient authority, and though he might have contributed to amuse the witty monarch with his jokes, it is certain that he had no regular appointment to such an office" (*Douce's Illustrations of Shakespeare*, pp. 502, 503, 8vo, 1839).

1. Malcom's History of Persia, Lond. 1829, vol. i. p. 149. See p. 201 of Collection of Ordinances, &c., published by Society of Antiquaries, 1790, 4to. 2. Cavendish's Wolsey, in vol. i. p. 568 of Wordsworth's Ecclesiastical Biography, 3rd edit. 8vo, 1839. 3. Kempe's Losely Manuscripts, 8vo, 1835, p. 84, and pp. 35, 36. 4. Swan's Gesta Romanorum, Lond. 1824, vol. i. p. 368. 5. Antiquarian Repertory, vol. iii. p. 58, 4to, 1808. 6. Kempe's Nine Daies' Wonder, p. ii. Camden Society. 7. Respecting Will Somers, see p. 91 of Rimbault's Notes to *Dekker's Knight's Conjuring*, Percy Society, vol. v. 8. An anecdote of "Stone the Fool" is in Winnwood's Memorials, ii. 52, folio, 1725, and see Somers Tracts, 1809, 4to, vol. i. p. 72. 9. Singer on Playing Cards, 1816, 4to, pp. 184, 192, 213. 10. Thoms's Anecdotes and Traditions, Camden Society, 1839, 4to, pp. 56, 57, 123, 124. See Flögel's Geschichte der Hofnarren. 11. Nugæ Antiquæ, Park's edition, 1804, vol. i. p. 222. 12. Nicolas, Privy Purse Expenses of Elizabeth of York, and Wardrobe of Edward IV., 8vo, 1830, pp. cii, ciii, 196, 214; and at p. 105 a most extraordinary entry,

which, as Nicolas remarks (p. 215), "is strongly indicative of the coarse manners of the time." Originally they were really fools, and are said not to have been selected for their wit before the sixteenth century. (See *Strutt's Habits and Dresses*, edit. Planché, ii. 202, 203). In 1575, Elizabeth expressed a desire to have one of two dwarfs which were in possession of the king of France (see *Correspondance diplomatique de Fénelon*, Paris 1840, tome vi. p. 388). They appear to be derived immediately from the ancients (*Schlegel, Lectures on Dramatic Literature*, Lond. 1840, vol. i. p. 282).

440. STRANGE CORONATION CEREMONY.

"In the contemporary account of the coronation" [that of Anne with Richard III. of England], "we are told that the anointing was performed in the following extraordinary manner: 'Then the kyng and the quene put of ther robes, and ther (at the high altar) stode all nakyd from the medele upwards, and anone the Bieshope anoynted bothe the kyng and the quyne.' Excerpt. Hist. 381" (*Lingard's History of England*, Paris, 1840, 8vo, vol. iii. p. 283).

1. This is not mentioned by Fabyan (see p. 670 of Sir Henry Ellis's edit. of his *Chronicles*, 4to, 1800). But in the time of Henry VII. a similar custom existed. (See p. 124 of *Collection of Ordinances*, &c. published in 1790, 4to, by the Society of Antiquaries). 2. Taylor's Glory of Regality, p. 207, 8vo, 1820. 3. Antiquarian Repertory, vol. i. p. 303, 4to, 1807, and vol. ii. p. 240. 4. Respecting the use of the ring, see Rutland Papers, p. 20, Camden Society, and Taylor's Glory of Regality, pp. 74–77. 5. Charles I. was anointed on "his naked shoulders, arms, hands, and head" (*Autobiography of Sir Simon D'Ewes*, edit. Halliwell, 8vo, 1845, vol. ii. p. 176).

441. THE FIRST MASTER OF THE REVELS IN ENGLAND.

"In 1546 it has been generally supposed that Henry VIII. created a new office for the management and control of the pastimes of his court under the title of *Magister Jocorum, Revellorum, et Mascorum*. A patent for this purpose was granted to Sir Thomas Cawarden, who had long been one of the gentlemen of the Privy Chamber. There is some doubt, I apprehend, whether he was in fact the first Master of the Revels, as in the Lansdowne Collection of MSS. I find a trace of the appointment having been given to another individual, though it was certainly not long retained by him; it is in a paper thus headed," &c. (*Collier's*

History of English Dramatic Poetry, vol. i. pp. 133, 134, 1831, 8vo).

Cunningham (*Extracts from the Accounts of the Revels at Court*, 8vo, 1842, p. xlviii.) says very positively, that Sir Thomas was the first Master of the Revels. The truth, however, is that there was a Master of the Revels as early as 1494. (See *Collection of Ordnances*, &c. published by Society of Antiquaries, 4to, 1790, p. 113). Chalmers' Apology for Believers in Shakespeare Papers, 8vo, 1797, p. 475. Archæologia, vol. xviii. p. 317. Kempe's Loseley Manuscripts, 8vo, 1835, pp. 93–97. In *Shakespeare Society's Papers*, vol. iii. pp. 1–6, 8vo, 1847, is published an original document, A.D. 1581, which illustrates the immense power of the Master of the Revels.

442. THE MEANING OF SACK.

See also ART. 2155.

"And whereas in times past, *Spanish wines called Sacke* were little or no whit used in our court, and that in late years, though not of ordinary allowance, it was thought convenient that such noblemen and women," &c. (*Ordinances of the Household of King James I.* in page 300 of *Collection of Ordinances*, published by Society of Antiquaries, 1790, 4to).

Douce's Illustrations of Shakespeare, pp. 256, 257, 8vo, 1839. Nugæ Antiquæ, edit. Parke, 8vo, 1804, vol. i. p. 381. See Greene's Quip for an upstart Courtier, 1592, Harleian Miscellany, vol. v. p. 416, 4to, 1810. "Wine and women, good apart, together are as nauseous as sack and sugar" (*Wycherley's Country Wife*, act iii. scene 2, p. 81A); and in the *Plain Dealer* (act iii. scene 1, p. 125B), "He makes you drunk with lees of sack before dinner, to take away your stomach." See Congreve's Love for Love, act i. scene 5, p. 205A. Vanbrugh's Relapse, act iii. scene 5, p. 391A. As to what sack was, see *Drake's Shakespeare and his Times*, 1817, 4to, vol. ii. pp. 130, 131. He says that it was sweet, but that there were different sorts. Early in the seventeenth century "sack and ginger" was esteemed delicious (*Middleton's Works*, 8vo, 1840, vol. ii. p. 12).

443. DISCOVERY OF THE CIRCULATION OF THE BLOOD.

"This discovery, first made perfectly intelligible by Dr. Harvey, is of so very great importance to show the communication of all the humours of the body, each with others, that as soon as men were perfectly satisfied that it was not to be contested, which they were in a few years, a great many put in for the prize, unwilling that Dr. Harvey should go away with all the glory. Van der Linden, who published a most exact edition of Hippocrates in Holland about

thirty years ago, has taken a great deal of pains to prove that Hippocrates knew the circulation of the blood and that Dr. Harvey only revived it" (*Reflections upon Ancient and Modern Learning, by William Wotton*, 8vo, 1697, pp. 225, 226). In pp. 229–232 Wotton gives an account of those writers who preceded Harvey in this branch of inquiry; and in pp. xxv–xxxiii of the postscript to his work, he gives the original words of the famous Servetus on this subject.

1. Shakespeare Society's Papers, vol ii. pp. 109–114, 8vo, 1845. 2. Duten's Inquiry into Origin of Discoveries, 8vo, 1769, p. 222, and on p. 212 his reasons for thinking it known to the ancients; and see my note there from Bostock's History of Medicine. 3. Mélanges, par V. Marville, Paris, 1725, tome ii. p. 348. 4. Hallam's Literature of Europe, 8vo, 1843, vol. iii. pp. 213–218. 5. Le Clerc, Bibliothèque universelle, xi. 165–168, and ix. 87. 6. St. Ambroise, archbishop of Milan, died A.D. 397. Ceillier (*Histoire générale des Auteurs sacrés*, tome vii. p. 372) says: "Il parle de la circulation du sang comme d'une chose bien connue dès lors, quoiqu'on l'expliquat d'une manière peut-être un peu differente de la nôtre." 7. Unknown to the Japanese (*Thunberg's Travels*, 8vo, 1795, vol. iii. p. 201). 8. And to the Malagasy (*Ellis's History of Madagascar*, 8vo, 1838, vol. i. p. 221). Mr. Quekett says that Harvey never *saw* the circulation of the blood, which was discovered in the water newt by William Molyneux in 1683 (*Treatise on the Microscope*, 8vo, 1848, p. 332). Coleridge, Literary Remains, vol. i. 301, 302.

444. THE EARLIEST ENGLISH REVIEWS.

"The earliest publications, I believe, in this country, in the character of reviews, were the 'Weekly Memorial for the Ingenious,' &c., Lond. 1683, 4to, and 'The Universal Historical Bibliotheque, or an Account of the most considerable Books printed in all Languages, in the month of January 1686,' Lond. 1687, 4to. Five years after came forth the 'Young Student's Library, by the Athenian Society,' 1692, folio" (*Bibliomania, by Thomas Frognall Dibdin*, 8vo, 1842, p. 16).

In 1804, Southey writes: "I look upon the invention of reviews to be the worst injury which literature has received since its revival" (*Life and Correspondence of Robert Southey*, by the Rev. C. C. Southey, 8vo, 1849, 1850, vol. ii. p. 276). He adds, (p. 352), "In the winter of 1797, when I was only twenty-three and a half, I was first applied to to undertake the office of a public critic!"

445. BOOKS FIRST SOLD IN ENGLAND BY AUCTION.

"Of the precise period when this memorable revolution in the sale of books took place, I have no means of being accurately informed, but I should think not anterior to the year 1673 or 1676; for, in the year 1676, to the best of my recollection, the catalogue of the library of Dr. Seaman was put forth, to which is prefixed an address to the reader, wherein the custom of selling books by auction is mentioned as having been but of recent origin in this country" (*Dibdin's Bibliomania*, 8vo, 1842, p. 304).

McCulloch says (*Dictionary of Commerce*, 8vo, 1849, p. 49), "The auction duties were first imposed in 1777."

446. ATHANASIAN CREED NOT FOUND IN MSS. WORKS OF ATHANASIUS.

"Much controversy has existed on the subject of the Athanasian creed, which most writers consider not to have been the production of his pen; but ascribe it to a Latin author, Virgilius Tapsensis, an African bishop, who died in the latter part of the fifth century, at the time of the Vandalic-Arian persecution. The creed is certainly not to be found in any MSS. of the writings of Athanasius" (*Bibliotheca Sussexiana, by Thomas Joseph Pettigrew*, 4to, 1827, vol. i. pt. i. p. cxxxii).

The arguments against its genuineness are collected by Riddle (*Manual of Christian Antiquities*, 8vo, 1839, pp. 438–441).

Travis, Letters to Gibbon, pp. 474–478, 3rd edit. 8vo, 1794. De Potter, Esprit de l'Église, Paris, 1821, tome i. p. 250. The absurdity of it has been advanced as an argument against its authenticity; but this seems to be the only argument in its favour. Maimonides is quite as ridiculous (see p. 73 of *Bernard's Creed and Ethics of the Jews*, Cambridge, 1832, 8vo). See Des Maizeaux's Life of Chillingworth, 8vo, 1725, pp. 78–80. Even Tillotson wished the Church of England were "well rid" of it. See Southey's Life of Wesley, 8vo, 1846, vol. i. p. 31.

447. THE LANGUAGE OF THE FATHERS RESPECTING MIRACULOUS POWERS.

"I perceive in the language of the Fathers who lived in the middle and end of the second century, when speaking on this subject, something which betrays if not a conviction, at least a suspicion that the power of working miracles was withdrawn, combined with an anxiety to keep up a belief of its continuance in the church" (*The Ecclesiastical History of the Second and Third Centuries*

illustrated from the Writings of Tertullian, 8vo, 1845, 3rd edit. pp. 93–95).

See also p. 133 of the Bishop of Lincoln's Work.

448. SMALL NUMBER OF MARTYRS IN THE CHURCH.

"To this lax use of the term *martyr* must be chiefly ascribed the erroneous persuasion which has been so carefully cherished by the Church of Rome respecting the number of martyrs strictly so called; for though it may have been greater than Dodwell was willing to allow, it is certain that his opinion approaches much nearer to the truth than that of his opponents" (*Bishop of Lincoln, On the Writings of Tertullian*, 3rd edit. 8vo, 1845, pp. 128–129).

Wiseman's Twelve Lectures on the Connection between Science and Revealed Religion, pp. 327–331, 2nd edit. 8vo, 1842.

449. EARLY MENTION OF POPE.

"The word *Papa* occurs in the tract *De Pudicitia*, and being coupled with the epithet Benedictus, is generally supposed to mean a bishop; and, according to the Romanists, the bishop of Rome. But, whatever may be its meaning in this particular passage, it is certain that the title of Papa was at that period given to bishops in general" (*Bishop of Lincoln's Illustrations from Tertullian*, 3rd edit. 1845, 8vo, p. 226).

Colonia observes that Sidonius in the fifth century gives the name of Pope to several bishops (see his *Histoire littéraire de la Ville de Lyon*, tome i. p. 161, Lyon, 1728, 4to; and see Potter, Esprit de l'Église, Paris, 1821, tome i. pp. 105, 106. In reference to the word *Papa*, see a curious instance of the ignorance of the eleventh century in *Histoire littéraire de la France*, vii. 119.

450. TERTULLIAN OPPOSED TO IMAGE WORSHIP AND INVOCATION OF SAINTS.

"It is impossible to read our author's" (Tertullian) "animadversions on the Gentile idolatry without being convinced that he would have regarded the slightest approach to image worship with the utmost abhorrence: 'Et quem (Deum) ubique audire et videre fideret, ei soli religionem suam offeret,' De Oratione, c. 1. This remark would scarcely have been made by one who allowed the invocation of saints" (*Bishop of Lincoln's Illustrations from the Writings of Tertullian*, p. 329, 8vo, 1845).

Le Clerc, Bibliothèque universelle, tome xviii. pp. 121, 122.

451. NOVELTY INTRODUCED BY CLEMENS ALEXANDRINUS.

"Clemens Alexandrinus, the earliest Christian writer in whose works the distinction between the ordinary and extraordinary rules of life is expressly laid down" (*Bishop of Lincoln's Illustrations from the Writings of Tertullian*, p. 355, 3rd edit. 8vo, 1845). In p. 33 of the same work the bishop says: "He introduced this distinction in an evil hour."

See ART. 1200.

452. EARLY CHRISTIANS CONSIDERED SUNDAY AS A DAY OF REJOICING.

"From incidental notices scattered over Tertullian's works, we collect that Sunday, or the Lord's day, was regarded by the primitive Christians as a day of rejoicing; and that to fast upon it was deemed unlawful. The word Sabbatum is always used to designate, not the first, but the seventh day of the week; which appears in Tertullian's time to have been also kept as a day of rejoicing. Even the Montanists, anxious as they were to introduce a more rigorous discipline in the observance of fasts, when they kept their two weeks of Xerophagia, did not fast on the Saturday and Sunday. . . . . That men who, like our author, on all occasions contended that the ritual and ceremonial law of Moses had ceased, should observe the seventh day of the week as a festival, is perhaps to be ascribed to a desire of conciliating the Jewish converts" (*Bishop of Lincoln's Illustrations from the Writings of Tertullian*, pp. 388, 389, 8vo, 1845).

Justin Martyr says that some Christians considered it criminal to keep the Sabbath. (See *Bishop of Lincoln on Justin Martyr*, 8vo, 1836, p. 97). See Beaven's Account of Irenæus, 8vo, 1841, pp. 211–220, and in particular 212–213. See Suetonius in Tiber., cap. 33, and the note of Pitiscus, tome i. p. 439.

1. Lord King's Inquiry into the Constitution, &c. of the Primitive Church, part ii. pp. 17, 113, 121, 8vo, 1713. 2. In p. 124, Lord King remarks that the word "Sunday" was only used "in compliance with the heathens." 3. See the Bishop of Lincoln's Account of Clement of Alexandria, 8vo, 1835, p. 418. 4. Le Clerc, Bibliothèque choisie, ix. 238. Pitt is said to have fought a duel on Sunday (*Wakefield's Memoirs of Himself*, 8vo, 1804, vol. ii. p. 428).

453. IN EARLY CHURCH THE SACRAMENTS ADMINISTERED TO THE LAITY IN BOTH KINDS.

"From what has been already said it is evident that the Roman Catholic custom of withholding the cup from the laity was un-

See also ART. 1819.

known to Tertullian; and that both the bread and the wine were in his days alike offered to the communicants" (*Bishop of Lincoln's Illustrations from Tertullian*, p. 446, 3rd edit. 1845).

1. In time of Justin Martyr, the laity seem to have communicated in both kinds (see p. 86 of the *Bishop of Lincoln's Account of Justin Martyr*, 2nd edit. 8vo, 1836). 2. See Beausobre, Histoire critique de Manichée, tome ii. p. 722, Amsterdam, 1739, 4to. 3. Women ordered to put on clean clothes before taking it (*Fosbroke's British Monachism*, 8vo, 1843, 3rd edit. p. 160). 4. In A.D. 449, it was administered in both kinds (*Townsend's Accusations of History against the Church of Rome*, 8vo, 1825, p. 128). 5. By an old Penitential, any one who vomited after receiving the Sacrament was punished (see *Chais, Lettres sur les Jubilés*, La Haye, 1751, tome ii. p. 496).

454. THE JEWS IN THE SECOND CENTURY CALLED THE CHRISTIANS NAZARENES.

"The Jews in Tertullian's time appeared to have called Christians in general by the name of Nazarenes (Adv. Marcionem, lib. iv. cap. 8, sub initio, Apud Hebræos Christianos, lib. iii. cap. xii." (*Bishop of Lincoln's Illustrations from Tertullian*, p. 446, 8vo, 1845).

455. MIRACLE PLAYS IN GERMANY IN THE SEVENTEENTH CENTURY.

"We were not gone far from this village" (Mittenwald, between Munich and the Tyrol), "but we met a troop of beggars acting the *History of the Fall*; for they had planted a tree loaden with red fruits in the way, climbing up against which was a little devil in the shape of a crocodile, whilst a girl with long dishevelled hair approached towards it, and an old fellow cloathed in black, with a young boy clad in white, holding a sword in his hand, stood at a little distance, and upon our approach the play began. The little boy with the dagger represented Michael the archangel; I need not say in what character the old man appeared, though he told me in very plain terms. The reader will easily judge what terrible effects in regard to true religion such follies must produce" (*Misson's Travels through the Low Countries, Germany, &c.* in *Harris's Collection of Voyages and Travels*, vol. ii. p. 532, folio, London, 1764).

It appears (Ibid. p. 522) that these travels were made in 1687 and 1688.

456. UNCTION FIRST USED IN ENGLISH CORONATION.

"The first English king who is recorded to have been anointed is Egferth of Mercia, in the year 785. There is, indeed, no reason to doubt that a ceremony which was supposed to add new grace to royalty, would be early received in a country whose kings have always been among the most magnificent of Europe" (*The Glory of Regality, by Arthur Taylor*, 8vo, 1820, p. 40).

See also pp. 33–42, and pp. 228–231. In pp. 307, 308 an error of Turner is corrected, and pp. 347–352.

457. EARLIEST CORONATION OATH IN ENGLAND NOW EXTANT.

"Our series begins with the oath of Ethelred II., who was crowned in the year 978. This curious relic is preserved in the Latin ritual used at the time, and in a contemporary English version. . . . . The next copy on record is that of Henry I., which agrees exactly with the former; a proof that in this respect no change was made by the Norman Conquest" (*Taylor's Glory of Regality*, p. 330, 8vo, 1820).

458. BISHOPS DID NOT ANCIENTLY DO HOMAGE.

Taylor, in his Glory of Regality, 8vo, 1820, pp. 357–365, has examined this question, and he sums up by saying (p. 356): "On the whole it appears that, whatever may have been the usage of later reigns, the doing of homage by bishops was not a practice of antiquity."

459. ETYMOLOGY OF WISEACRE AND DUNCE.

"This word at present signifies simpleton, but formerly had a quite contrary meaning. *Weisager*, in the old Saxon, is *philosopher*, wiseman or wizard; and having been frequently used ironically, at length came to have a direct meaning in the ironical sense. Thus Duns Scotus, a man famed for the subtilty and acuteness of his understanding, has by the same method of irony, given a general name to modern dunces" (*Lives of those eminent Antiquaries, Leland, Hearne, and Wood*, 8vo, 1772, vol. i. p. 99).

460. LITERARY PRIDE OF THE ITALIANS IN THE SIXTEENTH CENTURY.

—"Not only the Germanes, but also the Italianes themselfe, that counte as the Grekes ded full arrogantly all other nacyons to be barbarous and unlettered, savinge their owne" (*Leland's Newe Year's Gyfte to Kinge Henry the VIII. in the xxxvii. Yeare of*

his Reygne, p. 39, in vol. i. of *Lives of those Eminent Antiquaries*, 8vo, 1772).

See also p. 41: "The proude Italyanes have alweyes holden us for a barbarouse nacyon;" and p. 45: "we are no barbarouse nacyon, as contemptuouslye the Italiane wryters dothe call us."

461. ANTIQUITY OF CUSTOM OF SALUTING ON OCCASION OF SNEEZING.

"On date communément du siècle de Brunehaut et du pontificat de saint Grégoire le Grand l'usage si familier aujourd'hui de faire des souhaits en faveur de ceux qui éternuent. On prétend que du temps de ce saint prélat il régna dans l'air une malignité si contagieuse que ceux qui avaient le malheur d'éternuer expiraient sur le champ, ce qui donna occasion au religieux pontife d'ordonner aux fidèles certaines prières accompagnées de vœux pour détourner de dessus eux les effets dangereux de la corruption de l'air. C'est une fable imaginée contre toutes les règles de la vraisemblance, puisqu'il est constant que cette coutume existait de toute antiquité dans toutes les parties du monde connu" (*Velly, Histoire de France*, 4to, Paris, 1770, tome i. p. 110).

The custom of blessing people when they sneeze is mentioned by *Montaigne, Essais*, Paris, 8vo, 1843, livre iii. chap. vi. p. 570.

Davis, Examination of the 15th and 16th Chapters of Gibbon, 8vo, 1778, pp. 25–28. D'Israeli's Curiosities of Literature, 8vo, 1841, p. 45. Brand's Popular Antiquities, Ellis's edit. 8vo, 1841, vol. iii. pp. 65–67. See Le Clerc, Bibliothèque universelle, tome xxv. p. 523, Amsterdam, 1700. Fosbroke's British Monachism, 3rd edit. 1843, p. 159. Blunt's Vestiges of Ancient Manners in Italy and Sicily, 8vo, 1823, pp. 174, 175. "If the king of Fundah sneezes, everyone present must say Salam Aleikum!" (*Laird and Oldfield's Expedition up the Niger*, 8vo, 1837, vol. i. p. 225). Bowdich (*Mission to Ashantee*, 4to, 1819, p. 294) says, "when the king of Ashantee sneezes, every person present touches or lays the two first fingers across the forehead and breast." Clapperton (*Second Expedition*, 1829, 4to, p. 16) says the custom of clapping hands and snapping fingers when a great man sneezes "is common to Benin Lagos and Dahomey, and similar to our exclamation of 'God bless us,' on the same occasion." In 1800, Southey writes from Lisbon: "The Portuguese despise the negroes, and by way of insult, sneeze at them as they pass; this is their strongest mark of contempt" (*Life and Correspondence of Robert Southey*, 8vo, 1849, 1850, vol. ii. p. 69). When the Thugs are engaged in one of their murderous expeditions, they consider a sneeze as the worst omen that can happen to them. "Sneezing

entitles all the travellers within the gripe of assassins to the privilege of an escape: and no one dare to put them to death" (*Illustrations of the History and Practices of the Thugs*, 8vo, 1851, p. 80). Boswell's Life of Johnson, 8vo, 1829, p. 163. The islands of Samoa are in the Pacific, lat. 14° S. The inhabitants considered sneezing so "unlucky," that "when any one of a party sneezed on a journey, their future progress was postponed." (*Prichard, Physical History of Mankind*, vol. v. p. 154). Charron (*De la Sagesse*, Amsterdam, 8vo, 1782, tome i. p. 28) says that in illness, sneezing is a sign of recovery. Mariner's Tonga Islands, 8vo, 1818, vol. i. p. 440; vol. ii. p. 146. Sir Thomas Browne's Works, vol. iii. pp. 33–36. See my Eighteenth Century, No. 1713.

462. PRONUNCIATION AND DIALECT OF THE CORSICANS.

"The language of the Corsicans is remarkably good Italian, tinctured a little with some remains of the dialects of the barbarous nations, and with a few Genoese corruptions, but much purer than in many of the Italian States. Their pronunciation, however, is somewhat coarse. They give in particular a broad sound to the vowel *e*, which displeased me a good deal" (*An Account of Corsica, by James Boswell*, 8vo, 1768, p. 212).

463. THE ART OF TRANSPLANTING TEETH KNOWN IN THE SIXTEENTH CENTURY.

"The art of transplanting teeth, which has been considered as a recent invention, is mentioned by Bouchet in his 27th Serée. 'J'ai vu aussi une jeune dame qui se fit arracher une dent, ou parce qu'elle estait gâtée ou mal située, puis s'en fit remettre une autre, qu'elle fit arracher à une sienne damoiselle, laquelle reprit et servit comme les autres" (*Illustrations of Sterne, by John Ferriar, M.D.*, vol. i. p. 76, 2nd edit. 1812).

Mélanges d'Histoire et de Littérature, par V. Marville, Paris, 1725, tome ii. pp. 217, 218.

464. ANTICIPATION OF HUNTER'S DISCOVERY OF UNION OF VITAL PARTS.

"Gaspar Tagliacozzi, a professor of Bologna, who outstripped his contemporaries too far to gain the honour and the confidence due to his discoveries. . . . . The obscurity under which Taliacotius's brilliant discoveries on the union of living parts have remained is not more remarkable than its cause; it was occasioned by the jest of a Dutchman. The contemptible story which Butler has

versified in his well-known lines was forged by Van Helmont. . . . . When we reflect that the display of facts precisely similar, respecting the power of union in living parts, has conferred high celebrity on one of the most eminent physiologists of our own times, our respect for the author of the sixteenth century advances to admiration. Taliacotius published his work in 1597. I have too high an opinion of the genius of the late Mr. Hunter to suppose that he was indebted to Taliacotius for his observations on this subject; I believe they were really discoveries to him, but there can be no doubt that he was anticipated by the Italian author" (*Ferriar's Illustrations of Sterne*, 2nd edit. 1812, vol. i. pp. 160–169; see also p. 176).

In the *Biographie universelle*, tome xliv. p. 388, it is stated that Tagliacozzi had been himself anticipated by Branca, in Sicily, and by Vianeo and other surgeons, in Calabria.

465. ANAGRAMS MUCH EMPLOYED IN THE BEGINNING OF THE EIGHTEENTH CENTURY.

"You must not expect from my passion any of the efforts of common lovers; I shall not make so much as an anagram upon you; nor shall I tell you that your eyes are twin stars" (*Letter containing a Declaration of Love*, in *The Postman robbed of his Mail*, p. 17, 12mo, 1719).

Southey says (*The Doctor*, edit. Warter, 8vo, 1848, p. 467), "Louis XIII. appointed the Provençal Thomas Billen to be his anagrammatist, and granted him a salary of 1,200 livres."

1. Mélanges, par V. Marville, Paris, 1725, tome i. p. 259. Lower (*Etymology of Surnames*, 8vo, 1844, p. 236) says, that anagrams were "first used in modern times in France, upon the revival of learning in that country under Francis I." In *Wycherley's Love in a Wood*, act i. scene 2, p. 7B, the health of Dapperwit's mistress is being drunk. "Now," says Ranger, "had he rather be at the window writing her anagram in the glass with his diamond." This is the only instance I remember, in either Wycherley or Congreve, of anagrams being mentioned. In 1609, it was one of the occupations of lovers to make anagrams on their mistress's name (*Ben Jonson's Works*, 8vo, 1816, vol. iii. p. 437), and in 1629 (see vol. v. p. 346, and vol. viii. p. 191).

466. INVENTION OF JACKS.

"In days of yore, lords and gentlemen lived in the country like petty kings. . . . . They always eat in Gothick halls at the high table or oreille. . . . . The meat was served up by watch words.

Jacks are but of late invention. The poor boys did turn the spits, and licked the dripping for their pains" (*Account of the Manners and Customs of the English*, written in 1678, and taken from the MS. Collections of Mr. Aubrey; in *Antiquarian Repertory*, vol. i. p. 71, 4to, 1807).

467. SEVERE DISCIPLINE IN THE SEVENTEENTH CENTURY.

"They were as severe to their children as their schoolmasters, and their schoolmasters as the house of correction . . . . At Oxford (and, I believe, at Cambridge) the rod was frequently used by the tutors and deans; and Dr. Potter of Trinity College, I knew right well, whipt his pupil with his sword by his side, when he came to take his leave of him to go to the inns of court" (*Antiquarian Repertory*, vol. i. pp. 73, 74, 4to, 1807).

Pepys's Diary, 8vo, 1828, vol. iii. p. 26. Oxford was perhaps not very celebrated abroad. The French ambassador at the court of Mary writes to Henry II. that it is "une ville à cinquante milles d'icy, sur le commencement de cette rivière" (*Ambassades de Noailles*, Leyde, 1763, tome iii. p. 86). Todd's Life of Milton, pp. 7–10, in vol. i. of Milton's Poetical Works, 8vo, 1842, 4th edit. At all events early in the eighteenth century such punishments were abandoned in Oxford (see p. 169 of *Amhurst's Terræ Filius*, 12mo, 1726, Lond.) Corporal punishment was inflicted on the celebrated Henry Stubbe, at Oxford, when he was nineteen (*Athen. Oxon.* 111, 1068, edit. Bliss). See Nash's Pierce Pennilesse, edit. Collier, p. 45. Autobiography, &c., of Sir Simon d'Ewes, edit. Halliwell, 8vo, 1845, vol i. p. 63. Dr. Nichols, at Westminster, before the middle of the eighteenth century, was a very humane man, and perhaps affords the first instance of that mild discipline which in our own times Dr. Arnold successfully adopted (see *Cumberland's Memoirs of Himself*, 8vo, 1807, vol. i. pp. 71, 72–74). Ben Jonson says of children: "From the rod or ferule I would have them free, as from the menace of them; for it is both deformed and servile" (*Works*, 8vo, 1816, vol. ix. p. 212). In 1632, Eton was famous for "severe discipline" (*Evelyn's Diary*, 8vo, 1827, vol. i. p. 9).

468. ETYMOLOGY OF CUTLASS.

"The kinge muste go crownyd and in his robes, rialle kirtille, syrcot, and his furrid hod about his neke, and his mantelle with a longe trayne, and his *lasse* before him" (*Ceremonies and Services at Court in Time of Henry VII.*, from an ancient manuscript formerly in the possession of the celebrated antiquary Peter Le

Neve, Esq., Norroy King at Arms, in Antiquarian Repertory, vol. i. p. 328, 1807, 4to). At the word *lasse* is a note by Le Neve: "Sword called *lasse*; afterwards cutlass."

469. ANTICIPATION OF HISTORY RESPECTING TELL.

"So Wyllyam of Cloudesle, a famous old English archer, shot the apple off his son's head before William Tell the celebrated Swiss was born. The same is recorded of one Tocho, a Goth" (*A Miscellany, by S. Whyte and his son, E. A. Whyte*, Dublin, 1799, 8vo, p. 52; see also same work, pp. 154, 155).

It is a very old ballad (see *Kemble, Saxons in England*, vol. i. p. 422). Voltaire, with his usual sagacity, says: "Il faut convenir que l'histoire de la pomme et bien suspecte" (*Essai sur les Mœurs, Œuvres*, tome xvi. p. 260). When Napoleon invaded Switzerland, the Swiss appealed to the name of Tell (*Alison's History of Europe*, iv. 464). In the middle of the seventeenth century this story was universally believed in Switzerland (see *Reresby's Travels and Memoirs*, 8vo, 1831, p. 48). Salverte, Sciences occultes, Paris, 1843, 2nd edit. p. 492. See Keightley's Resemblance and Transmission of Tales and Popular Fictions, 1834, pp. 293–301. It is mentioned of Toko by Saxo-Grammaticus, in the twelfth century (p. 293), while the act assigned to Tell was in 1307 (p. 295). The only part that Keightley doubts is the shooting the apple, of which we have no contemporary account (p. 297). He does not doubt the existence of Tell, though he is not mentioned till A.D. 1388 (p. 297). As it was alleged to have taken place in November, there would be no apple tree at hand (pp. 298, 299). In 1767, Grimm writes that this story was anticipated by Saxo-Grammaticus (*Correspondance littéraire, par Grimm et Diderot*, tome v. p. 419).

470. ANIMAL MAGNETISM MENTIONED BY GIRALDUS CAMBRENSIS.

"The theory of animal magnetism, a recent imposture which has given occasion to a variety of philosophic investigation, has its origin in the natural history of the torpedo and electrical eel. . . . . Giraldus, commonly called Cambrensis, a native of Wales, and bishop of St. David's, in his Itinerary, published towards the close of the twelfth century, gives a picture of the ecstasies of certain Welsh enthusiasts, so nearly resembling the phenomena attending animal magnetism, that the one, with some trifling verbal modifications, seems merely a copy of the other under a different designation. Those who are yet strangers to this species of illusion will find an abstract of the passage from Giraldus

Cambrensis, in Warrington's History of Wales, 4to, Lond. 1782, 2nd edit. pp. 102, 103." [Then follows the passage.] (*Whyte's Miscellany*, Dublin, 8vo, 1799, pp. 175–176).

Mélanges, par V. Marville, Paris, 1725, tome ii. pp. 203, 204, 259–262. In September 1788, Hannah More writes to Horace Walpole, "At this very time Mesmer has got an hundred thousand pounds by animal magnetism in Paris, and Mainaduc is getting as much in London. There is a fortune-teller in Westminster who is making little less" (*Roberts' Memoirs of Mrs. Hannah More*, 2nd edit. 8vo, 1834, vol. ii. p. 120). Stow relates that in 1546, William Foxley, "potmaker for the mint in the Tower of London," slept for fourteen or fifteen days and nights, and, after waking, survived more than forty years (*Stow's London*, edit. Thoms, 8vo, 1842, p. 23).

471. GENERAL FEARS LEST CHARLES II. SHOULD SHUT THE EXCHEQUER AS EARLY AS 1667.

"I shall draw towards a conclusion of this section with a case of very recent memory, and of singular notoriety throughout the whole kingdom. I mean that of the conflagration of our ships by the Dutch (June 1667), not many years past, in the river of Chatham. There prevailed at that time an universal jealousie among the people that upon this occasion some suddain stop might be put upon the Exchequer, and thereupon the bankers were exercised with restless solicitations for the speedy payment of their debts. The king for the sedation of these fears and apprehensions is advised (and to the eternal honour of the persons who gave the advice I write it), to issue forthwith his declaration (see the Declaration at the end of this treatise), to preserve inviolate the course of payments in the Exchequer, which was accordingly done" (*The Case of the Bankers and their Creditors stated and examined*; the third impression with additions amounting to a third part more than hath been at any time before printed, Lond. 1675, 8vo, pp. 105, 106).

This curious little work, written to show the enormity of shutting up the Exchequer, is composed by Thomas Turnor, as appears by the preliminary letter, and by the postscript at the end. The "Declaration" alluded to, which was issued in 1667, is printed in pp. 135–137.

472. GREAT PRICE PAID FOR PAINTINGS IN ENGLAND IN THE SEVENTEENTH CENTURY.

"Painting is in that esteem with the ingenious of this age, that it may seem superfluous to trouble the reader with argu- See also ART. 1917.

ments to increase it by setting before them the value the ancients put upon performances of this nature. . . . . Indeed the relations we find in Pliny would seem almost incredible, if it were not that we every day see those of our modern masters in that art sold for 1,000 or 1,500 pounds a piece" (*The Young Student's Library, containing Extracts and Abridgements of the most valuable Books printed in England and in the Foreign Journals, from the year Sixty Five to this Time, by the Athenian Society*, Lond. printed for John Dunton, folio, 1692, p. xiii).

It appears from Pepys's Diary, that pictures fetched high prices. See some pertinent remarks in *Lord Jeffrey's Essays*, 8vo, 1844, i. 494. At the end of the sixteenth century, the more valuable ones formed a chief ornament in rooms, and were protected by curtains (*Drake's Shakespeare and his Times*, 1817, 4to, ii. 119). M. Storch seems to deny the influence of superstition or religion on painting and statuary (see his ingenious, but I think, unsound remarks in *Economie politique*, St. Petersbourg, 8vo, 1815, tome v. pp. 148, 149). Even Chevenix, whose enthusiasm for his own country too often weakens his judgment, allows that the English genius is ill adapted for painting (*Essays on National Character*, 8vo, 1832, i. 477, 478). A century ago, Dr. Shebbeare, who, though a reckless and unprincipled politician, was an acute observer, noticed the indisposition of the English to admire paintings. He says they cared for nothing but portraits (see his curious remarks in *Letters on the English Nation, by B. Angeloni*, 8vo, 1755, vol. i. pp. 94, 95). He speaks of *one* painter who received "five-and-twenty guineas for a three-quarters length," which he evidently considers an enormous sum (vol. ii. p. 44). He says England has never produced a good painter (ii. 51, 107).

473. MENIAL DUTIES OF A PAGE IN SIXTEENTH CENTURY.

"First the roome of a page is this: one in every chamber to be waiting when they be commanded. That is to say, first in the morning to take up their own palet, to *make fires* in every chamber, to *straw the floor*, and *all other unhonest things*" (*Directions for Officers in Court of Henry VIII. from* 1526 *to* 1530, in *Antiquarian Repertory*, vol. ii. p. 205, 4to, 1808).

In 1602, Truepenny, a page in Blurt Master Constable, says: "Had I not slipped away, you would have made my buttocks tender" (*Middleton's Works*, 8vo, 1840, vol. i. p. 249). In 1548, we have "pages and other poor wayters" (*Hayne's State Papers*, p. 93).

474. GREAT VALUE OF CATS FORMERLY.

"Upon looking over that ancient code of Welsh laws published by the Rev. Mr. Wotton, I found among a number of curious particulars some regulations concerning cats, which seem to make those animals of greater consequence and value than might be supposed from their great fecundity, since they are there estimated at the same price as a young calf, or a pig weaned from the sow" (*Antiquarian Repertory*, vol. ii. p. 364, 4to, 1808).

This fact is supposed to be an argument in favour of cats being introduced into England from the east (see *Russell's India and Abyssinia*, Edinburgh, 1833, p. 402).

475. LONGEVITY OF THE TORTOISE.

"In the library at Lambeth Palace is the shell of a land tortoise, brought to that place by Archbishop Laud about the year 1633, which lived till the year 1753, when it was killed by the inclemency of the weather. . . . Another tortoise was placed in the gardens of the episcopal house at Fulham, by Bishop Laud, when bishop of that see, anno 1628; this died a natural death, anno 1753–4; what were the ages of these tortoises at the time they were placed in the above gardens is not known" (*Antiquarian Repertory*, vol. ii. p. 394, 1808, 4to).

476. ETYMOLOGY OF O YES! O YES!

"Who, for example, when the crier of a court bawls out 'O Yes!' O Yes!' would dream that it was a proclamation commanding the talkers to become hearers, being the French word, *oyez*, listen?" (*Antiquarian Repertory*, vol. ii. p. 396, 1808, 4to).

477. ORIGINALLY WOMEN ON THE RIGHT HAND ON A GRAVESTONE.

"I have observed that on most of the engraved brass plates laid over gravestones, when they represent a man and his wife, among the ancient ones, the lady takes the right hand of her husband, but in those of more modern date, the husband lies on the right of his wife. I have some doubt if this is universally the case; if it is, it may be accounted for from the high honours paid to the fair sex in the days of chivalry; but when those romantic notions began to go out of fashion, the husbands seized the opportunity to assert their superiority, and their wives were removed from the place of honour which the male sex for many years maintained. All public addresses to a mixed assembly of

both sexes till sixty years ago, commenced 'Gentlemen and Ladies;' at present it is 'Ladies and Gentlemen'" (*Antiquarian Repertory*, vol. ii. p. 405, 4to, 1808).

1. Respecting the different modes in which respect is paid to women, see Dunlop's History of Fiction, vol. i. p. 365, edit. 8vo, 1816, and my note. 2. So in the opening address to Terræ Filius, 12mo, 1726, we find (p. 1) "Gentlemen and Ladies." 3. Dr. Shebbeare writes: "For these reasons the power of women is infinitely less here than in Italy or France" (*Angeloni's Letters on the English Nation*, 8vo, 1755, vol. i. p. 160). He adds (p. 168) that women had not the least influence or authority in literature. He also says (i. 222) that "they are infinitely less pleasing in conversation than the ladies of Italy or France."

478. PURITANICAL PROPOSAL TO CHANGE THE NAMES OF CARDS.

"That the time of gaming being now come in, you would be pleased to take into your serious consideration that scandalous packe of cards, which hath upon the coates names unfit for regenerate ears; as Hercules, Alexander, Julius Cæsar, and Hector of Troy, and such like; and that you would change them into Old Testament names, as the kings to be David, Josiah, Solomon, Hezekiah; the queens, Sarah, Rachel, Hester, Susanna; and the knaves lastly, Baalac, Achitopel, Tobit, and Bel. It is not without ground conceived that the Israel of God would be well pleased now and then to recreate themselves at new cutt, and some such other games, if they had kings and queens of the circumcision, and knaves of the covenant" (*Certain Propositions offered to the Consideration of the Honourable Houses of Parliament*, printed A.D. 1642, in *Antiquarian Repertory*, vol. iii. p. 31).

1. Singer (*Researches into the History of Playing Cards*, pp. 216–219) gives a curious account of the attempts which have been made to teach by means of cards different branches of knowledge; and see p. 362 for some ingenious remarks upon the connexion between cards and astronomy. In 1841, the duty on playing cards in Great Britain produced "the sum of 9,223*l.* 18*s.*, showing that 184,478 packs had been disposed of" (*McCulloch's Dictionary of Commerce*, 8vo, 1849, p. 265). During the French Revolution of 1793, a change was made in the names of the French cards, not unsimilar to that which was proposed in the English revolution (see a curious passage in *Peignot, Sur l'Histoire des Cartes à jouer*, Paris, 8vo, 1826, p. 288).

479. OLD INSTANCE OF A PERUKE.

"Walter Fitzwalter . . . died anno 1198. . . . There is something remarkable in the appearance of his hair, which radiates from a centre, not unlike the caul of a wig. This fashion of hair, or peruke, for it seems doubtful which was intended, is observable on divers monuments of the same age, as is also the head-dress of the lady" (*Account of Monument of the Fitzwalters*, in *Antiquarian Repertory*, vol. iii. p. 344).

1. Perukes were not worn by women when Lylie wrote (see his *Euphues and his England*, 4to, 1605, signature BB 2 reverse). See the Saint Evremoniana, Amsterdam, 1701, 8vo, pp. 282 and 296. In the fifteenth century (see *Strutt, Dresses*, edit. Planché, 1842, 4to, vol. ii. p. 127). Drake says, "Periwigs were first introduced into England about 1572" (*Shakespeare and his Times*, 1817, 4to, vol. ii. p. 93). By the end of the century there was such a passion for false hair that it was not uncommon to rifle the dead of their tresses (vol. ii. pp. 92, 93). Chevenix strangely says that the French "in 1616 imagined the substitution of extraneous hair in lieu of natural hair, and invented wigs" (*Essay on National Character*, 8vo, 1832, vol. ii. p. 584).

480. ETYMOLOGY OF CALIVER.

"An ancient gun, called a caliver, frequently occurring in our old English military books and histories, I was induced to search out its species and etymology. . . . I found from many authorities that a caliver was a lighter sort of matchlock, differing from a musket in being fired without a rest. . . . For the derivation of its name I long hunted and toiled through different glossaries without success, till one day turning over Maitland's History of London, I accidentally met with the following passage, quoted from one Edmond York, an officer who had served with honour in the Low Countries, and was employed by Queen Elizabeth to discipline the militia of London, at the time of the threatened Spanish invasion. That officer thus explains the caliver: 'I remember when I was first brought up in Piemont, in the countie of Brisacks regiment of old bandes, we had one particular calibre of harquebuze to our regiment, as for that our colonel should not be deceived of his arms, of which word callibre came first this unapt term; we used to call a harquebuze a calliver, which is the height of the bullet, and not of the piece. Before the battle of Monngunla, the princes of the religion caused several thousand arquebuzes to be made, all of one calibre, which was called harquebuze de Monsieur le Prince, so I think some man not under-

standing French brought hither the name of the height of the bullet of the piece, which word calibre is yet continued with our good canoniers'" (*Antiquarian Repertory*, vol. iii. pp. 350, 351).

"Calyver" occurs in the Lyffe of Sir Peter Carewe, who died in 1575 (see *Archæologia*, xxviii. 144). Nash, in one of his attacks upon Gabriel Harvey speaks of a "caliver or handgun" (see p. xcviii. of *Dyce's Account of Greene*, in vol. i. of *Greene's Works*, 8vo, 1831).

481. SUNDAY WELL KEPT IN REIGN OF CHARLES II.

"There is no kingdom wherein Sunday is better observed than in England; for, so far from selling things on that day, even the carrying of water for the houses is not permitted; nor can any one play at bowls or any other game, or even touch a musical instrument, or sing aloud in his own house, without incurring the penalty of a fine" (*Description of England and Ireland, published in* 1672, *by Jorevin de Rocheford*, in *Antiquarian Repertory*, iv. 573, 4to, 1809).

Pepys was surprised to find the Queen playing cards on Sundays (*Diary*, 8vo, 1828, p. 151). Lord Foppington complains that theatres were closed (see *Vanbrugh's Relapse*, act ii. scene 1, p. 310 A).

482. UNPOPULARITY OF THE HANGMAN IN ROME IN THE SEVENTEENTH CENTURY.

"I chose rather to visit Leith, a mile distant from Edinburgh. . . . Seeing a gibbet in my way, I could not refrain from laughing, as it brought to my mind the many tricks played at Rome with the hangman's servant, who is obliged to carry a ladder from his house to the place of punishment, where his master is to execute the criminal. He, carrying the ladder, is mounted on a horse, led by a man with a drawn sword in his hand to defend him. But let him do what he will, every one will have a stroke at him; some refresh him with pails of water, which they throw out of the windows, others embroider his clothes with handfuls of mud; some greet him with rotten melons, and others overwhelm him with stones accompanied with this reproach, *Boya*, so odious among Italians" (*Jorevin, Description of England and Ireland, published in* 1672, *Antiquarian Repertory*, vol. iv. p. 605).

1. Boswell's Account of Corsica, p. 284, 8vo, 1768. 2. A similar feeling exists in Japan (see *Golownin's Captivity in Japan*, 8vo, 1824, vol. ii. p. 52). In old English, an executioner is frequently and not inaptly called a "tormentour" (see *The Seven Sages, edited by Mr. Wright*, p. 117, *Percy Society*, vol.

xvi.) Captain Topham, who in 1774 saw an execution at Edinburgh, says the criminal "was dressed in a white waistcoat and breeches, usual on these occasions, bound with black ribands, and a nightcap tied with the same" (*Topham's Letters from Edinburgh*, 8vo, 1776, p. 59). Topham says (p. 62), that in Scotland the executioner was "obliged to be kept three or four days in prison, till the hatred of the mob has subsided and his act is forgotten." A horror of the public executioner shows a low state of civilization (see *Combe, The Constitution of Man in relation to External Objects*, Edinburgh, 1847, p. 354); but in Java his office is considered distinguished and honourable (see *Crawfurd's History of the Indian Archipelago*, Edinburgh, 1820, vol. iii. p. 108).

483. INTRODUCTION OF THE WORD POLICE.

"Here are no idle young fellows and wenches begging about the streets as with you in London, to the disgrace of all order, and, as the French call it, *police*" (*Letters from a Gentleman in the North of Scotland to his friend in London* [*said to be written by Birt*], vol. i. p. 134, *et seq.*, new edit. 8vo, 1815).

484. ETYMOLOGY OF SHOPLIFTING.

"The gathering in of rents is called *uplifting* them, and the stealing of cows they call *lifting*, a softening word for *theft*; as if it were only collecting their dues. This I have often heard; but it has as often occurred to me that we have the word *shoplifting* in the sense of stealing, which I take to be an old English compound word" (*Letters from a Gentleman in the North of Scotland to his Friend in London*, vol. ii. p. 208, 8vo, 1815).

485. THE LAST PERSON BURNT FOR HERESY IN SMITHFIELD.

"King, Lord Bishop of London, under whose episcopal jurisdiction in 1612 Bartholomew Legate was burned in Smithfield for heresy, and was the last who suffered there; the *people* having exhibited on such occasions so much sympathy and indignation, that the government was awed into other measures. See Brook's History of Religious Liberty, 1820, 8vo, vol. i. p. 392." (*Note by Hanbury* to his edition of *Hooker's Works*, 8vo, 1830, vol. i. p. lii.)

Lingard's History of England, vol. vi. p. 106, edit. Paris, 1840, 8vo.

486. TRANSFUSION OF BLOOD FROM ONE LIVING ANIMAL INTO ANOTHER.

"Thus, sir, I have done with the instances of anatomical advancements, unless I should hitherto refer to the late noble ex- See also ART. 2313.

periment of transfusion of the blood from one living animal into another . . . inventions of the Royal Society, who have attested the reality of the transfusion of the blood, by numerous trials on several sorts of brute animals" (*Plus Ultra, or the Progress and Advancement of Knowledge since the Days of Aristotle, by Joseph Glanville*, 12mo, 1668, pp. 17, 18).

Catalogue de la Bibliothèque de Leber, Paris, 1839, tome i. p. 173, no. 1144. Pepys's Diary, 8vo, 1828, vol. iii. p. 420.

487. INSTANCE OF EPISCOPAL IGNORANCE IN THE SIXTEENTH CENTURY.

See also ARTS. 743, 810.

"Young Crichton had the advantage of being related to men in high situations. George Crichton, his uncle, brother to the Lord Advocate, succeeded to the celebrated Gavin Douglass, the translator of Virgil, in the bishoprick of Dunkald, and enjoyed also the eminent situation of Lord Keeper of the Privy Seal to James the Fifth. He is described by Keith, the biographer of the Scottish Bishops (Keith's Catalogue, p. 58), as 'a man nobly disposed, very hospitable, and a magnificent housekeeper, but in matters of religion not much skilled.' This character by Keith is taken from Spottiswood's History of Scotland, p. 101, who adds a singular trait illustrative of the state of this bishop's religious knowledge. 'It was he that said to one of his vicars, whom he was persuading to leave his opinion, that he thanked God he neither knew the Old nor the New Testament, and yet had prospered well enough all his dayes'" (*The Life of James Crichton, by P. F. Tytler*, p. 7, 8vo, 1819, Edinburgh).

488. SEVERE FROSTS IN 1683 AND 1709.

"December, 1683.—There was a very hard and severe frost that lasted from the beginning of that month to the 5th of February following . . . the river Thames was so frozen over, and the ice so firm and strong, that there were several hundreds of booths and shops upon it. Coaches plied as freely from the Temple stairs to Westminster, as if they had gone upon the land. There were also conveniences provided for several diversions, such as bull-baiting, fox-hunting, billiards, and nine-pins, &c. Even an ox was roasted whole on the river over against Whitehall, which I myself saw at a distance, but had no inclination to attempt to come near, because so great a fire was kindled for that purpose, and that so melted the ice all round that there was no coming at it without being pretty deep in the water, upon which account I was apprehensive of danger. . . . I have seen the Thames frozen over twice since, but never so remarkably as in this year.

The frost we had in 1709 lasted longer, but had more intervals of thaws, and the ice was not so firm and smooth as in 1683 and 1684" (*An Historical Account of my own Life, by Edmund Calamy*, edited by J. T. Rutt, 8vo, 1829, vol. i. pp. 114–115).

In vol. ix. of works of the *Percy Society* are reprinted "*Old Ballads illustrating the Great Frost of* 1683–1684." The editor, Mr. Rimbault, has given a chronological list of great frosts, beginning with that mentioned by William of Malmesbury, A.D. 1092.

489. GREAT QUANTITY OF BASE MONEY AT THE END OF THE SEVENTEENTH CENTURY.

"13 July, 1694. Many executed at London for clipping money, now done to that intolerable extent that there was hardly any money that was worth above halfe the nominal value" (*Memoirs of John Evelyn*, vol. iii. p. 335, 8vo, 1827).

Calamy's Historical Account of my Life, edited by Rutt, 8vo, 1829, vol. i. p. 368.

490. NUMBER OF NONJURING CLERGYMEN WHO WERE DEPRIVED OF THEIR LIVINGS.

"The author of the 'Hereditary Right of the Crown of England' says that 'about 1689 near 400 clergymen were deprived of their livings for being nonjurors, and they that were thus ejected made a new separation, and refused to hold communion with those that took the oaths.' See the particular account that is given of this matter in the Life of Mr. John Kettelwell, pp. 196, 197, &c." (*Calamy's Historical Account of my own Life*, vol. i. p. 328, 8vo, 1829).

491. TWO HUNDRED AND SEVENTY-SEVEN PERSONS SAID TO HAVE BEEN BURNED BY MARY OF ENGLAND.

"Speed (English History, p. 852) has arranged those who were burned by Mary under these classes—5 bishops, 21 divines, 8 gentlemen, 84 artificers, 100 husbandmen, servants, and labourers, 26 wives, 20 widows, 9 virgins, 2 boys, 2 infants" (*Turner, Reign of Elizabeth in his History of England*, vol. xi. p. 407, 8vo, 1839).

Butler (*Mem. of the Catholics*, i. 260, 261) says, without the slightest authority, "the number of those who suffered death for heresy in the reign of Queen Mary has been computed probably with some exaggeration, at two hundred and seventy-seven." Todd (*Life of Cranmer*, ii. 417) says 288.

Heywood says she burned "5 bishops, 21 doctors, 8 gentlemen, 84 artificers, 100 husbandmen, servants, and labourers, 26 wives, 20 widows, 9 virgins, 2 boys, 2 infants" (*Harleian Miscellany*, edit. Park, x. 330). Did Speed copy Heywood? In a pamphlet called 'The Execution of Justice,' printed at London in 1583, it is said that Mary put to death "almost the number of four hundred" (*Harleian Miscellany*, edit. Park, vol. ii. pp. 145, 146). Lingard (*History of England*, Paris, 1840, vol. iv. p. 360) says: "After every allowance, it will be found that in the space of four years almost two hundred persons perished in the flames for religious opinions;" but he quotes for this no authority. Collier says 277 (*Ecclesiastical History*, vol. vi. p. 153). Soames, on the authority of Strype, says 288 (*History of the Reformation*, iv. 587).

492. CHAPLAINS BADLY TREATED AT THE END OF THE SEVENTEENTH AND BEGINNING OF THE EIGHTEENTH CENTURY.

See also Arts. 729, 2149.

"They treat their chaplains but indifferently, and the poor Mass Johns are so kept down in several wealthy families that they hardly dare venture to say their souls are their own" (*Calamy's Historical Account of my own Life*, 8vo, 1829, vol. ii. p. 217). Mr. Rutt, the editor, has confirmed this by some extracts in a long note at pp. 217–219.

Smith observes (*Wealth of Nations*, pp. 340, 341) that when the clergy is richly endowed, two serious evils arise: a great amount of productive capital becomes unproductive, and men of learning are drawn from the universities into the church. Malthus (*Essay on Population*, 1826, 6th edit. vol. ii. p. 107) observes that the pay of the clergy has been diminished by the endowments at the universities. In 1730, the celebrated Clayton, Bishop of Killala, writes: "It has not been customary for persons either of birth or fortune to breed up their children to the church" (see his remarkable letter in *Mrs. Thompson's Memoirs of Viscountess Sundon*, 2nd edit. 8vo, 1848, vol. ii. pp. 9, 10).

493. PASSPORTS IN ENGLAND IN THE BEGINNING OF THE EIGHTEENTH CENTURY.

"Not knowing but there might be some fresh disturbance in the north in favour of the Pretender, I thought it highly proper to have a pass from the Secretary's Office. I accordingly waited on Lord Sunderland, who readily gave me one, in which were the names of all our company" (*Calamy's Historical Account of my own Life*, 8vo, 1829, vol. ii. p. 145; see further, p. 151).

In the kingdom of Candy no one could travel without a passport (see *Percival's Account of Ceylon*, 2nd edit. 4to, 1805, p. 276).

494. MINISTERS IN SCOTLAND PREACHED IN COLOURED CLOTHES.

"The first Lord's day after I reached Edinburgh I was a hearer in the New Church. . . . . The ministers, even in the most solemn auditories, preached with neckcloths and coloured cloaks, which a little surprised me. It was their common way, unless they were professors of divinity, or persons remarkable for age or gravity" (*Calamy's Historical Account of my own Life*, 8vo, 1829, vol. ii. p. 177).

495. POPULARITY OF COCK-FIGHTING IN ENGLAND IN THE EIGHTEENTH CENTURY.

"The Monday following I went to Launceston, the county town, and coming to the chief inn, found the yard full of persons of all ranks. Inquiring into the occasion of such a concourse of people, I was told that there were to be cock-matches that day. We had not been long in the room before we were alarmed with mighty shoutings, which drew me and my company down to see what was the matter, and going to the back of the inn, we then saw a cockpit, and the cocks fighting, and a vast company of people, gentle and simple, looking on, shouting and betting, with all the eagerness in the world. I stayed there a little while to make observations, though I could see nothing entertaining" (*Calamy, Historical Account of my own Life*, 8vo, 1829, vol. ii. p. 265).

1. Lingard's James I. Hist. of England, vi. 54, Paris, 1840, 8vo. 2. Boderic, Ambassades en Angleterre, 12mo, 1750, tome i. p. 56. 3. See a curious dissertation on cock-fighting by Pegge, in *Archæologia*, (vol. iii. pp. 132–150), from which it appears that in 1632 Sir Henry Brown was appointed "Cock Master General." Pegge says (p. 147) that he has found no earlier notice of it in England than in the reign of Henry II. 4. The account given by Beckmann (*History of Inventions*, 2nd edit. 8vo, 1814, vol. iv. pp. 498–515) is chiefly taken from Pegge. 5. Dulaure, Histoire de Paris, 12mo, 1825, tome viii. p. 133. 6. In 1260 it was forbidden by the Council of Cognac (*Fleury*, xvii. 670). 7. The Malays are passionately fond of it (see *Barrow's Voyage to Cochin China*, Lond. 1806, 4to, p. 235), and it is practised by the nations of Cochin China (Ibid. p. 297). 8. And the Malagasy practise it (*Ellis, History of Madagascar*, 8vo, 1838, vol. i. p. 267).

Lord Eyre, an Irish nobleman, early in the reign of George III. was much addicted to cock-fighting (see the discreditable details in *Cumberland's Memoirs of Himself*, 8vo, 1807, vol. i. pp. 280–284). Cock-throwing was even more popular than cock-fighting. Mr. Drake (*Shakespeare and his Times*, 1817, 4to, vol. i. p. 145) says that Hogarth directed the "first effective blow" against it. It is said not to be so ancient as cock-fighting (see *Brady's Clavis Calendaria*, 3rd edit. 8vo, 1815, vol. i. p. 216).

496. BURIAL OF SUICIDES IN THE BEGINNING OF THE SEVENTEENTH CENTURY.

"John Owen . . . . this man was taken with Garnett . . . . A tale was spread that he had perished by his own hands; the executioner himself denied it, declaring further that he had scarcely ever seen a greater firmness in any one; besides—he was not buried in the fields nor in the King's highway, with a stake driven through his body (as is the custom in respect to those who inflict death on themselves), but was interred in the Tower itself" (*Father More's Account of the Gunpowder Plot*, A.D. 1605, in *Butler's Historical Memoirs of the Catholics*, 3rd edit. 8vo, 1822, vol. ii. pp. 141, 142).

In 1284, an inquest in London on the body of one Lawrence Ducket found that he had hung himself, and he in consequence "being drawn by the feet, was buried in a ditch without the city" (*Stow's London*, edit. Thoms, 8vo, 1842, p. 96).

497. MODE OF EXECUTIONS.

"Garnett . . . . having stripped off his clothes even to the shirt, which had been sewn together as low as the ankles, and kneeling down for a little, he prayed in silence" (*Father More's Account*, in *Butler's Memoirs of the Catholics*, ii. 157, 8vo, 1822).

Perlin, who was present at the execution of Northumberland in the reign of Mary I., says "the executioner was lame of a leg, and he wore a white apron, like a butcher" (*Antiquarian Repertory*, iv. 507).

498. THE FATE OF BANKS AND HIS FAMOUS HORSE MAROCCO.

See also ART. 2235.

"Banks and his horse were of sufficient celebrity to be introduced by Sir Walter Raleigh into his History of the World (book i. chap. ii. §6), where he prognosticates the fate that afterwards befell them. Banks travelled to Rome in order to exhibit the almost preternatural abilities of his beast, and there, according to

the evidence of Don Zara del Fogo, (p. 114), both were burned for witchcraft. This work was printed in 1656, but it is believed to have been written many years earlier. It has hitherto been supposed that Banks and Marocco were burned at Lisbon" (Page vi. of *J. Payne Collier's Preface*, to *Rowley's Search for Money*, in Works of Percy Society, vol. ii.)

1. See more particulars in Rimbault's Introduction to Maroccus Extaticus; or Banks' Bay Horse in a Trance, in vol. ix. of Percy Society. 2. Dekker mentions it in 1609 (see p. 104 of reprint of his *Gull's Horn Book*, Bristol 1812, 4to.) 3. In 1559, Sir Nicholas Throckmorton writes to Cecil that a Frenchman had gone to England "to buy some Englishe geldings for th' Admirall" (see the letter in *Forbes' Elizabeth*, i. 93). Indeed the English geldings were so celebrated as to become the subject of conversation at the French court (*Forbes*, i. 268). However, in 1560, Sir Nicholas Throckmorton bought in France four horses to send to England (*Forbes*, i. 481).

499. ORIGIN OF THE PROVERB "GOOD WINE NEEDS NO BUSH."

"There is a well-known proverb 'Good wine needs no bush,' i.e. nothing to point out where it is to be sold. The subsequent passage seems to prove that anciently tavern-keepers kept both a *bush* and a *sign*. A host is speaking:

> 'I rather will take down my *bush* and *sign*,
> Than live by means of riotous expense'
> Good and Bad Newes, by S. R. 4to, Lond. 1622.

As does the following that anciently putting up boughs on anything was an indication that it was to be sold, which, if I do not much mistake, is also the reason why an old besom (which is a sort of *dried bush*) is put up at the top-mast-head of a ship or boat when she is to be sold. 'In olde times, such as sold horses were wont to put flowers or boughes upon their heads' [I think they now use ribbands] 'to reveal that they were vendible.' See The English Fortune Teller, 4to, Lond. 1609, sig. G. 3" (*Brand's Observations on Popular Antiquities*, edit. Ellis, 8vo, 1841, vol. ii. p. 215); see also p. 217, from which it appears that as late as 1678 bush was used.

Rowley's Search for Money, 1609, p. 10, in vol. ii. of Percy Society. Early in the eighteenth century it was still customary to hang out a sign where wine was sold (*Mrs. Thompson's Memoirs of Viscountess Sundon*, 2nd edit. 8vo, 1848, vol. i. p. 116). Near Bayeux "Apple trees again abound, and the old custom of sus-

pending a bush over the door of an inn is commonly practised here" (*Turner's Normandy*, 8vo, 1820, vol. ii. p. 227).

500. MEANING OF KNIGHTS OF THE POST.

"Like Knights of the Post. These were persons who were hired to swear and forswear themselves, and are frequently mentioned in old writers; and one of them thus describes himself in Nash's Pierce Pennilesse his Supplication to the Divell, p. 4, 1st edit. 1592,—there were three in the same year—'A Knight of the Post,' quoth he, 'for so I am termed, a fellow that will swear you anything for twelvepence'" (*Collier's Note to Rowley's Search for Money*, p. 49, in vol. ii. of Percy Society).

See p. 67 of Rimbault's Notes to Chettle's Kind Heart's Dream (Percy Society, vol. v.); Dekker's Knight's Conjuring, p. 10, in Percy Society, vol. v. and notes p. 79.—It occurs in p. 97 of Authentic Details of the late Duchess of Kingston, 8vo, 1788. Nash's Pierce Pennilesse, 1592, edit. Collier, pp. 12, 95. "Outswear a knight of the Post" (*Wycherley's Plain Dealer*, act. i. scene 1, p. 107B; and in particular in the whole of the third scene of act v. p. 139).

501. OLD MEANING OF "JIG."

"During the earlier period of the English stage, after the play was concluded, the audience were commonly entertained by a jig. As no piece of that kind is extant, we are unable to state its nature with precision; but it appears to have been a ludicrous metrical composition, either spoken or sung by the clown, and occasionally accompanied by dancing and playing on the pipe and tabor. More persons than one were sometimes employed in a jig, and there is reason to believe that the performance was of considerable length, occupying even the space of an hour. See Malone's Shakespeare (by Boswell), iii. 135, *seq.*; Collier's Hist. of English Dramatic Poetry, iii. 378, *seq.*" (*Dyce's Introduction to Kempe's Nine Daies Wonder*, p. xx., published by Camden Society).

Dyce probably thinks jigs "lasted an hour," from a passage cited by Collier (*Hist. Poet.* iii. 379, 380), but it does not seem to be decisive. See pp. 79, 80 of Rimbault's Notes to Chettle's Kind Heart's Dream, in Percy Society, vol. v.

502. BEAR BAITING IN ENGLAND.

"Many good fellows being there met, and knowing how well I loved the sporte, had prepared a beare bayting, but so unreason-

able were the multitudes of people, that I could only heare the beare roare and the dogges howle" (*Kempe's Nine Daies Wonder*, 1600, edited by Dyce, printed by Camden Society, p. 4).

Pepys's Diary, 1828, vol. iii. p. 354. In 1572 Montmorency arrived in London as plenipotentiary from the French king. Every honour was paid him, and the Earls of Leicester and Sussex took him to see "le combat des ours, des taureaux, et du cheval" (*Correspondance de Fénelon*, Paris, 1840, tome v. p. 18). In 1592 Green writes: "He will be so eager to catch him as a dogge to take a beare by the ears in Paris Garden" (*Harleian Miscellany*, vol. v. p. 408). 1. Promptorium Parvulorum (Camden Society, 1843, 4to), p. 32. 2. Privy Purse Expenses of the Princess Mary, by Madden, 8vo, 1831, p. 211. 3. See Retrospective Review, 2nd series, vol. ii. p. 150. See Knight's Note on Merry Wives of Windsor, edit. royal 8vo, p. 160. Not *bear* baiting, but *bull* baiting, was so popular at Chester, that it was not till 1803 that the magistrates finally suppressed it! (see *Ormerod's History of Cheshire*, London, folio, 1819, vol. i. p. 302). We find, indeed (*Ormerod*, i. 201), that in 1599, the mayor of Chester "would not suffer any plays, bear baits, or bull baits"; but this seems to have been an isolated case. Ben Jonson's Works, 8vo, 1816, vol. iii. p. 353. The lawyers neglected their studies to see bear baiting (see *Mr. Rimbault's Notes on Rowland's Four Knaves*, Percy Society, ix. 133). Evelyn's Diary, 8vo, 1827, ii. 322.

503. ETYMOLOGY OF THE NIGHTMARE.

"The Ephialtes or nightmare is called by the common people *witchriding*. This is, in fact, an old Gothic or Scandinavian superstition. *Mara*, from whence our nightmare is derived, was in the Runic theology a spectre of the night, which seized men in their sleep, and suddenly deprived them of speech and motion. (See Warton's First Dissert., Preface to Hist. English Poetry.) A great deal of curious learning upon the nightmare or *nachtmare*, as it is called in German, may be seen in Keysley's Antiquitates Selectæ Septentrionales, p. 497, *et seq.*" (*Brand's Observations on Popular Antiquities*, Ellis's edit. 8vo, 1841, vol. iii. p. 154).

In p. 42 of *Pranks of Robin Goodfellow*, 1628, in vol. ii. of Percy Society, the nightmare is also called "hagge." [Works of] James I., London, 1616, folio, p. 129.

504. THE RAREST BOOKS OF SIXTEENTH CENTURY ARE THOSE WHICH WERE MOST POPULAR.

"Books of no class are of such uncommon occurrence, as those which were addressed to a multiplicity of readers. The more

frequent the copies originally in circulation, the fewer generally are those which have come down to us" (*Collier's Introduction to the Pranks of Robin Goodfellow*, 1628, p. v. vi. in vol. ii. of Percy Society).

See p. xi. of Advertisement to Harrington's Metamorphoses of Ajax, reprint. Chiswick, 1814, 8vo. See Fry's Bibliographical Memoranda, Bristol, 1816, p. 396.

505. ORIGIN OF EXPRESSION "DINE WITH DUKE HUMPHREY."

"One of the aisles in St. Paul's was then called Duke Humphrey's Walk. The expression 'to dine with Duke Humphrey,' which is alluded to afterwards, was applied to persons who, being unable either to procure a dinner by their own money or from the favour of their friends, walk and loiter about during dinner time. See Dugdale's History of St. Paul's Cathedral, edited by Sir Henry Ellis, p. 107" (Page 33 of *Halliwell's Notes to the Meeting of Gallants at an Ordinarie*, 1604, Percy Society, vol. v.)

See p. 33 of Harvey's Four Letters, &c., touching Greene, 1592, in vol. ii. of Brydges' Archaica. See Collier's edit. of Nash's Pierce Pennilesse, in 1592, pp. 11, 95. Dekker's Gull's Horn Book, edit. Bristol, 1812, p. 101. The expression is used by Gent in 1746 (*Life of Thomas Gent, by Himself*, 8vo, 1832, p. 13).

506. ORIGIN OF THE PRESENT FIRE-ENGINES.

"It may not be out of place to mention that the first idea of our present fire-engines was given in a curious work called 'A Treatise named Lucarsolace, by Cyprian Lucar, 4to, London, 1590, p. 157, where may be found an account with an engraving of 'a squirt which hath been devised to cast much water upon a burning house, wishing a like squirt and plenty of water to be always in a readinesse where fire may do harme'" (*Halliwell's Notes to the Meeting of Gallants at an Ordinarie*, p. 36, Percy Society, vol. v.)

See a curious dissertation on fire-engines in Beckmann's History of Inventions and Discoveries, 2nd edit. 1814, 8vo, vol. iv. pp. 75–101.

507. JEWS' HARPS USED IN SIXTEENTH CENTURY.

"'Jewes' trumpe,' that is Jews' harp derived from *jeu trompe*, toy trumpet. It is called Jews' trump by Beaumont and Fletcher, Jews' harp by Hakluyt, and by Bacon *Jeu trompe*" (*Rimbault's*

Notes to Chettle's Kind Heart's Dream, p. 86, in Percy Society, vol. v.; see also *seq.* p. 87).

"A Jews' harp" is mentioned by Dr. Shebbeare (see *Angeloni's Letters on the English Nation*, 8vo, 1755, vol. ii. p. 207. "It would no more come neere it than a Jewes trump doth to an Irish harp" (*The Mad Pranks of Robin Goodfellow*, 1628, p. 31, Percy Society, vol. ii.)

508. ALLUSION TO LINK BOYS.

"An epistle to the reader is but the same propertie that a linck is to a man walking home late; he hopes by that, and good words (though he be examined), to passe without danger" (*Dekker's Knight's Conjuring*, 1607, p. v. in Percy Society, vol. v.)

Dekker also mentions (*Knight's Conjuring*, p. 56) "a candle in a Muscovy lant-horne."

"A link" is mentioned in 1553 (see *Strype's Ecclesiastical Memorials*, vol. iii. part i. p. 100, Oxford, 1822, 8vo; and p. 353 of *Miss Strickland's Life of Mary, Queens of England*, vol. v.) "In the beginning of Queen Elizabeth's reign, when the order of hanging out lanterns and candlelight first of all was brought up" (*The Pleasant Conceites of Old Hobson*, 1607, p. 10, Percy Society, vol. ix.)

509. THE DIVINE RIGHT OF EPISCOPACY FIRST LAID DOWN.

See also ART. 2197.

"The divine right of episcopacy is said to have been laid down by Bancroft in his famous sermon at Paul's Cross, in 1588. But I do not find anything in it to that effect. It is, however, pretty distinctly asserted, if I mistake not the sense, in the canons of 1606. Overall's Convocation, book 179, &c." (*Hallam's Constitutional History of England*, i. 390, note, 4th edit. 8vo, 1842).

Bogue and Bennett's History of the Dissenters, iii. 189. Collier, who gives an account of Bancroft's sermon (*Ecclesiastical History*, vii. 80, 83), does *not* say that in it he claims for episcopacy a divine right. Soames says that in a sermon in 1589, "Bancroft laid it broadly down that episcopal government is a divine ordinance" (*Elizabethan Religious History*, p. 380). Neal says that in 1559, the court party held that the church of Rome, though corrupt, was a true church, and that "it was thought necessary to maintain this for the support of the character of our bishops, who could not otherwise derive their succession from the Apostles" (*History of the Puritans*, 8vo, 1822, vol. i. p. 124). Neal has collected ample proofs of the contempt, and even the hatred, with which the early

Protestant bishops regarded the episcopal garments, which nevertheless they were induced to wear (*History of the Puritans*, i. 157–160). In 1571, an Act of Parliament "admits of ordination by presbyters, without a bishop" (*Neal*, i. 217). Neal says (i. 395–397) that Bancroft, in his sermon in 1588, was "one of the first" who laid down the divine right of bishops; but, he adds, Whitgift "rather wished than believed it to be true"; it was no new doctrine at this time; but Neal contradicts himself, for at p. 465 he says, "Bancroft divided off the bishops from the priesthood, and advanced them into a superior order by divine right."

510. SITTING BELOW THE SALT WAS A MARK OF INFERIORITY.

"The salt-cellars of our ancestors, which were of portly size, served as boundaries by which the different qualities of their guests were divided. To be placed below the salt was a mark of inferiority" (*Rimbault's Notes to Dekker's Knight's Conjuring*, p. 80, in vol. v. of Percy Society).

Warner's Antiquitates Culinariæ, p. li. 1791, 4to. Dekker's Gull's Horn Book, edit. Bristol, 1812, p. 217.

511. ALLUSION TO GUY FAWKES?

—"for now every gull may lead him up and downe, like Guy, to make sports in any drunken assembly" (*Dekker's Knight's Conjuring*, 1607, p. 52, in vol. v. of Percy Society).

Rimbault remarks on this passage (Notes p. 94) "Is there an allusion here to the effigy of Guido Fawkes being paraded through the streets 'to make sports in any drunken assemblie'? If so it is an early allusion to the custom." The custom is not alluded to by James in his "Discourse of the Powder Treason," in Works of King James, Lond. 1616, folio, pp. 223–246.

512. INTRODUCTION OF BEAVER HATS INTO ENGLAND.

"The following curious passage is from a rare little tract entitled: 'A Pleasant Dialogue or Disputation between the Cap and the Head,' 1565 . . . . and Stubbes, speaking of the hats worn by the gentlemen of 1580, says . . . 'As the fashions be rare and strange, so is the stuff whereof their hats be made divers also; for some are of silk, some of velvet, some of taffetee, some of sarcenet, some of wool, and, which is more curious, some of a certain kind of fine haire; these they call *bever* hats of xx. xxx. or xl. shillings price fetched from beyond the sea.' . . . This is the earliest mention of an article which has grown up to be a considerable source

of manufacture. . . . . They were however worn only by the nobility and gentry in the time of James I." (*Rimbault's Notes to Rowland's Four Knaves*, pp. 129, 130, Percy Society, vol. ix.)

1. Mélanges, par V. Marville, Paris, 1725, tome iii. pp. 442, 443. 2. Stow's Survey of London, vol. ii. p. 247, Lond. 1754, folio, Strype's edit. 3. Harrington's Apology, p. 58, reprint, Chiswick, 8vo, 1814. 4. Nash's Pierce Pennilesse, 1592, edit. Collier, p. 18. 5. Lylie's Euphues Anatomie of Wit, 1631, 4to, sig. G, 5 verso. 6. Hats were cried in the streets of Paris in the fourteenth century (see *Dulaure, Histoire de Paris*, 12mo, 1825, tome iii. p. 325). 7. Lylie's Euphues and his England, 1605, 4to, sig. M. 4. 8. Nicolas's Testamenta Vetusta, 8vo, 1826, vol. i. p. 218. 9. The 8 Elizabeth forbids any one under a knight to wear a velvet hat (*Strutt's Dresses*, vol. ii. p. 113, 114). McCulloch says (*Dictionary of Commerce*, 1849, p. 661), "Felted hats are stated to have been worn by the Saxons, but the earliest notice we find of beaver hats is in an inventory of the effects of Sir John Falstoffe, in 1459." Gifford, on the authority of Howell's 17th letter, says that early in the seventeenth century beavers were still very rare in England (*Note in Ben Jonson's Works*, 8vo, 1816, vol. ii. p. 248).

513. ORIGIN OF VANDYKE EDGING.

—"point lace ruff, which has a very uneven look at the edging, being generally of a zig-zag form. Such edging became so common in the reign of Charles I., and is so frequently seen in Vandyke's portraits, that the name of that great painter has been popularly applied to this kind of edging ever since" (*Rimbault's Notes to Rowland's Four Knaves*, pp. 130, 131, vol. ix. of Percy Society).

514. THE FIRST ENGLISH ORIGINAL WRITER ON ARITHMETIC, GEOMETRY, &c.

"Robert Recorde . . . . My friend Mr. James Orchard Halliwell has in an interesting little tract on 'The Connection of Wales with the Early Science of England,' published by Rodd in 1840, collected together several circumstances which show that he is to be regarded as the first original writer on arithmetic in English; the first on geometry, the first person who introduced the knowledge of algebra into England, the first writer on astronomy in English, the first person in this country who adopted the Copernican System, &c. &c. . . . . He is supposed to have died in 1558" (Page 59 of *Pettigrew's Notes to Halle's Expostulation*, 1565, in vol. xi. of Percy Society).

In A.D. 1669 a public discussion was held at Cambridge respect-

ing the Copernican system (see *Travels of Cosmos III. in England*, Lond. 4to, 1821, p. 225).

515. MODE OF DRINKING HEALTHS IN ENGLAND.

"He that begins the health hath his prescribed orders; first, uncovering his head, he takes a full cup in his hand, and settling his countenance with a grave aspect, he craves for audience. Silence being once obtained, he begins to breathe out the name peradventure of some honourable person, that is worthy of a better regard than to have his name polluted at so unfitting a time, amongst a company of drunkards; but his health is drunk to, and he that pledgeth must likewise off with his cap, kisse his fingers," &c. &c. (*Quotations from Riche's Irish Hubbub*, in pp. xix. xx. of *Cunningham's Introduction to Riche's Honestie of this Age*, in vol. xi. of Percy Society).

1. Respecting drunkenness in England, see Riche's Honestie of this Age, 1614, p. 42, in vol. xi. of the Percy Society, and pp. 71, 72 of Cunningham's notes. 2. Travels of Nicander Nucius, p. 14, Camden Society, 1841, 4to. 3. James I. speaks with the utmost loathing of drunkenness (see *Works*, folio, 1616, Lond. pp. 181, 218, 219–220). 4. Utterson's Early Popular Poetry, 8vo, 1817, vol. ii. p. 42. 5. Lylie's Euphues and his England, edit. 1605, 4to, sig. G. 3, reverse. 6. Le Roux de Lincy, Livre des Proverbes français, Paris, 1842, tome i. p. 188. 7. See what Erasmus says (*Retrospective Review*, vol. v. p. 253). 8. "Drunkenness, which was once the Dutchman's headache, is now become the Englishman's" (*Dekker's Knight's Conjuring*, 1607, p. 37, Percy Society, vol. v.) In 1572, Elizabeth, at one of her suppers, drank to the French ambassador: "après avoir beu à moi et m'avoir envoyé sa couppe et son restant pour la pléger" (*Correspondance de Fénelon*, Paris, 1840, tome v. p. 96).

516. NOTICES OF SIDE SADDLES IN ENGLAND.

—"The ladies of Ireland . . . . they neither used pouldring nor painting stuffe, they knew not what a coach meant, nor scarce a side saddle, till they learnt them from the English" (*Riche's Irish Hubbub*, 1619, quoted by Cunningham, in p. xxiii. of his *Introduction to Riche's Honestie of this Age*, in vol. xi. of Percy Society).

In 1607, the "city wives," in their holiday excursions, rode "some upon pillions, some upon side saddles" (*Middleton's Works*, i. 490).

1. In the Antiquarian Repertory, 2nd edit. vol. ii. pp. 249–331,

there is published a contemporary account of the marriage of Catherine of Arragon to Prince Arthur in the seventeenth year of Henry VII. It is said of one of the ladies attendant on Catherine (p. 278), "her sadil after the manr of the other ladies' sadylls of Spain, covered with blak, and sate upon the wronge side of the mule, as the other ladies of Spayne did." It is added (p. 279) that the English ladies were also "sittyng upon the wrong side of their palfreis." In 1585, saddles appear to have been still not very common (see *Leycester Correspondence*, p. 112).

517. ETYMOLOGY OF PICCADILLY, AND FIRST MENTIONED BY CLARENDON.

"'A *Pickadil* is that round hem, or the several divisions set together about the skirt of a garment or other thing; also a kinde of stiffe collar, made in fashion of a band. Hence perhaps this famous ordinary near St. James called *Pickadilly* took denomination, because it was then the outmost or skirt house of the suburbs that way. Others say it took name from this; that one Higgins, a tailor, who built it, got most of his estate by *Pickadilles*, which in the last age were much worn in England' Blount's Glossographia, ed. 1656, 1st edit." (*Cunningham's Notes to Riche's Honestie of this Age*, 1614, p. 73, in Percy Society, vol. xi.)

In pp. 74–76, Cunningham has cited many authorities for the word Piccadilly. In p. 75 he says, "The first direct mention made of Piccadilly is made by the great Lord Clarendon in his History, vol. i. p. 422, ed. 1826, under the year 1641, when he speaks of going to a place called Piccadilly."

The Pickadel was worn in France (see ART. 824). Gifford says (note in *Ben Jonson's Works*, vol. v. p. 55), the term is simply a diminutive of *picca* (Span. and Ital.), a spearhead, and was given to this article of foppery from a fancied resemblance of its stiffened plaits to the bristled points of those weapons."

518. BARBARISM OF THE NATIVE IRISH IN THE SIXTEENTH CENTURY.

"Ah t' would revive a manne half dedde
To see those naked sprites."

(*Derrick's Image of Ireland*, 1581, in *Somers Tracts*, 4to, 1809, vol. i. p. 572).

In a note on this passage is given a curious extract from Morrison relating to the custom of Irish women to go naked.

Travels of Nicander Nucius, p. 25, Camden Society, 1841. Dialogues de Tubero (by Mothe Le Vaya) edit. Frankfort, 1716, 12mo, tome ii. p. 416. See Nugæ Antiquæ, 8vo, 1804, vol. i. p. 176.

Camden calls the Irish "a people rude and wild enough" (*Annals of Elizabeth* in *Kennett*, vol. ii. p. 380). He adds (p. 391) that in 1562, O'Neal, with some of his companions, came to London, and astonished the citizens by "their hair flowing in locks upon their shoulders, on which were yellow surplices died with saffron, or stained with urine, with long sleeves, short coats, and thrum jackets."

519. YELLOW STARCH INVENTED BY MRS. TURNER.

"Mistress Anne Turner, whose sentence was to be hanged at Tyburn in her yellow ruff and cuffs, being she was the first inventor and wearer of that horrid garb" (*The Narrative History of King James*, 4to, 1651, in *Somers Tracts*, vol. ii. p. 264, 1809, 4to). In a note, Sir W. Scott confirms this by a quotation from Wilson, ad annum 1612.

Ben Jonson's Works, 8vo, 1816, vol. v. p. 15. See p. 65 of Rimbault's Notes to Hutton's Follie's Anatomie, 1619, in vol. vi. of Percy Society. Egerton Papers, Camden Society, 1840, pp. 470–475. Starch is said not to have been made in England until the end of the sixteenth century (see *Stow's Survey of London*, vol. ii. p. 263. Strype's edit. Lond. 1754, folio). Harrington's Metamorphoses of Ajax, p. iii. Chiswick, 1814, reprint. Strutt says Mrs. Turner was not the inventor of yellow starch (see his *Dresses and Habits*, edit. Planché, 1842, 4to, vol. ii. pp. 146, 147). Peck's Desiderata Curiosa, 1779, 4to, vol. ii. p. 576. Dekker's Gull's Horn Book, edit. Bristol, 1812, pp. 41, 42. Autobiography of Sir Simon d'Ewes, edit. Halliwell, 8vo, 1845, vol. i. p. 79, and see p. 170. In an enumeration of trades early in the reign of Henry VIII. "Starchers" are mentioned (see *Cock Lorelles Bote*, Percy Society, vol. vi. p. 10).

520. INTRODUCTION OF ANTI-SUPPERS.

"Hay, Earl of Carlisle, according to Osborne, first introduced the fashion of anti-suppers, 'The manner of which was to have the board covered at the first entrance of the guests, with dishes as high as a tall man could well reach, filled with the dearest and choicest viands sea or land could afford; and all this once seen, and having feasted the eyes of the invited, was in a manner thrown away, and fresh set on to the same height, having only this advantage of the other, that it was hot.' Traditional Memoirs of King James" (*Somers Tracts*, 1809, 4to, vol. iv. p. 146).

The same thing is stated in Southey's Doctor, edit. Warter, 8vo, 1848, p. 667.

521. ORIGIN OF USING PATCH AS A FOOL.

"The name of this fool" [Patch, fool to Cardinal Wolsey] "passed into a sort of general epithet for those who were supposed to resemble him in point of intellect. Hence the word *Patch*, so often used in old plays as a term of contempt" (*Somers Tracts*, vol. iv. p. 434).

This is denied by Douce, and apparently with reason; see his Illustrations of Shakespeare, 8vo, 1839, p. 159; and Nicolas's Privy Purse Expenses of Henry VIII., 8vo, 1827, pp. 319, 320. Strutt's Dresses, ed. Planché, 1842, 4to, vol. ii. pp. 202, 203.

522. THE SADDLERS IS THE OLDEST LIVERY COMPANY.

"This leaves little doubt of the Saddlers being a veritable Anglo-Saxon gild, and consequently the oldest on record of all the present livery companies" (*The History of the Twelve Great Livery Companies of London, by William Herbert, Librarian to the Corporation of London*, 8vo, 1837, vol. i. p. 17).

523. GILDS IN FRANCE, ITALY, SCOTLAND, AND ENGLAND.

"One of the most ancient of the French gilds is stated to have been that of S. Riquier, in Ponthieu, incorporated by Louis VI. in 1126. In Italy, Madox states a *mestaere*, or company of citizens and tradesmen, was sometimes styled an *ars*, or *universitas*," &c. &c. (*Herbert's History of the Twelve Livery Companies*, 8vo, 1837, vol. i. pp. 21–23).

Respecting the Anglo-Saxon gilds, see vol. i. pp. 3–5. Herbert says at p. i. that *gild* is derived from ȝildan, to pay.

Lappenberg's History of the Anglo-Saxon Kings, ed. Thorpe, 8vo, 1845, vol. ii. pp. 119, 333, 350–354. Guizot, Histoire de la Civilisation en France, Paris, 1846, tome i. pp. 52, 53. They were certainly known to the ancient Egyptians (see *Heeren's African Nations*, Oxford, 1838, vol. ii. p. 137). The effect of gilds and corporations is to check population (see *Mill's Principles of Political Economy*, 8vo, 1849, vol. i. pp. 431–433).

524. ETYMOLOGY OF SIRLOIN OF BEEF.

"Fuller, in his Church History, has handed down to us an instance of the kind, which may here be introduced. 'King Henry VIII., as he was hunting in Windsor Forest, either casually lost, or, more probably, wilfully losing himself, struck down about dinner-time to the abbey of Reading. . . . A *sir-loyne* of beef was set before him (so knighted, saith tradition, by this King Henry)" (*Warner's Antiquitates Culinariæ*, p. xv. 1791, 4to).

The tradition is inaccurate, for a "surloyn of befe" is mentioned in a feast as early as 1425 (see *Herbert's History of the Livery Companies*, vol. i. p. 79). Southey says, "We all know that Loin of Beef has been knighted" (*The Doctor*, edit. Warter, 8vo, 1848, p. 292).

525. USE OF COALS IN THE FOURTEENTH CENTURY.

"Coals were however certainly used in the royal household in 1321, and are mentioned in charters of King John, Henry III., Edward I., Edward III., and Richard II., before which period they had become articles of commerce" (*Herbert's History of the Livery Companies*, vol. i. p. 131, 8vo, 1837).

Mr. Rae ingeniously suggests that in the first instance we were induced to work coal in consequence of our insular position, which discouraged the importation of fuel (*New Principles of Political Economy*, Boston, 8vo, 1834, p. 245). Archæologia, iii. 156. See p. xvi. of Preface to Croniques de London, Camden Society, 1844. Dulaure, Histoire de Paris, 12mo, 1825, tome iii. p. 326. Coals seem unknown to the inhabitants of the banks of the Niger (see *Laird and Oldfield's Expedition into the Interior of Africa*, 8vo, 1837, p. 189–190). Ellis (*History of Madagascar*, 8vo, 1838, vol. i. pp. 7, 308) says, "no coal has yet been found in Madagascar." Duncan (*Western Africa*, 8vo, 1847, vol. ii. pp. 130, 131), says that in the mountains near the Ofo is found "a mineral substance resembling coal; it is probably antimony."

526. THE FIRST LOTTERY IN ENGLAND.

"In 1567 the Queen borrowed a hint from some of the Continental governments, and had recourse to the expedient of a lottery, the first ever known in England" (*Herbert's History of the Livery Companies*, vol. i. p. 152).

See also full particulars in the Loseley Manuscripts, by Kempe, 8vo, 1835, pp. 185–195.

Catalogue de la Bibliothèque de Leber, 8vo, 1839, No. 271. Blunt wishes to believe that they were known to the ancients, but the instances he mentions do not bear him out (see *Vestiges of Ancient Manners in Modern Italy*, 8vo, 1823, pp. 273–275). Cardinal Allen accuses Elizabeth of "sundrie shameful guiles of lotaries" (*Admonition to the Nobility and People of England*, 1588, p. xvi. 8vo, 1842). Evelyn's Diary, vol. iii. p. 327–336.

527. ETYMOLOGY OF GROCERS, AND EARLY MENTION OF THEM.

"Why they acquired the name of grocers has been variously accounted for. Pennant absurdly ascribes it to their having dealt in *grossi*, or figs; but this, as only one, and an almost unmentionable commodity with the early members of the trade, could hardly have given them their name. Ravenhill's explanation (Short Account of the Grocers' Company, 4to, 1689) is more correct, that 'the word grocer was a term at first distinguishing *merchants* of this society in opposition to *inferior traders*; for that they usually sold in *gross* quantities by great weights,' &c. &c. . . . How completely supported the above explanation is by the Act of 37 Edward III., must appear from again quoting the preamble of that Act, 'That those merchants called *Grossiers* had by coin and by orders made among themselves in their fraternities or gilds, *engrossed* all sorts of wares.' . . . And, in like manner, Skinner (Etymologicum Ling. Ang.), '*Grocers* in libro statutorum significat mercatores qui aliquid merceris genus totum coemant'" (*Herbert's History of the Livery Companies*, vol. i. pp. 304, 305).

Herbert says (p. 308), "The *first time* we meet with the name *grocers* is in the just quoted petition of the Commons in 1361; and the way it is there mentioned, 'those merchants called grocers,' sufficiently shows that the title was new." But it is stated in Strype's edition of *Stow's London* (1754, vol. ii. p. 262), that "they were first incorporated by the name of Grocers in the twentieth year of Edward III., A.D. 1345." Edward III. came to the throne in February, 1327.

Spelt "Grossers" in pp. 140, 141 of *Verney's Notes in the Long Parliament*, Camden Society, 1845, 4to; but "Grocers" in *Privy Purse Expenses of the Princess Mary*, by Madden, 8vo, 1831, p. 5. In 1608, they sold "figs and raisins" (see the *Penniless Parliament*, p. 48, Percy Soc. vol. vii.) In 1557, the Venetian ambassador mentions "dealers in tin, in spices, and grosser articles, who are called grocers" (*Michele's Report*, in *Ellis's Original Letters*, 2nd series, vol. ii. p. 220).

528. USE OF FURS.

"Furs were anciently of very high value, and marks of distinction, according to the kind worn. They were known to the Anglo-Saxons, but brought into more general use by the Normans. An Anglo-Saxon furred winter garment is mentioned in Lye (Cursene ex ferenis pellibus; *Ælfr. Gl.* 208), and gloves made of sheep's-skin fur (Muffulæ chirothecæ pelletæ) in the Capituli of Charlemagne. The various ordinances quoted by Du Cange and his continuator Carpentier, as to the furs to be worn by the clergy

and laity of rank, extend back to equally remote times; they afford no great idea, however, as to the variety or richness of the furs then in use. The wardrobe account of Edward I. only mentions fur of goats and lambs (Furrurar de Boq et Agnina). The charter of 1 Edward III. shows the use of furs to have been at that date much more abundant" (*Herbert's History of the Twelve Livery Companies*, vol. ii. pp. 303, 304; see many other curious details at pp. 304–306 of vol. ii.)

In the north of Europe furs were formerly used as a circulating medium (see a curious note in *Storch, Economie politique*, 8vo, 1815, tome vi. pp. 42–45).

1. Respecting the great antiquity of the fur trade, see Heeren's Asiatic Nations, London, 1846, 8vo, vol. i. p. 42. 2. Henry VIII. left such a splendid collection of furs that for many years after his death they were looked on as a stock from which presents were given to persons of distinction (see *Throckmorton's Letter*, in *Forbes's State Papers*, i. 436).

529. ETYMOLOGY OF MILLINER.

"The haberdashers of small wares were also called millianers (milliners), an appellation derived from their dealing in merchandize chiefly imported from the city of Milan, in Italy, such as ouches, broches, agglets, spurs, capes, glasses, &c." (*Herbert's History of the Livery Companies*, vol. ii. p. 533).

The same etymology is given by Park (*Note* in *Harleian Miscellany*, vol. v. p. 419). See p. 337 of Privy Purse Expenses of Henry VIII., by Nicolas, 8vo, 1827. Sir Nicolas Throckmorton writes, in 1559, from Paris to Cecil, that "one Octavian" has gone into Scotland for intelligence, having before been a spy in England disguised as "a millenor" (*Forbes, State Papers*, i. 196).

530. ORIGIN OF THE GYPSIES.

See also ART. 1502.

"It does not seem so absolutely certain that gypsies are of Egyptian origin as Gibelin presumes. Some Latin writers call them Ægyptio, &c., &c. . . . . According to Münster, in his Cosmology (b. iii. c. v.), they first came to Germany in 1417, with a passport of King Sigismund of Bohemia. They incontestably derived their denomination from the different countries from which they migrated. They got to France in 1427, pretending to be Christians of Lower Egypt, expelled by the Saracens. According to Pasquier (Recherches, l. iv. c. 19) their women were already practising fortune-telling; they were banished from thence in 1560. Chandler, in his Travels (p. 224), says that he

met some wandering about Asia Minor; they were called Adzinkari, and seem to have been jugglers" (*Researches into the History of Playing Cards and Printing, by S. W. Singer*, 1816, 4to, p. 15; see also p. 17 and *Appendix*, pp. 317, 318).

Latham on the English Language, 8vo, 1841, p. 81. Brand's Popular Antiquities, Ellis edit. 8vo, 1841, vol. iii. pp. 45–51. See Fosbroke's British Monachism, 8vo, 1843, 3rd edit. p. 335. Michaelis, Commentaries on the Laws of Moses, 8vo, 1814, vol. iv. p. 377. Denham was struck by the resemblance between the gypsies and the Shonas, a nomadic people in the neighbourhood of Lake Tchad (see *Denham and Clapperton's Africa*, 1826, 4to, p. 315). There is a superficial paper on them in the Antiquarian Repertory, vol. iii. pp. 375–379, 4to, 1808. Cecil, in a letter to Sir Thomas Smith, dated 27 February, 1562, says "Many good laws are passed the nether house . . . . One of them was ageynst Egyptians" (*Wright's Elizabeth*, 8vo, 1838, vol. i. p. 127). There is an amusing exposition of the tricks of gypsies in Ben Jonson's Works (edit. Gifford, 8vo, 1816, vol. vii. pp. 370–424). Capital punishment of gypsies in Scotland in 1700 (*Spalding Club Miscellany*, vol. iii. pp. xiv. 175).

531. ORIGIN AND ETYMOLOGY OF LANSKNECHT AND LANSQUENET.

"The word Lansknecht appears to have been sometimes spelt Lanzenknecht or Lanz-knecht; its military and German origin is sufficiently obvious; it signifies the foot-soldier just as Renfrigeknecht means horse-soldier. The foot-soldiers were at that period armed with lances. Breitkopf cites an opinion of Matthias Quade in the Deutschen Nation Herrlichkeit, who places their origin at the time of the invasion of Germany by the Huns in the tenth century. He accounts them the fifth order of Germans, who had originally but four . . . . The term Lansquenet among the French in the sixteenth century seems to have signified merely foot-soldier" (*Singer, On Playing Cards*, 1816, 4to, pp. 43, 44).

Singer (p. 234) has given one of Bullet's Celtic Etymologies.

532. HATRED OF THE PURITANS AGAINST THE LAWYERS.

"The hatred of the fanatical and republican party" [in time of Charles I.] "at the profession of the law was such as became men who had found the sword the most effectual statute. In the time of Cromwell's domination, one of his mock parliaments set about rooting up the common law of England from its very foundations, destroying the court of Chancery, and reducing the whole

judicial system of England to the Mosaic institutions" (*Somers Tracts*, vol. v. p. 62, 2nd edit. 1811, 4to).

533. INVENTION OF CHALCOGRAPHY.

"The honour of the invention of the chalcographic art is now demonstrated to be due to Maso Finiguerra; the researches of Zani and Mr. Ottley have established his fame upon the most solid grounds" (*Singer's Researches into the History of Playing Cards*, 4to, 1816, pp. 204, 205).

534. ETYMOLOGY OF LOVE IN CARDS.

"I conceive the expression may have come to us either from Scotland or Holland. *Luff*, in Old Scotch, is the hand; so that *six luff* will mean *six in hand*, or more than the adversary when he has nothing upon his score. So again *loaf*, in Dutch, whence we have our word *loof*, and *to loof*, is the weather-gage, and in this case six loof will imply six upon the weather-gage, or to advantage, as really it is when the antagonist is nothing" (*Singer, On Playing Cards*, p. 271).

535. ORIGIN OF THE "NINE OF DIAMONDS—THE CURSE OF SCOTLAND."

"The nine of diamonds, the curse of Scotland, because every ninth monarch of that nation was a bad king to his subjects. I have been told by old people that this card was so called long before the Rebellion in 1745, and therefore it could not arise from the circumstance of the Duke of Cumberland's sending orders, accidentally written upon this card the night before the battle of Culloden, for General Campbell to give no quarter" (*Singer, On Playing Cards*, pp. 271, 272).

536. THE GREAT REPUTATION OF AVICENNA.

"And seme as though they were wiser than Salomon, Avycene, or Aristoteles" (*Caxton's edition of Reynard the Fox*, edited by *Thoms*, p. 107, in vol. xii. of Percy Society; see Thoms's Note at p. 186).

See Thomson's History of Chemistry, 2nd edit. 8vo, vol. i. pp. 133–139. A singular anecdote of Avicenna is related by Richardson in p. 31 of his Dissertation on the Languages, Literature, and Manners of Eastern Nations, 2nd edit. Oxford, 1778, 8vo.

537. DURING THE DOMINION OF THE PURITANS THERE WERE NO LORD MAYOR'S PAGEANTS.

"It is remarkable that this" (in 1639) "should be the concluding speech of the last city pageant known to exist before the unhappy civil war had commenced, into which Charles I. plunged his kingdom. For sixteen years no record is given of these annual shows; the gloomy reign of Puritanism was unfortunately established," &c. &c. (*Fairholt's History of the Lord Mayor's Pageants*, in vol. x. of Percy Society, pt. i. p. 62).

There were pageants in 1656, 1657, 1658, &c. (see *Fairholt's History*, pp. 64–67).

538. CUSTOM OF WEARING THUMB RINGS.

"In 1664, the pageant represents a grave person habited like a grave citizen . . . . rings on his fingers, and a seal-ring on his thumb. It was not uncommon at this period for either sex to indulge in the fashion of wearing such rings. In Hollar's Print of Autumn, 1641, the lady wears one, but they were a much older invention. We all remember the declaration of Falstaff, that at one period he could have 'crept through an alderman's thumb-ring'" (*Fairholt's History of Lord Mayor's Pageants*, pt. i. p. 71, Percy Society, vol. x.)

539. THE PURITANS FORBADE THE OBSERVANCE OF CHRISTMAS-DAY.

"Among the single sheets in the British Museum is an order of Parliament, dated December 24th, 1652, directing that 'no observation should be had of the five-and-twentieth day of December, commonly called Christmas-day, nor any solemnity used or exercised in churches upon that day in respect thereof'" (*Brand's Observations on Popular Antiquities*, vol. i. p. 259, edited by Sir Henry Ellis, 8vo, 1841).

From the preceding paragraph, it appears that in 1647 the Lord Mayor of Canterbury issued a similar order.

The Puritans attempted even to put down the carols (see the *Antiquarian Repertory*, vol. iii. pp. 34, 35). 1. Somers Tracts, vol. vi. pp. 1, &c. 2nd edit. 4to, 1811. 2. This determination of the Puritans has excited the indignation of Southey (*Book of the Church*, 8vo, 1824, vol. ii. p. 403). 3. See what Michaelis says about "festivals near the season of the shortest days," and Art. 1213. Commentaries on the Laws of Moses, 8vo, 1814, vol. iii. p. 217. See Brunet's note at p. 52 of Propos de Table de Luther, Paris, 1844; see also p. 59. St. Bernard in the twelfth century complains that many Christians would not keep it.

There are six sermons by him on the proper mode of solemnising it (*Histoire littéraire de la France*, xiii. 179). In the regulations for the household of Princess Mary, in 1549, gaming is strictly forbidden, "except during twelve days at Christmas" (*Miss Wood, Letters of Royal and Illustrious Ladies*, 8vo, 1846, vol. iii. p. 213). Tusser says: "At Christmas, play, and make good cheer" (*Five hundred Points of Good Husbandry*, edit. Mavor, 1812, p. xxxvii., and see pp. 69–73, from which it appears that three hundred years ago, minced pies were a standing dish).

540. MYSTERIES PERFORMED IN ENGLAND AT THE END OF THE SEVENTEENTH CENTURY.

"Bagford has preserved in MS. Harl. 5931, v. 13, a printed bill of the latter end of the seventeenth century, wherein it is stated, &c. &c. . . . The specimen 272 in the same volume, is still more curious, and shows that the performances of mysteries, howbeit in a very different state, were continued in England up to a much later period than is usually believed" (*Halliwell's Coventry Mysteries*, 8vo, 1841, pp. 407, 408).

1. Collier does not approve of calling these old dramas "Mysteries," and says that appellation was first given to them by Dodsley in 1744, and that their proper name is "Miracle Plays" (*History of Dramatic Poetry*, ii. 123, 8vo, 1831); but Wright, apparently with greater reason, distinguishes between the two (see pp. vii. viii. of the *Introduction to the Chester Mysteries*, 8vo, 1843). Collier (*Life of Shakespeare*, in his edition of *Shakespeare's Works*, vol. i. p. xiii.) says, "a miracle play or mystery, as it has been termed in modern times." The truth is that miracle plays were acted in London as late as the reign of Anne; they were prohibited at Madrid in 1763, and acted in Paris in 1816 (see *Southey's Doctor*, edit. Warter, 8vo, 1848, pp. 53, 54).

541. INDECENCIES IN EARLY MYSTERIES.

"Dr. Marriott, the editor of a Collection of English Miracle Plays, 8vo, Basel, 1838, quotes a play entitled 'The Travailes of the Three English Brothers,' 4to, Lond. 1607, to show that an exact representation of the primitive state of our forefathers in the garden of Eden was exhibited on the English stage 'as late as the close of the sixteenth century.' This is an absurd misrepresentation, and has been founded on an erroneous interpretation of a passage in the play above mentioned, which is spoken by Kemp, the actor, in a conversation with Sir Anthony Sherley. According, however, to one of the stage directions in the Chester

Mysteries, Adam and Eve, 'stabunt nudi et non verecundabantur;' so that joined with the present passage in the Coventry Mysteries, there is at least some ground for believing that such was actually the case at an earlier period. John of Salisbury thus complains of the indelicacy of actors: 'Quorum adeo error invaluit, ut a præclaris domibus non arceantur, etiam illi qui obscenis partibus corporis oculis omnium eam ingerunt turpitudinem, quam erubescat videre vel Cynicus.' De Nugis Curialium, lib. i. cap. viii. edit. 1639, p. 34" (*Halliwell's Coventry Mysteries*, p. 409, 8vo, 1841).

See pp. xiv. xv. of Dyce's Introduction to Kempe's Nine Daies Wonder, printed by the Camden Society. Wright's edition of the Chester Plays, 8vo, 1843, p. 238. Page xiv. of Collier's Introduction to Northbrooke's Treatise against Dicing, Dancing, &c., Shakespeare Society, 1843. Du Radier, Récréations historiques, tome i. pp. 237–240. See Fry's Bibliographical Memoranda, 1816, Bristol, 4to, p. 397. In the Alchemist, there is a mention of "naked boy," which I do not understand (see *Ben Jonson's Works*, 8vo, 1816, vol. iv. p. 109).

542. WHEN MYSTERIES WERE FIRST PERFORMED ON STAGES.

"The early religious plays in their simple form were played in the churches, and the scene was laid in different parts of the building. This appears from the stage directions to some of the Latin mysteries. It is difficult to say at what time they began first to be acted on stages; but in a story taken from a manuscript of the fourteenth, but probably composed in the thirteenth century, we find an incident which seems to show that the practice of performing these plays on stages in the open air was then common, and that they were attended by crowds of people" (*Wright's Chester Mysteries*, 8vo, 1843, p. ix.).

Blunt wishes to believe that the Christian Mysteries are of pagan origin (see his *Vestiges of Ancient Manners*, 8vo, 1823, chap. viii. pp. 138–148); but I believe he is mistaken in speaking of Gregory of Nazianzen (p. 142) as a dramatic author.

543. RUFFIAN WAS A WORD USED FOR THE DEVIL.

"Ruffyn, the name of one of these gods, occurs elsewhere as the name of a demon; the devil was called Ruffyan in slang language up to a modern period. See Grose" (*Wright's Chester Mysteries*, p. 246, 8vo, 1843).

544. OPINION IN THE MIDDLE AGES THAT CHRIST WAS BORN WITHOUT PAIN.

"It was the constant doctrine of the orthodox during the middle ages that as Christ had been begotten without sin, so he was born without pain" (*Wright's Chester Mysteries*, p. 250, 8vo, 1843).

545. LICENSE OF THE CLERGY IN THE PULPIT.

"Sir William Woodhouse and Sir Robert Drury were always at deadly feude, and there was a parson that favored Sir Robert, and declaimed often against Sir William in the pulpit. Sir William one day meets this parson in a boat at London, and makes no more ado but trices him up and throws him into the Thames. The parson as soon as he comes down into the country, falls upon his old way, and no sooner enters his text and divides, but digresseth presently into a most bitter attack against Sir William Woodhouse. At that time a man of Sir William's chanc't to be there, and satt very near the pulpit, who impatient to heare his master so reviled, and spying the parson's sleeve hang down, catches hold on't (when the parson was most eager and on his tiptoes), yerkes him out among his parishioners, and away he runs" (*Anecdotes and Traditions Illustrative of Early English History and Literature, derived from MS. sources*, edited by William J. Thoms, Camden Society, 1839, p. 31).

546. INACCURACY OF EARLY LONDON EDITIONS OF THE BIBLE.

"Dr. Usher, bishop of Armath, being to preach at St. Paule's Crosse, and passing hastily by one of the stationers, called for a Bible, and had a little one of the London edition given him out; but when he came to look for his text, that very verse was omitted in the print, which gave the first occasion of complaints to the king of the unsufferable negligence and insufficiency of the London printers and press, and bredde that great contest that followed betwixt the university of Cambridge and London stationers about printing of the Bibles" (*Thoms's Anecdotes and Traditions, derived from MS. Sources*, Camden Society, 1839, p. 46).

D'Israeli's Curiosities of Literature, 12th edit. 8vo, 1841, pp. 530–532.

547. CUSTOMS AMONG CHRISTIANS OF DANCING IN THE CHURCHES AT CHRISTMAS.

See also ART. 617.

"Captain Potter (born in the north of Yorkshire) sayes that, in the country churches at Christmas in the holydaies after prayers, they will dance in the churches, and as they doe dance they cry

(or sing) 'Yole, yole, yole,' &c." (*Thoms's Anecdotes and Traditions*, 1839, 4to, Camden Society, p. 80; see also Thoms's note at bottom of the page).

Conversations, &c., used to be held in churches, see ART. 1203; and hawks and dogs, see ART. 1138. 1. Northbrooke's Treatise against Dicing, Dancing, &c. Shakespeare Society, 1843, p. 171, and Collier's Introduction, p. xiv. 2. See ART. 619. 3. Bingham's Antiquities of the Christian Church, book xvi. chap. xi. sec. xv. in Works, 8vo, 1844, vol. vi. pp. 272–275, and vol. ix. p. 18. 4. Mélanges, par V. Marville, Paris, 1725, tome iii. p. 429. 5. Pasquier, Recherches, livre iv. c. xvi. Œuvres, Amsterdam, 1723, tome i. folio 397. In *Vanbrugh's Relapse*, (act iv. scene 6, p. 326A), Sir Tunbelly Clumsy says, "I will, like a good Christian at Christmas, be very drunk by way of thanksgiving."

548. MEANING OF COCKLE BREAD.

"Young wenches have a wanton sport, which they call moulding of cockle bread, viz. they get upon a table board, and then gather up their knees and their coats with their hands as high as they can, and then they wabble to and fro, as if they were kneading of dough, and say these words," &c., &c. (*Thoms's Anecdotes and Traditions*, p. 94, 1839, 4to; see the long note of Thoms at pp. 95, 96).

549. ORIGIN OF ST. GEORGE OF ENGLAND.

"The infamous George of Cappadocia has been transformed into the renowned St. George of England, the patron of arms, of chivalry, and of the garter. . . . . This transformation is not given as absolutely certain, but as extremely probable. A curious history of the worship of St. George from the sixth century (when he was already revered in Palestine, in Armenia, at Rome, and at Treves in Gaul) might be extracted from De Heylin (History of St. George, 2nd edit. Lond. 1633, in 4to, p. 429) and the Bollandists (Acta SS., Mens. April. tome iii. pp. 100–163). His fame and popularity in Europe, and especially in England, proceeded from the Crusades" (*Gibbon's Decline and Fall of the Roman Empire*, chap. xxiii. p. 363, edit. 1836).

Thoms, Anecdotes and Traditions, Camden Society, 1839, pp. 102–104.

550. ORIGIN OF PETER'S PENCE.

"Peter's Pence was an alms granted to the pope, viz. a penny upon every hearth or chimney, payable at the feast of St. Peter ad Vincula. This alms was granted only by the king, *ex regali*

munificentia, out of his own demesnes, and it issued only out of such houses as yielded thirty pence rent, *vivæ pecuniæ*. This grant passed at first under the lowly title of an almes, but afterwards it was called Romescot, or Romes feogh, or heord-penny, and the whole summe of it annually amounted but to 200*l*. 6*s*. 8*d*." (*Thoms's Anecdotes and Traditions*, p. 117, 4to, 1839, Camden Society).

Fiddes, Life of Wolsey, 1724, folio, p. 403. Ranke says that in England they were introduced by Offa (see *Ranke, Die Römischen Päpste*, Berlin, 1838, band i. p. 17).

551. THE FIRST ENGLISH TRANSLATION OF EUCLID.

"This refers to the earliest English translation of Euclid by Billingsley, which was published in 1570, with a long preface by Dr. Dee" (*The Private Diary of Dr. John Dee*, edited by J. O. Halliwell, Camden Society, 1842, p. 29).

1. Roger Bacon thought mathematics the first of sciences (*Biog. Britannica*, edit. Kippis, vol. i. p. 421). See the exaggerated statements of Butler, Memoirs of the Catholics, 3rd edit. 8vo, 1822, vol. i. p. 91. Euclid was brought from Spain or Egypt, and translated in the twelfth century by Adelhard, [a] Goth. (*Whewell's History of the Inductive Sciences*, 8vo, 1847, i. 274.)

552. EARLY INDICATION OF THE FOCUS OF THE PARABOLA.

"In MS. Vespas. A. ii. art. 12: 'Joannes Dee, 1555.' This is an extremely curious and valuable tract in the history of optical science, and is similar to the curious treatise by Gorgava, De Speculo Ustoria. The focus of the parabola is here for the first time indicated, a circumstance which has escaped the notice of scientific historians" (*Halliwell's Note to Dee's Diary*, p. 72, Camden Society, 1842, 4to).

553. POLITICAL SONGS IN ENGLAND IN THE THIRTEENTH CENTURY.

See also ART. 892.

"With the beginning of the thirteenth century opened a new source of political contention. It is amid the civil commotions of the reign of John that our manuscripts first present traces of the songs in which popular opinion sought and found a vent, at the same time that the Commons of England began to assume a more active part on the stage of history. The following reign was a period of constant excitement. The weak government of Henry III. permitted every party to give free utterance to their opinions and intentions, and the songs of this period are remark-

ably bold and pointed" (*The Political Songs of England*, edited by Thomas Wright, for Camden Society, pp. viii. ix.)

But in p. x. Wright says: "The circumstance of our finding no songs in English of an earlier date does not however prove that they did not exist. On the contrary, it is probable that they were equally abundant with the others."

554. ETYMOLOGY OF RIBALD.

"As the word ribaldus, ribaus, ribaud, occurs frequently in our songs, both in Latin, Anglo-Norman, and English, it may be worth while to say something about it" (*Wright's Political Songs of England*, p. 369, Camden Society, 4to, 1839).

From the long note that follows (pp. 369, 370), it appears that the *ribaldi* were "the lowest class of retainers, who had no certain appointment." In France, the goliards (the same as *jongleur*, or *joculator*) belonged to the class of ribalds, and as these men were of dissolute habits, the word, first particular, soon became general.

1. In France there used to be a "Roy des Ribaux" (see vol. ii. p. 414, of *Pinkerton's Ancient Scotish Poems, from Maitland MS.*, London, 1786, 8vo, and *Pasquier, Recherches*, livre viii. chap. xliv. tome i. pp. 836–843, of *Œuvres*, Amsterdam, 1723). 2. They also had a confessor (see *Du Radier, Récréations historiques*, La Haye, 1768, tome i. p. 222). 3. 'Ribaus' occurs in French in the thirteenth century (see *Le Roux de Lincy, Livre des Proverbes*, Paris, 1842, tome ii. p. 72). Histoire littéraire de la France, tome xvi. p. 18). Vaulier, archbishop of Sens, in some regulations he drew up in the tenth century, mentions "des clercs Ribauds par où l'on entend ceux qui menaient une vie scandaleuse; et l'on veut qu'ils soient rasés de façon qu'il ne paraisse plus en eux aucune marque de la tonsure cléricale" (*Histoire littéraire de la France*, vi. 189). Forbes, i. 368.

555. THE MEANING OF TRAILEBASTON.

"The notion that the judges were called Trailebastons on account of the hastiness of their proceedings is quite incorrect. The term was applied, not to the judges, but to the persons judged, who received this name because they carried with them long staffs. An account of the origine of the Trailebastons will be found in the extract of Peter Langtoft, at p. 318 of the present volume" (*Wright's Political Songs of England*, p. 383, 1839, 4to).

556. PARTICULARS RESPECTING THE BLACK DEATH.

The following extracts I have made from *The Epidemics of the Middle Ages.* From the German of J. F. C. Hecker. Translated by B. G. Babington, published by the Sydenham Society, London, 1844, 8vo. This work consists of three different treatises by Hecker: "On the Black Death" (pp. 1–78), "On the Dancing Mania" (pp. 85–174), and "On the Sweating Sickness" (pp. 177–338). In the remainder of the volume (pp. 355–380), Babington has reprinted the curious "Boke or Counseill against the Disease commonly called the Sweate, made by John Caius, Doctour in Phisicke, 1552."

"As the Black Death advanced, not only men, but animals fell sick and shortly expired, if they had touched things belonging to the diseased or dead. Thus Boccaccio himself saw two hogs on the rags of a person who had died of plague, after staggering about for a short time, fall down dead as if they had taken poison. In other places, multitudes of dogs, cats, fowls, and other animals, fell victims to the contagion (see Auger. de Biterris, Vitæ Romanor. Pontificum; Muratori, Scriptor. rer. Italic., vol. iii. pt. ii. p. 556), and it is to be presumed that other epizootes among animals likewise took place, although the ignorant writers of the fourteenth century are silent on this point" (*Hecker, On the Black Death*, p. 5).

"In Germany, the mortality was not nearly so great as in the other parts of Europe" (*Hecker, On the Black Death*, p. 5).

"Thus did the plague spread over England with unexampled rapidity after it had first broken out in the county of Dorset, whence it advanced through the counties of Devon and Somerset to Bristol, and thence reached Gloucester, Oxford, and London. Probably few places escaped, perhaps not any, for the annals of contemporaries report that throughout the land only a tenth part of the inhabitants remained alive. Barnes has given a lively picture of the Black Plague in England, taken from the registers of the fourteenth century. History of Edward III., Cambridge, 1688, folio, p. 432" (*Hecker, On the Black Death*, pp. 7, 8).

"Thus much from authentic sources on the nature of the Black Death. The descriptions which have been communicated contain, with a few unimportant exceptions, all the symptoms of the Oriental plague which have been observed in more modern times. No doubt can obtain on this point. The facts are placed clearly before our eyes" (*Hecker, On the Black Death*, p. 8).

At p. 12, Hecker says that the commencement of the Black

Death was "in China, in 1333, fifteen years before the plague broke out in Europe."

"To Constantinople the plague had been brought from the northern coast of the Black Sea, after it had depopulated the countries between those routes of commerce; and appeared as early as 1347 in Cyprus, Sicily, Marseilles, and some of the seaports of Italy. The remaining islands of the Mediterranean, particularly Sardinia, Corsica, and Majorca, were visited in succession. Foci of contagion existed also in full activity along the whole southern coast of Europe; when in January, 1348, the plague appeared in Avignon, and in other cities in the south of France and north of Italy, as well as in Spain" (*Hecker, On the Black Death*, p. 20).

In the same page (20) Hecker says: "It did not break out till August (1348) in England, where it advanced so gradually that a period of three months elapsed before it reached London. The northern kingdoms were attacked by it in 1349. Sweden, indeed, not until November of that year, almost two years after its eruption in Avignon. Poland received the plague in 1349, probably from Germany, if not from the northern countries; but in Russia it did not make its appearance until 1351, more than three years after it had broken out in Constantinople. Instead of advancing (p. 21 of Hecker) in a north-westerly direction from Tauris and from the Caspian Sea, it had thus made the circuit of the Black Sea, by way of Constantinople, southern and central Europe, England, the Northern Kingdoms, and Poland, before it reached the Russian territories; a phenomenon which has not again occurred with respect to more recent pestilences originating in Asia."

"We will confine ourselves to exhibiting some of the more credible accounts relative to European cities. In Florence, there died of the Black Plague, 60,000; in Venice, 100,000; in Marseilles, in one month, 16,000; in Siena, 70,000; in Paris, 50,000; in St. Denys, 14,000; in Avignon, 60,000; in Strasburg, 16,000; in Lubeck, 9,000; in Basle, 14,000; in Erfurt, at least 16,000; in Weimar, 5,000; in Limburg, 2,500; in London, *at least*, 100,000; in Norwich, 51,000. To which may be added, *Franciscan Friars* in Germany, 124,434; *Minorites in Italy*, 30,000" (*Hecker, On the Black Death*, pp. 23, 24).

"In all Germany, according to a probable calculation, there seem to have died only 1,244,434 inhabitants; this country was, however, more spared than others. Italy, on the contrary, was most severely visited. It is said to have lost half its inhabitants; and this account is rendered credible from the immense losses of

individual cities and provinces. We have more exact accounts of England. . . . In London, in one burial-ground alone, there were interred upwards of 50,000 corpses. It is said that in the whole country scarcely a tenth part remained alive; but this estimate is evidently too high" (*Hecker, On the Black Death*, pp. 26, 27).

Hecker says (p. 29), "The whole period during which the Black Plague raged with destructive violence in Europe, was, with the exception of Russia, from the year 1347 to 1350."

"Of all the estimates of the number of lives lost in Europe, the most probable is that altogether a fourth part of the inhabitants were carried off. Now, if Europe at present contain 210,000,000 inhabitants, the population, not to take a higher estimate, which might easily be justified, amounted to at least 105,000,000 in the sixteenth century. It may therefore be assumed without exaggeration that Europe lost, during the Black Death, 25,000,000 of inhabitants" (*Hecker, On the Black Death*, p. 30).

It is said to have ravaged Greenland in 1348; but this is denied by Egede (*Description of Greenland*, 8vo, 1818, p. 23).

Thornton says that Mead's assertion that it destroyed half the inhabitants of Europe "is plainly an extravagant exaggeration of its ravages." He allows that it raised wages, though in England "wages did not reach their maximum until more than a hundred years later" (*Thornton, On Over Population*, 8vo, 1846, p. 178). Stow says it "overspread all England, so wasting the people that scarce the tenth person of all sorts was left alive, and churchyards were not sufficient to receive the dead" (*Survey of London*, edit. Thoms, 8vo, 1842, p. 161). Nashe, in his Lenten Stuffe, in 1599, says that the plague in 1348 carried off at Yarmouth alone 7,050 persons; or to use his own graceful language, "seaven thousand and fifty people toppled up their heels there" (*Harleian Miscellany*, edit. Park, vi. 152).

557. CONNECTION BETWEEN EPIDEMICS AND ASTRAL AND TELLURIC PHENOMENA.

"I by no means wish it to be understood that I have adopted the author's views respecting astral and telluric influences, the former of which at least I had supposed to have been, with alchemy and magic, long since consigned to oblivion; much less am I prepared to accede to his notion, or rather an ancient notion derived from the East and revived by him, of an organic life in the system of the universe. We are constantly furnished with proofs that that which affects life is not itself alive; and whether we look to the earth for exhalations, to the air for electrical

phenomena, to the heavenly bodies for an influence over our planet, or to all these causes combined, for the formation of some unknown principle noxious to animal existence, still, if we found our reasoning on ascertained facts, we can perceive nothing throughout this vast field for physical research which is not evidently governed by the laws of inert matter—nothing which resembles the regular succession of birth, growth, decay, death, and regeneration, observable in organised beings. To assume therefore causes of whose existence we have no proof in order to account for effects which, after all, they do not explain, is making no real advance in knowledge, and can scarcely be considered otherwise than an indirect method of confessing our ignorance. Still, however, I regard the author's opinions, illustrated as they are by a series of interesting facts diligently collected from authentic sources, as at least worthy of examination before we reject them, and valuable as furnishing extensive data on which to build new theories" (Page xxiv. of *Babington's Preface to Hecker's Epidemics of the Middle Ages*, 1844, Sydenham Society).

In pp. 11 and 12, Hecker says, "An inquiry into the causes of the Black Death will not be without important results in the study of the plagues which have visited the world, although it cannot advance beyond generalisation without entering upon a field hitherto uncultivated, and to this hour entirely unknown. Mighty revolutions in the organism of the earth, of which we have credible information, had preceded it. From China to the Atlantic, the foundations of the earth were shaken; throughout Asia and Europe, the atmosphere was in commotion, and endangered by its baneful influence both vegetable and animal life."

From pp. 12–17, Hecker has given a list of the earthquakes, meteors, &c., which accompanied and immediately preceded the Black Plague. In p. 21 he says "The disease was a consequence of violent commotions in the earth's organism—if any disease of cosmical origin can be so considered."

In p. 56 Hecker says: "Of the astral influence which was considered to have originated the 'Great Mortality,' physicians and learned men were as completely convinced as of the fact of its reality. A grand conjunction of the three superior planets, Saturn, Jupiter, and Mars, in the sign of Aquarius, which took place, according to Guy de Chauliac, on the 24th of March, 1345, was generally received as its principle cause. In fixing the day, this physician, who was deeply versed in astrology, did not agree with others, whereupon there arose various disputations of weight in that age, but of none in ours. People, however, agreed in this, that conjunctions of the planets infallibly prognosticated great

events; great revolutions of kingdoms, new prophets, destructive plagues, and other occurrences, which bring distress and horror on mankind. No medical author of the fourteenth and fifteenth centuries omits an opportunity of representing them as among the general prognostics of great plagues; nor can we, for our parts, regard the astrology of the middle ages as a mere offspring of superstition. It has not only, in common with all ideas which inspire and guide mankind, a high historical importance, entirely independent of its error and truth—for the influence of both is equally powerful—but there are also contained in it, as in alchemy, grand thoughts of antiquity of which modern natural philosophy is so little ashamed that she treats them as her property. Foremost among these is the idea of the general life which diffuses itself throughout the whole universe, expressed by the greatest Greek sages, and transmitted to the middle ages through the new Platonic natural philosophy. To this impression of an universal organism, the assumption of a reciprocal influence of terrestrial bodies could not be foreign. (This was called *Affluxus* or *forma specifica*, and was compared to the effect of a magnet on iron, and of amber on chaff (*Chalin de Vinario*, p. 23.) Nor did this cease to correspond with a higher view of nature, until astrologers overstepped the limits of human knowledge with frivolous and mystical calculations" (*Hecker, On the Black Death*, p. 56).

See also pp. 208, 228; at pp. 240–243, Hecker has noted some of the remarkable comets, meteors, and other phenomena which immediately preceded great pestilences.

558. REMARKABLE FECUNDITY WHICH FOLLOWED THE BLACK PLAGUE.

"After the cessation of the Black Plague, a greater fecundity in women was everywhere remarkable;—a grand phenomenon, which from its occurrence after every destructive pestilence, proves to conviction, if any occurrence can do so, the prevalence of a higher power in the direction of general organic life. Marriages were almost without exception prolific; and double and treble births were more frequent than at other times" (*Hecker, On the Black Death*, p. 31, published by the Sydenham Society, 8vo, 1844).

Hecker, generally profuse in his notes, has, strange to say, cited no authority for this assertion.

Malthus (*Essay on Population*, 6th edit. 1826, vol. i. pp. 505, 506) follows Dr. Short in asserting that even the *mortality* diminishes after a plague. If this is true, I suppose it would be accounted for by the plague having taken off the old and the

sickly. Storch has brought forward some evidence to show that marriages are more prolific after a plague (*Economie politique*, St. Petersbourg, 8vo, 1815, tome v. p. 131). Quetelet, Sur l'Homme, Paris, 8vo, 1835, tome i. pp. 93–95.

559. RESPECTING THE ALLEGED CHANGE IN THE NUMBER OF TEETH.

"After the 'great mortality' (the Black Death) the children were said to have got fewer teeth than before;' at which contemporaries were mightily shocked, and even later writers have felt surprise. If we examine the grounds of this oft-repeated assertion, we shall find that they were astonished to see children cut twenty, or at most twenty-two teeth, under the supposition that a greater number had formerly fallen to their share. (We shall take this view of the subject from Guillelm. de Nangis and Barnes, if we read them with attention. Compare Olof Dalin, loc. cit.) Some writers of authority, as for example the physician Savonarola (Practica de Ægritudinibus a capite usque ad pedes. Papiæ, 1486, fol. tract vi. c. vii.) at Ferrara, who probably looked for twenty-eight teeth in children, published these opinions on this subject; others copied from them without seeing for themselves, as often happens in other matters which are equally evident; and thus the world believed in the miracle of an imperfection in the human body which had been caused by the Black Plague" (*Hecker, On the Black Death*, pp. 31, 32 of his *Epidemics of the Middle Ages, by Babington*).

560. INCREASE OF THE FLAGELLANTS ONE OF THE MORAL EFFECTS OF THE BLACK DEATH.

The following extracts are from Hecker on the Black Death (Sydenham Society, 1844, 8vo), in chap. v. on "Moral Effects," pp. 32–39. In pp. 34, 35, Hecker says, "In the year 1349, two hundred Flagellants first entered Strasburg, where they were received with great joy, and hospitably lodged by the citizens. Above a thousand joined the brotherhood, which now assumed the appearance of a wandering tribe, and separated into two bodies, for the purpose of journeying to the north and to the south. For more than half a year new parties arrived weekly, and on each arrival, adults and children left their families to accompany them; till at length their sanctity was questioned, and the doors of houses and churches were closed against them. At Spires two hundred boys of twelve years of age and under, constituted themselves into a Brotherhood of the Cross, in imitation of the children who about a hundred years before had united at the instigation of some fanatic monks, for the purpose of recovering the Holy Sepulchre. All the

inhabitants of this town were carried away by the illusion; they conducted the strangers to their houses with songs of thanksgiving to regale them for the night. The women embroidered banners for them, and all were anxious to augment their pomp; and at every succeeding pilgrimage their influence and reputation increased."

In the preceding page Hecker says (p. 34), "While all countries were filled with lamentations and woe" (on account of the Black Death) "there first arose in Hungary, and afterwards in Germany, the Brotherhood of the Flagellants, called also the Brethren of the Cross, or Cross Bearers, who took upon themselves the repentance of the people for the sins they had committed, and offered prayers and supplications for the averting of this plague." In p. 35 Hecker says, "The appearance in itself was not novel. As far back as the eleventh century many believers in Asia and southern Europe afflicted themselves with the punishment of flagellation. Dominicus Loncatus, a monk of St. Croce d'Avellano, is mentioned as the master and model of this species of mortification of the flesh; which, according to the primitive notions of the Asiatic anchorites, was deemed eminently Christian. The author of the solemn processions of the Flagellants is said to have been St. Anthony; for even in his time (1231) this kind of penance was so much in vogue that it is recorded as an eventful circumstance in the history of the world."

In a note at p. 36 Hecker says that "Förstermann's Treatise is the best upon this subject."

He says (p. 37), "Hence we see that this fanaticism was a mania of the Middle Ages which, in the year 1349, on so fearful an occasion, and while still so fresh in remembrance, needed no new founder, of whom indeed all the records are silent. It probably arose in many places at the same time; for the terror of death which pervaded all nations, and suddenly set such powerful impulses in motion, might easily conjure up the fanaticism of exaggerated and overpowering repentance."

In pp. 36, 37, note, Hecker says, "The pilgrimages of the Flagellants of the year 1349 were not the last. Later in the fourteenth century this fanaticism still manifested itself several times, though never to so great an extent; in the fifteenth century it was deemed necessary in several parts of Germany, to extirpate them by fire and sword; and in the year 1710, processions of the cross-bearers were still seen in Italy. How deeply the mania had taken root is proved by the deposition of a citizen of Nordhaüsen (1446); that his wife, in the belief of performing a Christian act, wanted to scourge her children as soon as they were baptised."

In p. 40, Hecker seems to consider it as *cause* as well as *effect*. He says: "The processions of the Brotherhood of the Cross undoubtedly promoted the spreading of the plague; and it is evident that the gloomy fanaticism which gave rise to them would infuse a new poison into the already desponding minds of the people."

In the Appendix, pp. 68–72, Hecker has published the curious ancient song of the Flagellants "Das alte Geisterlied."

561. PROBABLE ORIGIN OF QUARANTINE.

"The appointment of a forty days' detention, whence quarantines derive their name, was not dictated by caprice, but probably had a medical origin, which is derivable in part from the doctrine of critical days; for the fortieth day, according to the most ancient notions, has been always regarded as the last of ardent diseases, and the limit of separation between these and those which are chronic. It was the custom to subject lying-in women for forty days to a more exact superintendence. There was a good deal also said in medical works of forty days' epochs in the formation of the fœtus, not to mention that the alchymists expected more durable revolutions in forty days, which period they called the philosophical month. . . . . Great stress has likewise been laid on theological and legal grounds, which were certainly of greater weight in the fifteenth century than in more modern times; the forty days' duration of the Flood, the forty days of sojourn of Moses on Mount Sinaï, our Saviour's fast for the same length of time in the wilderness; lastly, what is called the Saxon term (Sächsische Frist), which lasts for forty days, &c. Compare G. W. Wedel, Centuria Exercitationum Medico-philologicarum, De Quadragesima Medica, Jenæ, 1701, 4 Dec. iv. p. 16" (*Hecker, On the Black Death*, p. 65, in *Epidemics of the Middle Ages*, 8vo, 1844).

See a note in Paris and Fonblanque's Medical Jurisprudence, vol. i. pp. 128, 129. Beckmann's History of Inventions and Discoveries, 8vo, 1814, vol. ii. pp. 145–152. Dr. Williams (*Elementary Principles of Medicine*, in the *Encyclopœdia of the Medical Sciences*, 1847, 4to, pp. 779, 780) thinks that the plague is contagious, and he therefore favours quarantine. However, he adds (p. 784) that the latency of the poison does not exceed seventeen days, so that, at the outside, the longest quarantine need never exceed twenty-four days.

562. SOME PARTICULARS OF THE DANCING MANIA, OR ST. VITUS DANCE.

The account of this given by Hecker occupies pp. 87–174 of his work on *The Epidemics of the Middle Ages*, translated by Dr. Babington, for the Sydenham Society, 8vo, 1844. In pp. 87, 88, Hecker says, "So early as the year 1374, assemblages of men and women were seen at Aix-la-Chapelle who had come out of Germany, and who, united by one common delusion, exhibited to the public both in the streets and in the churches the following strange spectacle. They formed circles hand in hand, and appearing to have lost all control over their senses, continued dancing regardless of the bystanders for hours together, in wild delirium, until at length they fell to the ground in a state of exhaustion. . . . When the disease was completely developed, the attack commenced with epileptic convulsions."

At pp. 90, 91, Hecker says, "A few months after this dancing malady had made its appearance at Aix-la-Chapelle, it broke out at Cologne, where the number of those possessed amounted to more than five hundred, and about the same time at Metz, the streets of which place are said to have been filled with eleven hundred dancers.

1. In pp. 97, 98, Hecker gives cases of this "Dancing Mania" in the thirteenth century, and one as early as A.D. 1027. In p. 113, Hecker repudiates the notion that this strange disease was in any way connected with the bite of the tarantula. Hecker has given (pp. 133–137) a curious account of a "dancing mania" similar to that already described, which at the present day exists in Abyssinia. See ART. 1359. 2. It is said that dancing hastens puberty (see *Paris and Fonblanque's Medical Jurisprudence*, 8vo, 1823, vol. i. p. 187). Dancing in the open air is favourable to health—in heated rooms injurious (*Combe's Physiology applied to Health*, 3rd edit. Edinburgh, 8vo, 1835, p. 164).

563. ORIGIN OF THE NAME OF ST. VITUS DANCE.

"The Town Council" [of Strasburg in 1418] "divided them" [the victims to the Dancing Mania] "into separate parties, to each of whom they appointed responsible superintendents to protect them from harm and perhaps also to restrain their turbulence. They were thus conducted on foot and in carriages to the chapels of St. Vitus, near Zabern and Rotestein, where priests were in attendance to work upon their misguided minds by masses and other religious ceremonies. After divine worship was completed, they were led in solemn procession to the altar, where they made

some small offering of alms, and where it is probable that many were, through the influence of devotion and the sanctity of the place, cured of this lamentable aberration. It is worthy of observation, at all events, that the Dancing Mania did not recommence at the altars of the saint, and that from him alone assistance was implored, and through his miraculous interposition a cure was expected which was beyond the reach of human skill. The personal history of St. Vitus is by no means unimportant in this matter. He was a Sicilian youth, who together with Modestus and Crescentia, suffered martyrdom at the time of the persecution of the Christians under Diocletian in the year 303. . . . A legend was invented at the beginning of the fifteenth century, or perhaps even so early as the fourteenth, that St. Vitus had, just before he bent his neck to the sword, prayed to God that he might protect from the Dancing Mania all those who should solemnize the day of his commemoration and fast upon its eve, and that thereupon a voice from heaven was heard saying 'Vitus, thy prayer is accepted.' See J. Agricola, Sybenhundert und fünffzig Teutscher Sprichworter, No. 497, Hagenau, 1537, 8vo, folio 248. . . . . As a proof of the great veneration for St. Vitus in the fourteenth century, we may further mention that Charles IV. dedicated to him the cathedral of Prague, of which he had laid the foundation, and caused him to be proclaimed patron saint of Bohemia, and a nominal body of the holy martyr was for the purpose brought from Parma. See Acta Sanctorum, June 15" (*Hecker's Epidemics of the Middle Ages*, pp. 92–94, 8vo, 1844, Sydenham Society).

564. EULOGY OF PARACELSUS.

"It was not until the beginning of the sixteenth century that the St. Vitus dance was made the subject of medical research, and stripped of its unhallowed character as a work of demons. This was effected by Paracelsus, that mighty but as yet scarcely comprehended reformer of medicine, whose aim it was to withdraw diseases from the pale of miraculous interpositions and saintly influences, and explain their causes upon principles deduced from his knowledge of the human frame" (*Hecker, On the Dancing Mania*, p. 100, in his *Epidemics of the Middle Ages*, 8vo, 1844).

Feuchtersleben speaks contemptuously of him (see *Feuchtersleben's Psychology*, 1847, Sydenham Society, p. 45–47).

Thomson's History of Chemistry, vol. i. pp. 140–167, 2nd edit 8vo. See p. 172 of Lives of Lilly and Ashmole, edited by Burman, 8vo, 1774. Hallam's Literature of Europe, i. 453. Pettigrew calls him "the first renowned quack" (*Superstitions connected*

with Medicine and Surgery, 8vo, 1844, p. 2). Southey says (*The Doctor*, edit. Warter, 8vo, 1848, p. 485), "Paracelsus used to boast that he would not die until he thought proper so to do, thus wishing it to be understood that he had discovered the Elixir of life." Gifford has a long and foolish note on Paracelsus, whom he represents as a mere impostor (*Works of Ben Jonson*, 8vo, 1816, vol. iv. 71–73). Whewell is much more temperate (*Philosophy of the Inductive Sciences*, 8vo, 1847, vol. i. pp. 551, 552); but in the Philosophy of the Inductive Sciences, 8vo, 1847, vol. ii. p. 186, says, "He was in most respects a shallow and impudent pretender." It is said that Paracelsus has plagiarized from Isaac Dodoneus, a celebrated Dutch writer in the middle of the fifteenth century (*Van Kampen, Geschiedenis der Letteren in de Nederlanden*, Gravenhaje, 1821, deel i. blad 94). For an interesting account of Paracelsus see Sprengel, Histoire de la Médecine, iii. 284–333.

565. ROMAN CATHOLIC RELIGION TENDED TO INDUCE NERVOUS DISEASES.

See also ART. 33.

"The influence of the Roman Catholic [religion], connected as this was in the middle ages with the pomp of processions, with public exercises of penance, and with innumerable practices which strongly excited the imaginations of its votaries, certainly brought the mind to a very favourable state for the reception of a nervous disorder" (*Hecker, On the Epidemics of the Middle Ages*, p. 115, 8vo, 1844).

See Southey's Doctor, quoted in my Charles I. No. 4; Colquhoun's History of Magic, vol. i. p. 282.

1. On the power of fanaticism to produce real convulsions of the body, see a curious note in Paris and Fonblanque's Medical Jurisprudence, 8vo, 1823, vol. i. pp. 363, 364. 2. Southey has some ingenious remarks on the tendencies of the monastic institutions. He supposes that the existence of convents, to which a perturbed and baffled spirit might retreat, would diminish insanity (*Southey's Doctor*, edit. Warter, 8vo, 1848, pp. 144–146). 3. Dr. Combe says (*Physiology of Digestion*, 2nd edit. Edinburgh, 8vo, 1836, p. 278) "After the mercantile disasters of 1825, 1826, many cases of incurable scrofulous diseases occurred." M. Villers (*Essai sur la Réformation*, Paris, 1820, p. 271) positively asserts that there is more crime in Catholic that in Protestant countries; but he gives no proof except his own experience, which on so large a question can be worth scarcely anything. The statement, however, is not improbable; though I cannot think with him (p. 274)

that the holidays in Catholic countries tend to increase crime. Montesquieu (*Esprit de Lois*, livre xxiv. chap. v.), observes that the Protestant religion is suited to the north, the Catholic to the south.

566. THOSE SUBJECT TO ST. VITUS DANCE COULD NOT BEAR POINTED SHOES.

"They" [the victims to the Dancing Mania in A.D. 1374] "intimidated the people also to such a degree, that there was an express ordinance issued that no one should make any but square-toed shoes, because these fanatics had manifested a morbid dislike to the pointed shoes, which had come into fashion immediately after the great mortality in 1350. See The Limburg Chronicle, published by C. D. Vogel, Marburg, 1828, 8vo, p. 27" (*Hecker, On the Epidemics of the Middle Ages*, p. 89, published by the Sydenham Society, 1844).

Promptorium Parvulorum, p. 184, Camden Society, 1843. Antipatia de los Franceses y Españoles, Rouen, 1630, 12mo, p. 276.

567. EULOGY OF LINACRE.

"In fact the restorers of the medical science of Ancient Greece, who were followed by all the most enlightened men of Europe, with the single exception of Linacre, occupied themselves rather with the ancient terms of art than with actual observation, and in their critical researches overlooked the important events that were passing before their eyes. Erasmus expresses himself on this subject in his usual manner. He was on terms of strict friendship with Linacre, whom on other occasions he greatly lauds. This however does not prevent him from lashing him with his satire as a philological pedant: 'Novi quendam πολυτεχνιότατον, græcum, latinum, mathematicum, philosophum, medicum καὶ ταυτὰ βασιλικόν, jam sexagenarium" (he was born in 1460, and died in 1524), "qui *ceteris rebus omissis*, annis plus viginti se torquet ac discruciat in grammatica; *prorsus felicem se fore ratus, si tamdiu liceat vivere donec certo statuat quomodo distinguendæ sint octo partes orationis*, quod hactenus nemo Græcorum aut Latinorum ad plenum præstare valuit.' Laus Stultitiæ, p. 200. That Linacre is here meant is quite plain; the passage applies to no other contemporary" (*Hecker, On the Epidemics of the Middle Ages*, p. 186, Sydenham Society, 8vo, 1844).

"The College of Physicians in London owes its foundation to Dr. Thomas Linacre" (*Paris and Fonblanque's Medical Jurisprudence*, vol. i. p. 6). Peck's Desiderata Curiosa, 4to, 1779, vol. ii. p. 338.

568. THE SWEATING SICKNESS.

Hecker (*Epidemics of the Middle Ages*, pp. 181–305, 8vo, 1844) has given a very interesting account of the five great visitations of the sweating sickness in England, viz. in 1485, 1506, 1517, 1528, and 1551. At p. 306 he says: "Thus by the autumn of 1551, the sweating sickness had vanished from the earth; it has never since appeared as it did then, and at earlier periods; and it is not to be supposed that it will ever again break out as a great epidemic in the same form, and limited to a four and twenty hours course; for it is manifest that the mode of living of the people had a great share in its origin, and this will never again be the same as in those days."

In *Miss Wood's Letters of Royal and Illustrious Ladies*, 8vo, 1846, vol. ii. pp. 28–30, there is printed a letter from the Dowager Duchess of Norfolk to Wolsey in 1528, which gives a curious account of the sweating sickness and of the remedies usually employed. It is stated, apparently from official returns, that in 1551, from the 7th to the 20th July, there died in London of the sweating sickness 938 persons (see *Mr. Gough's note* at p. 319 of *Machyn's Diary*, edit. Camden Society). For a curious description of the sweating sickness in 1552, see *Tytler's Edward VI. and Mary*, vol. ii. p. 115, 116.

569. INACCURACY OF THE DATES OF MORE'S LETTERS TO ERASMUS.

Hecker (p. 210 of the *Epidemics of the Middle Ages*, 8vo, 1844), speaking of the sweating sickness in London in 1517, says, (p. 210), "Ammonius of Lucca, a scholar of some celebrity, and in this capacity private secretary to the king, was cut off in the flower of his age, after having boasted to Sir Thomas More only a few hours before his death, that by moderation and good management, he had secured both himself and his family from the disease. 'Is valde sibi videbatur adversus contagionem victus moderatione munitus; qua factum putavit, ut quum in nullam pene incideret, cujus non tota familia laboraverat, neminem adhuc e suis id malum attigerit; id quod et mihi et multis præterea jactavit, non admodum multis horis antequam extinctus est' (Erasmus, Epist. lib. vii. ep. iv. col. 386). The date of the year of this letter from Sir Thomas More to Erasmus, 1520, is clearly erroneous, as is that of many other letters in this collection, for at that time the sweating sickness did not prevail in London; it is also sufficiently well known from other researches (Biographie universelle; General Biographical Dictionary) that Ammonius died in 1517. The date of the month, however, 19th August, seems to be correct.

Sprengel has in consequence of this false date of the year, been misled to assume a specific epidemic sweating sickness as having taken place in the year 1520 (book ii. p. 686), which is wholly unconfirmed."

570. INFLUENZAS IN THE SIXTEENTH CENTURY.

Hecker says (*Epidemics of the Middle Ages*, p. 218): "Among the most remarkable was a violent and extensive catarrhal fever in 1510, of that kind which the Italians call Influenza, thus recognising an inscrutable influence which affects numberless persons at the same time."

In p. 220, Hecker says that a disease, similar to the influenza, appeared in France in A.D. 1414, and was then called "coqueluche."

In p. 221, he mentions influenzas of 1551, 1557, 1564, and 1580, and says that those of 1557 and 1580 were the most "extensively prevalent;" and he remarks (p. 222) that the latter (of 1580) bears a close resemblance to that of 1831 and 1833.

See also a letter in Wright's Elizabeth, 8vo, 1838, vol. i. pp. 113, 114. The Venerable Archdeacon Moore, on 31st January, 1807, writes from Bath to Mr. Samuel Drew, that he was suffering "under the oppression of the reigning catarrhous cold, called the influenza" (*Life of Samuel Drew, by his Eldest Son*, Lond. 8vo, 1834, p. 201). In 1803, Southey mentions an old lady who "has been carried off by this influenza" (*Life and Correspondence of R. Southey, by the Rev. C. C. Southey*, 8vo, 1849, 1850, vol. ii. p. 204).

571. THE SMALL POX CONVEYED TO HISPANIOLA.

"We ought not to omit here to mention that in this same year, 1517, the small pox, and with it, as field poppies among corn, the measles, was conveyed by Europeans to Hispaniola, and committed dreadful ravages at that time, as afterwards, among the unfortunate inhabitants. Whether the eruption of these infectious diseases in the new world was favoured by an epidemic influence or not, can no longer be ascertained; yet the affirmative seems probable, from the fact that the small pox did not commit its greatest ravages in Hispaniola until the following year (Peter Martyr, Dec. iv. cap. x. p. 321. Compare Moore's History of the Small Pox, Lond. 1815, 8vo, p. 106), and according to recent experience, those epidemic influences which extend from Europe westward, always require some time to reach the eastern coast of America" (*Hecker's Epidemics of the Middle Ages*, pp. 227, 228, Sydenham Society, 8vo, 1844).

The Ceylonese "look upon the small pox as the immediate

instrument of God's vengeance, and therefore they do not venture to use any charms or incantations for their recovery, as they are accustomed to do in all other diseases. If any one dies of it, he is looked upon as accursed, and even his body is denied the rites of burial" (*Percival's Ceylon*, 1805, 2nd edit. p. 201).

The measles are very prevalent in Japan (see *Thunberg's Travels*, Lond. 1795, vol. iv. p. 77). Catlin's North American Indians, 8vo, 1841, vol. ii. pp. 24, 25, for the mortality from small pox.

572. AT THE BEGINNING OF THE SIXTEENTH CENTURY, THERE WAS LESS MEDICAL KNOWLEDGE IN ENGLAND THAN IN ITALY, GERMANY, AND FRANCE.

See also ARTS. 563, 567, 717.

"There is no ground for supposing that the influence of the faculty was much greater in this country, when the sweating sickness originated, than it was in Germany, for the number of learned physicians then was still fewer, and the knowledge of medicine not nearly so extended as it was in Italy, Germany, and France. The learned Linacre had already died in the year 1524. John Chambre, Edward Wotton, and George Owen were the king's body physicians about the time of the fourth epidemic visitation of the sweating sickness. William Butts, of whom Shakespeare has made honourable mention (in Henry VIII.), in all probability likewise held a similar office. These were certainly distinguished and worthy men, but posterity has gained nothing from them on the subject of the sweating sickness" (*Hecker's Epidemics of the Middle Ages*, 8vo, 1844, p. 269).

In the Discoveries, about 1630, Ben Jonson writes, "The body hath certain diseases that are with less evil tolerated than removed. As if to cure a leprosy a man should bathe himself with the warm blood of a murdered child" (*Works*, 8vo, 1816, vol. ix. p. 190).

1. Diary of Bishop Cartwright, p. 52, Camden Society, 1843, No. 2. There are some curious proverbs against physicians in Le Roux de Lincy, Livre des Proverbs, 1842, 18mo, tome i. pp. 177–179. 2. The physician Ausonius, father of the celebrated poet, never took fees (see *Hist. lit. de la France*, tome i. pt. ii. p. 213). 3. The Mahommedans rarely give their physicians fees (see *Niebuhr, Description de l'Arabie*, 1774, 4to, pp. 114, 115). 4. Elizabeth's physician was Lopez, a Spanish Jew (*Miss Strickland's Queens of England*, vol. vii. p. 167), but in 1566 she had one named Huic (see *Camden*, in *Kennett*, ii. 399); however, in 1594, Camden mentions Lopez (*Kennett*, ii. 577). 5. In 1557,

the prior of St. Andrews, after Earl of Murray, was seized with a pestilential fever. The remedy adopted by his physician was to hang him up by the heels, in order to let the poison drop out of his mouth (*Lingard*, v. 15, who quotes *Goodall*, 154) (or 151?) 6. Dr. Muffet (*Health's Improvement*, p. 140, 4to, 1655), says that Charles IX. of France was, for his leprosy, bathed in the blood of young men, and it was so generally believed that Francis II. was a leper, that the people in the country removed their children from Chatelherault, "and of late there be certaine of them wanting about Towers which cannot be heard of, and there is commandment given that there shall not be any pursuit made for the seeking of the same" (*Forbes's State Papers*, vol. i. pp. 262, 263). There is little doubt that these children "which cannot be heard of" were butchered in order to make a bath of blood for the leprous king; indeed it appears, from another despatch, that men travelled about the country, "to seke faire children to use their blood" (pp. 312, 313). The English ministers, Jones and Killegrew, record these frightful facts without any expression of abhorrence and even of surprise. 7. . . . . 8. In Chettle's Kind Heart's Dream, 1592, p. 21–28, Percy Society, vol. v. there is a curious account of the influence of ignorant quacks.

573. CHARACTER OF KAYE.

"As a learned patron of the sciences, Kaye ranks among the most distinguished men of his country. Through his interest, Gonville Hall was in the reign of Queen Mary elevated to the rank of a college. . . . . His versatility as a scholar is extraordinary, and would be worthy of the highest admiration, had he entirely avoided the reproach of credulity, had he not been too prolix in subordinate matters, and had he shown more decided signs of genius" (*Hecker, On the Epidemics of the Middle Ages*, 1844, pp. 304, 305).

Paris and Fonblanque's Medical Jurisprudence, vol. i. pp. 7, 8.

574. OPINIONS IN THE SIXTEENTH CENTURY RESPECTING FISH.

Dr. Babington, at the end of his translation of *Hecker's Epidemics of the Middle Ages*, has reprinted *A Boke or Counseile against the Sweate, made by John Caius*, 1552, from which I extract the following passage. It is at p. 369, where he is stating what are the best modes of preventing the disease. After recommending "crabbes, carauesses, picrel, perche," &c., he adds: "But we are now-a-days so unwise, fine, and womanly delicate, that we may

See also ART. 1679.

in no wise touch a fish. The old manly hardness, stout courage, and painfulness of England, is utterly driven away, in the stead whereof men now-a-days receive womanliness, and become nice, not able to withstand a blast of wind, or resect a poor fish. And children be so brought up that if they be not all day by the fire, with a toste and butire, and in their furres, they be straight sick."

1. Fishermen are said to be a very prolific race. See the authorities quoted by Sadler (*Laws of Population*, 8vo, 1830, vol. ii. p. 575–576), who ascribes this merely to their poverty—not at all to their diet. Sadler (vol. ii. p. 576–582) has certainly brought together a good deal of evidence to show that poverty is more favourable to procreation than riches. In 1559, Lord Howard of Effingham, among other fish given him at Amiens, mentions "breames" (*Forbes, Elizabeth*, i. 103). Anthony Marten, who wrote in 1588, has a violent attack on the extravagance of the English. Among other things he mentions, "If we be far from the sea we must have fish; if we be near the sea we must have flesh" (*Harleian Miscellany*, edit. Park, vol. i. p. 170). In England's Mourning Garment, published in 1603, it is said that Elizabeth ordered fish to be eaten in Lent, "not for superstition's sake," but in order to increase the number of fishermen and sailors (see the *Harleian Miscellany*, edit. Park, iii. 537). In 1542 and 1543, fish was so scarce that Henry VIII. gave a "license to eat white meates" (*Hayne's State Papers*, p. 10). Queen Elizabeth was very fond of fish; and it was said that an illness she had in 1572 was caused by eating too much of it (see *Correspondance diplomatique de Fénelon*, Paris, 1840, tome iv. p. 412). In 1530, the confessor of the Emperor Charles V. wrote to him from Rome, earnestly requesting him not to eat fish, because it was so bad for the chest—that is, as the context showed, he supposed that it caused coughing (*Correspondence of Charles V.*, edited by Mr. Bradford, 8vo, 1850, p. 365). Montesquieu says fishermen are very prolific, and suggests: "Peut-être même que les parties huileuses du poisson sont plus propres à fournir cette matière qui sert à la génération" (*Esprit des Lois*, livre xxiii. ch. xiii.; *Œuvres de Montesquieu*, Paris, 1835, p. 395); but this fecundity of fishermen is very doubtful (*Quetelet sur l'Homme*, Paris, 1835, tome i. p. 106). In 1500, the English were very fond of fish (see *Italian Relation of the Island of England*, Camden Society, 1847, p. 9).

575. ORIGIN OF THE SMALL POX.

See also Art. 223.

"It is agreed that we have the first distinct account of this disease from Rhazes, an Arabian physician in the ninth century,

who, contrary to the custom of more polished times, acknowledges himself indebted to his predecessors; he informs us that the symptoms, different species, and treatment of small pox, were detailed by a native of Alexandria named Aaron, who practised during the reign of Mahomed in the year 622. . . . . Mead joins with those who think that the small pox originated in Africa, and spread thence into Arabia and Egypt; but the general opinion is that they began in Egypt and the interior of Arabia, accompanied the Mahometan arms into many countries, and were introduced into Spain and the other parts of Europe at the end of the eleventh or beginning of the twelfth century" (*A Comprehensive View of the Small Pox, Cow Pox, and Chicken Pox, by James Sanders, M.D.*, Edinburgh, 1813, 8vo, pp. 3, 4).

1. Burnett's Own Times, p. 606, edit. 1838, 8vo. 2. Among the Malagasy, it is a perfect plague, and seems to have been anciently established in the island (see *Ellis, History of Madagascar*, 8vo, 1838, vol. i. p. 219), and before the reign of Radama it was customary to put to death those who were afflicted by it (p. 227); see also p. 420, where Ellis mentions the curious fact that on "the spreading of the small pox" the people are sprinkled with honey and water.

576. USE OF THE CREST.

"The earliest instance of the crest with the lambrequin and wreath is said to be found on the seal of Edmund Crouchback, earl of Lancaster, prior to the year 1286. But a crest is also exhibited on the seal of Richard I. See Planché, p. 84" (*Robson's Notes to Three Metrical Romances*, p. 96, Camden Society, 1842, 4to).

Promptorium Parvulorum, pp. 95, 96, Camden Society, 1843. Archæologia, xxix. 408–413. See a Dissertation in Retrospective Review, second series, vol. i. p. 302–310. "Every Maratta family has a sort of armorial bearing" (*Transactions of the Literary Society of Bombay*, vol. iii. p. 200).

577. KISSING IN ENGLAND IN THE SIXTEENTH CENTURY.

"But they" [the English] "display great simplicity and absence of jealousy in their usages towards females. For not only do those who are of the same family and household kiss them on the mouth with salutations and embraces, but even those who have never seen them. And to themselves this appears by no means indecent" (*The Second Book of the Travels of Nicander Nucius of Corcyra*, edited by the Rev. J. A. Cramer, D.D., 4to, 1841, for the

Camden Society, p. 10). Nicander was in England in the latter part of the reign of Henry VIII.

Antipatia de los Franceses y Españoles, par Garcia, Rouen, 1630, 12mo, p. 202. Maitland on Albigenses and Waldenses, 8vo, 1832, p. 203. Dulaure, Histoire de Paris, 1825, 12mo, tome ii. p. 184, vii. 339. Privy Purse Expenses of the Princess Mary, by Madden, 8vo, 1831, p. ci. of introduction. Lylie's Euphues and his England, 1605, 4to, sig P. 3, reverse. Saint Evremoniana, Amsterdam, 1701, 8vo, p. 271. This is confirmed by Erasmus (see *Retrospective Review*, vol. v. p. 251). It is the common salutation among the boors of the Cape (see *Barrow's Travels in Southern Africa*, 2nd edit. 4to, 1806, vol. i. p. 34, 35). In Every Man out of his Humour, acted in 1599, the accomplishments of the fashionable Mr. Brisk are carefully summed up by one of his admirers, who does not omit to mention "How full he hits a woman between the lips when he kisses!" (*Ben Jonson, Works*, 8vo, 1816, vol. ii. p. 130, and see vol. iii. p. 415, vol. iv. pp. 119, 129–130).

578. IN THE FIFTEENTH CENTURY SORCERY WAS FIRST USED AS A POLITICAL ENGINE.

"It was in this dark period of our history, the fifteenth century, that in England charges of sorcery were first raised against people of eminence by their political adversaries. One of the most celebrated cases of this kind was that of the Duchess of Gloucester, in the reign of Henry VI." (*Narrative of the Proceedings against Alice Kyteler*, p. xv. 1843, 4to, Camden Society).

579. CUSTOM OF BLEEDING THE MONKS.

"At stated times of the year there was a general blood-letting among the monks. (Martene, De Antiq. Eccl. Ritibus). The manner in which this was performed at St. Edmund's may be seen in the Liber Albus before cited (folio 193, v. 'De Minutis Sanguine,') and among the servants in the infirmary of the monastery was 'Minutor cum garcione' (Liber Albus, fol. 44)." (*Notes to the Chronica Jocelini de Brakelonda*, p. 113, 4to, 1840, Camden Society).

1. This was probably by cupping (see the *Promptorium Parvulorum*, Camden Society, 1843, pp. 38, 39). 2. Archæologia, xxx. 420. 3. Gregoire, Histoire des Conférences, p. 79, Paris, 1824, 8vo. 4. Sibbald's Chronicle of Scottish Poetry, Edinburgh, 8vo, 1802, vol. i. p. 310. Fosbroke's British Monachism, 8vo, 1843, p. 234. Guizot, Histoire de la Civilisation en France, Paris, 1846, ii. 283. The Malagasy have a curious mode of cupping (see it described in *Ellis's History of Madagascar*, 8vo, 1838,

vol. i. p. 228); and the negroes of Western Africa have one precisely similar (see *Mungo Park's Travels*, 8vo, 1817, vol. i. p. 421); and the very same mode of cupping was observed by Wellsted (*Travels in Arabia*, 8vo, 1838, vol. ii. p. 429, 430) at Makallah, in South Arabia, about 50° E. long. One of the earliest protests I have seen against the custom of bleeding every spring is in Venner's *Via Recta ad Vitam Longam*, 4to, 1650, p. 370.

580. EARLY NOTICES OF BRASIL WOOD.

"It is not a little singular to find so many notices as occur of Brasil wood considerably anterior to the discovery of Brazil by the Portuguese captain, Peter Alvarez Caprales, which occurred May 3, 1500. He named it the land of the Holy Cross, 'since of store of that wood called Brasill' (*Purchas, Pilgrimes*, vol. i.) It is probable that some wood which supplied a red dye had been brought from the East Indies, and received the name of Brasil, long previous to the discovery of America (see Huetiana, p. 268). In the Canterbury Tales, the hoste, commending the Nonne's priest for his health and vigour, says:

'Him needed not his colour for to dien
With *Brasil*, ne with grain of Portingale.'

Among the valuable effects of Henry V. taken shortly after his decease, in 1422, there occur 'II graundes peeces du Bracile, pres vis. viiid.' (Rot. Parl.) In Sloane MS. 2,584, p. 3, will be found directions 'for to make brasil to florische letters or to rewle with Books'" (*Way's Note to Promptorium Parvulorum*, vol. i. p. 47, Camden Society, 4to, 1843).

See to the same effect McCulloch's Dictionary of Commerce, 1849, p. 192, where reference is made to Bancroft's Philosophy of Colours, ii. 316. 1. See Tyrwhitt's Edition of Chaucer, Moxon, 8vo, 1843, p. 459. 2. Huetius (pp. 268, 269 of *Huetiana*, Amsterdam, 1723) says that it is mentioned by the Rabbi David Kimchi, who, according to the Biographie universelle, tome xxii. 419, died in 1240. 3. Mélanges, par V. Marville, tome i. p. 48–53, Paris, 1725. 4. Camden says that in 1594 there was brought into England "a quantity of Brazil wood, which borrows its name from this province, and is very much used in dyeing of clothes" (*Annals of Elizabeth*, in Kennett ii. 579). 5. In 1563 it seems to have been, among English merchants, a common article of commerce (*Forbes, Elizabeth*, ii. 446).

581. USE OF BROOCHES.

"The broche was an ornament common to both sexes; of the largesse of Queen Guenever, it is related: 'Everych Knyzt she gaf

broche other *ryng*,' Launfal Miles. 'Fibula, a boton or broche, prykke, or a pynne, or a lace. Monile ornamentum est quod solet ex feminarum pendere collo, quod alio nomine dicitur fornaculum, a broche.' Ort. Voc. Palgrave gives 'broche for one's cappe, broche ymage, ataiche, affiçquet.' Make this brotche fast in your cappe. Broche with a Scripture *devise*.' The beautiful designs of Holbein, executed for Henry VIII., and preserved in Sloane MS. 5308, afford the best examples of ornaments of this description. See also the Privy Purse Expenses of the Princess Mary, edited by Sir F. Madden" (*Way's Notes to Promptorium Parvulorum*, vol. i. p. 52, Camden Society, 1843).

582. INTRODUCTION OF THE BUGLE INTO ENGLAND.

"The bugle was introduced into England in 1252, as a present to Richard, earl of Cornwall, brother of Henry III.: 'Missi sunt Comiti Richardo de partibus transmarinis bubali, pars vero sexus masculini pars feminini, ut in his partibus occidentalibus, ipsa animalia, non prius hic visa, multiplicarentur. Est autem bubalus genus jumenti bovi consimile, ad onera portanda vel trahenda aptissimum, cocodrillo inimicissimum, undis amicum, magnis cornibus communitum.' Matt. Paris" (*Way's Notes to Promptorium Parvulorum*, vol. i. p. 55, 4to, 1843).

583. ETYMOLOGY AND ORIGIN OF CHAIR.

"The term chair seems to have been the earliest appellation in England of vehicles used to convey persons of distinction. It has been derived from the Anglo-Saxon cyran, *vertere*, but probably we derive both the vehicle and its appellation from France, where as early as 1294 the use of the *char* had become so prevalent that it was forbidden to the wives of citizens by an ordinance of Philippe le Bel. A description of the rich chare prepared for the Princess of Hungary will be found in the Squyr of Low Degree (Ellis's Specimens, vol. i.), and is beautifully illustrated by an illumination in the Louterell Psalter, executed in the reign of Edward II. (see Mr. Rokewode's valuable paper in the Vetusta Monumenta, vol. vi. plate xx.) A variety of representations are also given by Mr. Markland, with his remarks on the early use of carriages in England (Archæologia, xx. 443). This appellation, *chare*, continued in use in the sixteenth century. Horman says: "the quyene came in a chare fulento.' 'He came in a chare or a wagen.' It occurs in Hall and Fabyan; and in Strype's Memoirs (Edward VI. 1557) is mentioned 'a chair drawn by six chariot horses'" (*Way's Edition of the Promptorium Parvulorum*, vol. i. p. 69, Camden Society, 1843, 4to).

"Chayres" were certainly used in the palace of Edward VI. (see the directions for his household, printed in the *Antiquarian Repertory*, iv. 648), and in the first year of Mary (p. 651). However, Mary remained "plusieurs fois le jour, longtemps assise à terre, les genoulx aussy haultz que la teste" (*Ambassades de Noailles*, 1762, tome iv. p. 342). This was in May 1555.

584. INTRODUCTION OF THE CITRON AND ORANGE INTO EUROPE AND ENGLAND.

"The citron was probably introduced into Europe with the orange, by the Arab conquerors of Spain, and first received in England from that country. By a MS. in the Tower it appears that in 1290, 18 Edward I., a large Spanish ship came to Portsmouth, and that from her cargo Queen Eleanor purchased Seville *figs*, *dates*, *pomegranates*, fifteen citrons, and seven *poma de orenge*. See the Introduction to the valuable volume on Household Expenses in England presented to the Roxburghe Club by B. Botfield, Esq., p. xlviii." (*Way's Edition of the Promptorium Parvulorum*, p. 78, Camden Society, 1843). See also ART. 426.

It is said that the "fig was not introduced into England till 1548" (see *Peppercorne's Laws of the Hebrews, from the Mischna Hathora*, London, 8vo, 1840, p. ciii.) 1. See p. 219 of Miss Strickland's Life of Mary, 8vo, 1842. 2. St. Evremoniana, Amsterdam, 1701, 8vo, p. 275. 3. Dates occur in the thirteenth century (see second series of *Retrospective Review*, vol. i. pp. 275, 465, 466, 467). Heeren supposes that dates formed one of the great objects of Carthaginian commerce with the interior of Africa (see his *African Nations*, 8vo, 1838, vol. i. pp. 181, 182). Bruce (*Travels*, 4to, 1790, vol. iv. p. 518) says the dates of Gerri are dry, and never ripen nor have any of the moist and pulpy substance of the dates of Barbary. They are firm and smooth in the skin, and of a golden colour." Wellsted mentions their great abundance (*Travels in Arabia*, 8vo, 1838, vol. i. p. 188, 189, 276, 290, 349). Denham says there are no date trees in Bornou, south of Woodee, which is four days north of Konka (*Denham and Clapperton's Africa*, 1826, 4to, p. 318). However, Clapperton tells us (*First Journey*, p. 59) that they are plentiful at Kano, which is in a more southerly latitude, in the kingdom of Houssa, but he says (*Second Expedition*, 1829, 4to, p. 219) "They have not been able to make the date tree grow at Soccatoo." In the middle of Elizabeth's reign they were so common in Rome that the boys used to pelt the Jews with them (*Harleian Miscellany*, vii. 165).

585. USE OF THE ABACUS IN ENGLAND.

"At the period when the Promptorium was compiled" [in A.D. 1440], "calculations were usually made by means of the *abacus*, or counting board, and counters, which were chiefly thin pieces of base metal, to which the name of *Nuremburgh tokens* has commonly been given. The 'augrim stones' mentioned by Chaucer in the Miller's Tale, where he describes the Clerk of Oxford's study, probably served the same purpose. Palgrave gives 'counters to cast a count with, *iect*, *iecton*.' The science of calculation, termed *algorism*, had, however, been partially introduced. See above, Awgrym (Promptorium Parvulorum, p. 18). . . . . A curious representation of the counter table occurs in drawings of the time of Edward II. in Sloane MS. 3983. See also Paston Letters, iii. 324, and the Wills and Inventories printed by Surtees Society, i. 154, 158, 333" (*Way's Edition of the Promptorium Parvulorum*, p. 98, Camden Society, 4to, 1843).

586. ANTIQUITY OF THE CUCKING STOOL.

"'Cokestole, cuckestole, *selle a ricaldes*.'—Palg. The earliest mention of this mode of punishing female offenders occurs in the laws of Chester, in the time of Edward the Confessor, as stated in Domesd. i. f. 262 b." (*Way's Edition of the Promptorium Parvulorum*, p. 107, Camden Society, 1843, 4to.)

Blackstone says that ducking stool is a corruption of *cucking* (*Commentaries*, 8vo, 1809, vol. iv. p. 168). Ellis's Edition of Brand's Popular Antiquities, 8vo, 1841, vol. iii. pp. 52–55. It appears (p. 52) that this method of checking female petulance was practised as recently as 1745 (see p. 8 of *Barnsley's Treatise on the Pride and Abuse of Women*, reprinted for the Percy Society). Antiquarian Repertory, vol. iv. p. 324, 4to, 1809. Cucking stool and ducking stool are said to be quite different, the cucking being much the more ancient (*Ormerod's History of Cheshire*, London, folio, 1819, vol. iii. p. 385).

587. INTRODUCTION OF THE PHEASANT INTO EUROPE AND ENGLAND.

"The pheasant was brought into Europe from the banks of the Phasis in Colchis, according to Martial, by the Argonauts; it was highly esteemed by the Romans, and possibly introduced by them into England. In default of positive evidence as to its existence here in early times, it can only be stated that about the time when the Promptorium was compiled, it had become sufficiently abundant in East Anglia. Thus in the Howard Household Book, among

the costs incurred at Ipswich, in 1647, 'whane Syr John Howard and Mastyr Thomas Brewce were chosen knyghtes of the shyre,' occurs this item, 'xij fesawntes, pryse xijs.' Household Expenses presented to the Roxburghe, by B. Botfield, Esq., p. 399," &c. &c. (*Way's Edition of the Promptorium Parvulorum*, p. 158, Camden Society, 1843, 4to).

There are many notices in Privy Purse Expenses of the Princess Mary, by Madden, 8vo, 1843 (see p. 256). See Wright's Notes to Piers Ploughman's Vision, vol. ii. 6, 563. Swinburne (*Travels through Spain*, vol. i. p. 316) says pheasants were "introduced into Spain by the emperor Charles V."

588. LOVE FEASTS IN ENGLAND DERIVED FROM THE AGAPE.

"Feest or fedynge of mete and drynke in holy chyrche—Agapes" (*Promptorium Parvulorum*, edit. Way, vol. i. p. 158, Camden Society, and see Way's note at p. 158; see also *Brand's Popular Antiquities*).

Le Clerc, Bibliothèque universelle, iv. 105, and xxiv. 312. Lardner's Heathen Testimonies, chap. ix. Works, 1838, vol. vii. pp. 42, 43. Tertullian mentions their voluptuousness and impurity (*Ceillier, Auteurs sacrés*, ii. 523, and the note at p. 474).

589. GODFATHERS AND GODMOTHERS FORBIDDEN TO MARRY.

"The baptismal sponsors were formerly called gossips, a term which Skinner derives from Ang.-Sax. God, *Deus*, and *syb*, *affinitas*, as it were 'cognati in Deo,' and by the canon law marriage was forbidden between persons thus allied, as much as between relatives by blood. In the Lay Le Freine it is related that the knight to whom two sons were born sent to greet a knight who was his neighbour:—

'And pray him that he com to me,
And say he schal my gossibbe be.'

It would hence seem that the term comprised not only the co-sponsors, but the parents of the child baptised. Verstegan, in his explanation of ancient words, observes upon 'godsip now pronounced gossip,' &c. . . . . Fabyan says of the repudiation of Ingebert of Denmark, by Philip Augustus, king of France, 'yt was not long or she were from hym devorced for cause of alyaunce, or *gossipred*, or otherwise,' Part vii. c. 242" (*Promptorium Parvulorum*, edit. Way, p. 204).

Respecting the Irish gossip, see Mr. Croker's Keen of the South of Ireland, pp. 60, 61, Percy Society, vol. xiii.

590. VALUE ATTACHED IN THE MIDDLE AGES TO JET.

Way, in his edition of the *Promptorium Parvulorum* (vol. i. pp. 191, 192, 4to, 1843), has brought together some very curious notices from the thirteenth to the sixteenth centuries, showing the value attached to jet. It was looked upon among other things as a test of virginity. Wills and Inventories from Bury St. Edmunds, Camden Society, 1850, p. 239.

591. IN THE DAYS OF CHIVALRY IT WAS CONSIDERED DISGRACEFUL TO RIDE ON A MARE.

"It was considered a disgrace in the days of chivalry to ride on a mare, which is no doubt the reason young Perceval is here represented as riding on one, to add to the absurdity of his appearance (see the Mabinogion, p. 401). There is a curious passage to this effect in Bede's Hist. Eccl. lib. ii. c. 13, in the account of the pagan priest Corpi destroying the temple at Godmundingham, when he was converted to Christianity: 'statimque, abjecta superstitione vanitatis, rogavit sibi regem arma dare et equum emissarium, quem ascendens ad idola destruenda veniret: non enim licuerat pontificem sacrorum vel arma ferre vel præter in equo equitare.' The carrying arms and riding on a *horse* are here distinctly pointed out as the characteristics of a soldier early in the seventh century. It is probably for this reason that in drawings and illuminations of the Middle Ages, when knights are represented mounted, even in tapestry worked by ladies, the sex of the animal is generally made very apparent. In the Romance of Richard I. the Sultan of Damascus rides on a mare when he encounters that sovereign. See Warton's Hist. Engl. Poet., edit. 1840, i. 167" (*The Thornton Romances, by Halliwell*, pp. 263, 264, Camden Society, 1844).

1. Bruce (*Travels*, Edinburgh, 4to, 1790, vol. iv. p. 525) says, "No Arab ever mounts a stallion; on the contrary, in Nubia they never ride mares." This he explains by the danger of the stallion neighing, and thus betraying the Arabs in their predatory excursions. 2. Niebuhr (*Description de l'Arabie*, Amsterdam, 1774, 4to, p. 143), says that a superstitious feeling prevents an Arab ever perjuring himself respecting the genealogy of his horse. 3. Clapperton says that at Kano mares are valued "because they do not neigh on approaching other horses" (*Denham and Clapperton's Africa*, 1826, 4to, p. 44).

592. EXPENSES AT THE UNIVERSITY OF CAMBRIDGE IN THE SEVENTEENTH CENTURY.

"We go twice a day to chapel; in the morning about seven, and in the evening about five. After we come from chapel in the morning, which is towards eight, we go to the butteries for our breakfast, which usually is five farthings: an halfpenny loaf and butter and a cize of beer. But sometimes I go to an honest house in the college, and have a pint of milk boiled for my breakfast" (*Original Letter of John Strype to his Mother, from Jesus College, Cambridge*, 1662, in *Letters of Eminent Literary Men*, p. 179, ed. by Sir Henry Ellis, for Camden Society. See also p. 178, from which it appears that his room cost him 20*s.* a year.)

Sir Simon d'Ewes was scarcely sixteen when he was entered at Cambridge in 1618 (*Autobiography of Sir Simon d'Ewes*, 8vo, 1845, vol. i. p. 107). He complains bitterly of the immoralities practised there (p. 141).

593. NO GOOD PUBLIC LIBRARY IN LONDON AT THE END OF THE SEVENTEENTH CENTURY.

In a letter from Dr. Thomas Smith to Mr. Wanley (p. 245 of *Letters of Eminent Literary Men*, Camden Society, 1843), dated London, June 8, 1697, he complains that "there is no 'publick library of any value in this towne;" upon which Sir Henry Ellis notes, "The only library in London at this time which approaches the nature of a public library, was that of Sion College, belonging to the London clergy."

See also ARTS. 713 724.

594. THE USE OF PRECIOUS STONES IN WATCHES.

"The new contrivance of applying precious stones to watches, I had the good fortune to see when Mr. Facio, the inventor, and an ingenious man, and M. Debaufre, the workman, presented their watches to have the approbation of the Royal Society. I found they had a better opinion of their invention than I could have, for I never thought it to deserve an Act of Parliament. The whole contrivance is that they have found out a way to drill precious stones, as cornelians, and even diamonds, they say" (*Letter from W. Derham*, dated 28 of March, 1705, in *Letters of Literary Men*, edited by Sir Henry Ellis for Camden Society, pp. 317, 318, 1843, 4to).

The art of cutting glass with diamonds is said not to have been known before the sixteenth century (see *Fosbroke, Encyclopædia of Antiquities*, 1843, 8vo, vol. ii. p. 300).

595. EDUCATION IN THE HANDS OF THE CLERGY.

"The exact circumstances under which the schoolmaster's question was referred to the judges in 1705, as stated in this and the following letter, are unknown to the present editor. But there can be no question that from very early times the clergy were the only persons who could be charged with the education of youth, and that out of the monasteries no person was allowed to teach who had not his license so to do from the bishop" (*Ellis, note* at p. 325 of *Letters of Eminent Literary Men*, 1843, 4to; see also the following paragraphs, at pp. 325, 326).

596. IN THE REIGN OF HENRY VIII. THE LORD ADMIRAL HAD POWER OF KNIGHTING.

"The Lord Admyrall, confessinge the same to be trewe, seemed to myslicke with hime selfe, for his forgetfulness here in, and called for hime also. And they being both before hyme, he gave them great commendacons and prayse for their services, as also persuaded them to contynewe in the same, and soe with the sworde he dubbed them with the guyrdle of chavellrie and honored theyme with the order of knighteholde" (*The Lyffe of Sir Peter Carewe*, in *Archæologia*, vol. xxviii. pp. 112, 113).

In 1588, the Lord Admiral made several knights at sea (*Camden's Elizabeth*, in *Kennett*, vol. ii. p. 547).

597. ATTEMPTS OF HENRY IV. OF FRANCE TO REAR SILKWORMS.

"He hath caused most of the gentlemen and pensioners of his realms to plant mulberry trees in their grounds, for the nourishing of silkworms; and told me he hoped to make his realm the staple for all the silk that should be worn in all these northern parts of Europe, both in his own country and likewise in your Majesty's dominions, the Low Countries, Denmark, and other regions adjacent to the Baltic Sea. But some Italians of good judgement, with whom I have conferred touching this point, have told me that in the end all this will come to nothing, for that silk-worms here cannot prosper; the country being too cold for them, so that if they die not, the shell which they shall produce will never be good" (*Sir George Carewe, Relation of the State of France under Henry IV., addressed to King James I.*, in p. 431 of *Birch's Historical Negociations*, 8vo, 1749).

1. A Mahommedan legend says that Solomon first gave the mulberry tree to the silkworm (see pp. 201, 202 of *The Bible, the Koran, and the Talmud, by G. Weil*, London, 8vo, 1846). "Silk

women" are mentioned as a separate class in London early in the reign of Henry VIII. (see *Cocke Lorelles Bote*, *Percy Society*, vol. vi. p. 10). After the death of Henry II. silks became unfashionable in France, and were then only worn by physicians and surgeons (*Essais de Montaigne*, Paris, 8vo, 1843, livre i. chap. xliii. p. 170).

598. IN THE EIGHTEENTH CENTURY THE TITLE OF KNIGHT SOMETIMES OMITTED.

Mr. Jerdan (*Notes to the Rutland Papers*, p. 124, Camden Society, 1842) infers that "the biographers of Sir Thomas More have been inaccurate in dating his knighthood in 1517," because he was present at the Field of the Cloth of Gold "in 1520, and then classed among the 'squyers.'" But in *Letters of Eminent Literary Men*, edited by Sir Henry Ellis, for Camden Society 4to, 1843, is a letter from Roger Ascham to William Cecil, written in 1553, in which he speaks (p. 14) of "Mr. Cheke;" while the accurate Strype, in his Life of Cheke, Oxford, 1821, 8vo, assures us (p. 66) that Cheke was knighted in 1551. It may perhaps be discovered that it was not infrequent to omit the title of a knight.

In a letter written in 1534, Sir Thomas More is called "Maister More" (see p. 46 of *Letters relating to the Suppression of Monasteries*, Camden Society, 1843, 4to). In *Works of King James I.* (London, 1616, folio p. 233), the title of "Sir" is omitted in speaking of Sir Edward Digby, and again at p. 241. In a letter written in 1538, Lady Lisle calls Sir Brian Tuke "Mr. Tuke" (see *Miss Wood's Letters of Royal and Illustrious Ladies*, 8vo, 1846, vol. iii. p. 52). Leycester calls Sir John Norris "Mr. Norris" (see *Leycester Correspondence*, p. 88, Camden Society). In Loseley Manuscripts, by Kempe, p. 55, there is a letter to Sir Thomas Cawarden, in which he is addressed as "Gentle Mr. Cawerden."

599. ETYMOLOGY OF HOLBORN.

"The Fleet" (the river so called from its rapid current) "next directed its course past Bagnigge Wells and the House of Correction towards the valley at the back of Mount Pleasant, Warner Street, and Saffron Hill, and so to the bottom of Holborn. Here it received the water of the Old Bourne (whence the name Holborn) which rose near Middle Row, and the channel of which forms the sewer of Holborn Hill to this day" (*Aymer's Introduction to the Chroniques de London*, p. xii. Camden Society, 1844).

600. CUSTOM OF ACTING PLAYS ON SUNDAY IN ENGLAND.

"Various writers of the time bear witness to the extreme popularity of dramatic representations about this date: and they took place not only during the week, but especially on Sundays" (*Collier's Introduction to Northbrooke's Treatise against Dicing, Dancing, &c.*, p. xiv. Shakespeare Society, 1843; see also at the foot of the page the two extracts from Stockwood).

Stow's Survey of London, vol. ii. p. 331, Strype's edit. 1755. Shakespeare Society Papers, vol. ii. p. 163. On Sunday, 19 January, 1623, Ben Jonson's Time Vindicated was performed with great splendour (see *Ben Jonson's Works*, 8vo, 1816, vol. viii. p. 2). In 1582 a play was performed at Windsor before the Queen (see *Accounts of the Revels at Court*, edited by Mr. Cunningham, 8vo, 1842, p. 176).

601. EARLY MENTION OF THE USE OF PLAY BILLS.

"So they use to set up their billes upon postes certain dayes before, to admonish the people to make their resort unto their theatres, that they may thereby be the better furnished" (*Northbrooke's Treatise against Dicing, &c.*, about 1577, p. 102. Shakespeare Society, 1843).

In p. xix. of the Introduction to Northbrooke, Collier says: "We know of but one older authority on the point; Strype, in his Life of Grindall, informs us that before 1563 the archbishop had complained to the Queen's Secretary, of the players who 'then daily, but especially on the holidays, set up their bills inviting to plays.'"

602. INTRODUCTION OF THE FASHION OF SHAVING THE HEAD IN ENGLAND.

"The change of fashion at Calais with regard to 'polling of heads' had, according to Stowe, been preceded by the like change in England about a twelvemonth before. 'The 8th of May, 1534, the king commanded all about his court to pole their heads, and to give them example, he caused his own head to be polled, and from thenceforth his beard to be notted, and no more shaven." It seems most probable, however, that on both sides of the Channel this important revolution was effected during the same month of May, and only eleven days later at Calais than at court; and apparently our chronicler, by his association of it with the duke of Norfolk's embassy, fixes it to the year 1535" (*The Chronicle of Calais in the Reigns of Henry VII. and VIII.* p. 214, ed. by J. G. Nichols, Camden Society, 1846).

603. PARTICULARS CONCERNING CONFESSORS—THEIR ORIGIN, ETC.

Grégoire, ancien évêque de Blois (*Histoire des Confesseurs, des Empereurs, des Rois, et d'autres Princes*, Paris, 1824, 8vo), relates (p. 19) the celebrated interview between the emperor Theodosius and St. Ambroise, and from that naturally infers (p. 20), "Theodose n'avait donc pas de chapelain particulier. . . . . A cette époque n'était point encore abrogée la confession publique des grands crimes."

He says (pp. 22, 23) that it was not until the sixth century that sovereigns had special confessors, and that they were for the most part Benedictines.

In pp. 32, 33, he says: "Dom de Vaines s'est trompé en imprimant (Dictionnaire raisonné de Diplomatie, par Dom de Vaines, Bénédictin, 8vo, Paris, 1774, tome i. p. 281) que le titre de '*Confesseur du Roi*,' pris par un évêque en 1475 fut un titre nouveau. On voit dans Ducange qu'en 947 un Didacus Fernandus, signant un acte, s'intitule *Confessarius Regis*. Voyez Ducange aux mots *Confessarius Regis*."

The whole of Chapter VI. (pp. 77–89) is occupied with an account of those confessors who have been accused of heresy.

Grégoire says (p. 109), "Jusqu'au xiiie siècle on ne trouve pas de dispenses accordées par Rome aux rois pour avoir des confesseurs particuliers, et ces dispenses même prouvent que, suivant le droit ordinaire, les princes, comme tous les fidèles, doivent se confesser à leurs pasteurs. Le premier roi de France qui ait obtenu cette dispense parait être Philippe le Hardi, auquel Grégoire X permet de choisir et de changer à son gré son confesseur, séculier ou régulier. . . . . Boniface VIII avait gratifié de la même faculté Edouard I, roi d'Angleterre."

The ninth chapter (pp. 128–133) is occupied with an account of the rights, immunities, and pensions bestowed on confessors to the French king.

604. NUMBER OF PERSONS PUT TO DEATH BY ELIZABETH OF ENGLAND FOR RELIGION.

"On voit dans les Mémoires de Challoner, que depuis l'an 1577 jusqu'à la fin du règne d'Elizabeth, il y eut au moins cent trente-quatre prêtres et laics martyrisés pour leur attachement à la religion catholique. Memoirs of Missionary Priests, by Challoner, in 8vo, 1741, tome i. p. 370, et suiv. Voyez aussi The Life of the Right Rev. Challoner, Bishop, &c., par J. Barnard, 8vo, Lond. 1784" (*Grégoire, Histoire des Confesseurs*, p. 144, Paris, 1824, 8vo).

Dodd makes them 191; Milner, 204. Hallam's Constitutional History, 8vo, 1842, i. 160. This great and honest writer rejects (pp. 161, 162) the flimsy subterfuge that the Catholics were not persecuted for their religion. Mr. Butler seems inclined to follow Milner's estimate (*Historical Memoirs of the Catholics*, 8vo, 1822, vol. i. p. 398).

605. INFLUENCE OF THE DOMINICANS.

"Monteiro, pitoyable auteur d'une histoire de l'Inquisition de Portugal, assure que pendant près de cinq siècles et jusqu'à la mort de Charles Quint, les Dominicains furent confesseurs des rois de Castille. Historia de Santa Inquisiçao do reyno de Portugal, in 4to, 1749, par Pedro Monteiro, p. 314" (*Grégoire, Histoire des Confesseurs*, p. 309, Paris, 1824, 8vo; see also pp. 274–276).

606. THE FIRST JESUIT WHO HELD THE POST OF CONFESSOR TO THE FRENCH KINGS.

"On trouve les mêmes variantes sur le jésuite qui le premier eut en France le titre de confesseur du roi; Le Chartreux Vigneul Marville (d'Argonne) se trompe évidemment, en disant que ce fut le père Cotton (Voyez Mélanges historiques, &c., in 12mo, Paris, 1701, tome ii. p. 37, et suiv.) D'Origny, l'historien et confrère d'Edmond Auger, prétend que celui-ci fut le premier jésuite qui eut *l'honneur* de confesser le roi. *L'honneur* de confesser! Quel langage! Mais avant eux parait sur la scène un P. Mathieu, jésuite de Pont-à-Mousson, auquel si l'on en croit Archon, Henri III fit une confession générale (Voyez Archon, tome ii. pp. 626, 627). Ce P. Mathieu était un homme actif et délié. . . . . Il mourut à Ancone en 1587" (*Grégoire, Histoire des Confesseurs*, pp. 300, 301, Paris, 1824, 8vo; at p. 303, &c. is some account of Auger).

1. Mélanges, par Marville, edit. Paris, 1725, tome ii. p. 42. 2. Dulaure is mistaken on this subject (see his *Histoire de Paris*, 12mo, 1825, tome vi. p. 191). In tome vii. p. 458, he mentions a *female* confessor.

607. SECRETS OF CONFESSION NEVER BETRAYED.

"Parmi les évènements, qui depuis trente-cinq ans de révolutions, se sont passés sous nos yeux, il faut compter le scandale des prêtres sans vocation, dont les évêques de l'ancien régime avaient encombré l'église, et qui ont enfreint la loi du célibat par des mœurs désordonnés, par leurs mariages; cependant au milieu des saturnales du vice, il est inouï qu'aucun ait violé le sécret de la

confession. C'est une observation vraie et qu'on ne peut trop répéter" (*Grégoire, Histoire des Confesseurs*, pp. 100, 101, Paris, 1824, 8vo).

It was not always so. There was a law enacted, punishing priests who betrayed the secrets of [the] confessional (see *Fosbroke's British Monachism*, 8vo, 1843, p. 346). But Bellarmin was of opinion that priests might betray those secrets for the benefit of *orthodox princes*—"Sed principi a vera religione alieno nullo modo licet;" heretics not being worthy of such a favour (see the passage in *Le Clerc, Bibliothèque universelle*, tome xi. p. 319, note). It is said, that by the English law, Protestant clergymen are not required to betray such secrets (see *Phillpott's Letters to Charles Butler*, 8vo, 1825, pp. 223–228).

608. ARGUMENT AGAINST STUDYING HEBREW IN THE FIFTEENTH CENTURY.

"This letter of Leonardo also shows the unhappy influence of religious bigotry and sacerdotal tyranny in checking the progress of science. The most cogent argument which he advances to prove the folly of spending time in the perusal of the Hebrew Scriptures is this, that St. Jerome having translated the Old Testament into Latin, whosoever presumes to study that book in the original manifests a distrust of the fidelity of Jerome's version. Leonardi Aretini Epist. lib. ix. ep. xii." (*The Life of Poggio Bracciolini, by the Rev. W. Shepherd*, Liverpool, 8vo, 1837, p. 58.)

1. Sallengre, Mémoires de Littérature, tome ii. p. 2, La Haye, 1717, 12mo. 2. Guizot thinks that John Scot Erigena, in the ninth century, understood Hebrew (*Histoire de la Civilisation en France*, Paris, 1846, ii. 358).

609. INDECENT PRACTICES AT GERMAN BATHS IN THE FIFTEENTH CENTURY.

Shepherd (*Life of Poggio Bracciolini*, Liverpool, 1837, 8vo, pp. 62–68) has given some curious extracts from a letter of Poggio's, dated Baden, 1416, which illustrate the *unceremonious* practice of bathing-places.

Œuvres de Brantome, edit. Paris, 1842, royal 8vo, tome ii. p. 310.

610. DISCOVERY OF QUINTILIAN BY POGGIO.

"By your exertions we are at length in possession of a perfect copy of Quintilian. I have inspected the titles of the books. We have now the entire treatise, of which before this happy discovery we had only one half, and that in a very mutilated state" (*Letter*

from Leonardo Aretino to Poggio, in *Shepherd's Life of Bracciolini*, p. 96, 8vo, 1837).

He discovered it in the monastery of St. Gall (p. 97), and according to Mehur, the identical copy is now in the Laurentinian Library (Ibid. p. 98).

611. LITTLE ATTENTION PAID BY THE GREAT IN THE FIFTEENTH CENTURY TO THE INTERESTS OF LEARNING.

"To the decline of life, Poggio retained a considerable degree of indignation, which was at this time excited in his mind, by the indifference with which his labours to recover the lost writers of antiquity were regarded by the great" [Here follows an extract from his De Infelicitate Principum] (*Shepherd's Life of Poggio Bracciolini*, p. 102, Liverpool, 8vo, 1837).

612. IGNORANCE IN ENGLAND IN THE EARLY PART OF THE FIFTEENTH CENTURY.

"Poggio was also much chagrined on observing the uncultivated state of the public mind in Britain, when compared with the enthusiastic love of elegant literature which polished and adorned his native country. See Torrelli's Epistolarum Poggii, lib. i. epist. xi. The period of his arrival in England has been justly pronounced by one of our most accurate historians to be, in a literary point of view, one of the darkest which occurs in the whole series of British annals. See Henry's History of Great Britain, vol. x. pp. 109–128" (*Shepherd's Life of Poggio Bracciolini*, p. 113, Liverpool, 8vo, 1837).

Respecting the *cause* of this ignorance see Ibid. pp. 114–116.

613. IN THE FIFTEENTH CENTURY MANY OF THE NOBILITY IN ENGLAND WERE MERCHANTS.

"A trait of the manners of the English in the fifteenth century occurs in Poggio's Dialogue on Nobility, in which he notices thus the English aristocracy: 'The nobles of England deem it disgraceful to reside in cities, and prefer living in retirement in the country. They estimate the degree of a man's nobility by the extent of his estates. Their time is occupied in agricultural pursuits, and they trade in wool and sheep, not thinking it at all derogatory to their dignity to be engaged in the sale of the produce of their lands. I have known a wealthy merchant, who had closed his mercantile concerns, vested his money in land, and retired into the country, become the founder of a noble race; and

I have seen him freely admitted into the society of the most illustrious families'" (*Shepherd's Life of Poggio Bracciolini*, p. 128, 8vo, 1837).

1. Poggio remarks the same thing of the Venetians, and the contrary of the Neapolitans (see *Shepherd's Life of Poggio*, pp. 340, 341). 2. Works of King James, folio, 1616, Lond. p. 163. Stow's Survey of London, vol. ii. p. 395, Strype's edit., Lond. 1754.

614. IRISH BULLS IN THE FIFTEENTH CENTURY.

Shepherd (*Life of Poggio Bracciolini*, p. 129, 8vo, 1837) quotes an anecdote from Poggio's Facetiæ relating to an Irish captain, from which, he says, "we learn that at this early period the English were addicted to the practice of diverting themselves at the expense of their brethren on the other side of St. George's Channel, and when he visited this country, an Irishman was already become the common hero of an English tale of absurdity."

615. THE FRENCH WERE CELEBRATED FOR THEIR COOKERY IN THE FIFTEENTH CENTURY.

Shepherd (in *Life of Poggio Bracciolini*, p. 148) has given an anecdote related by Poggio in his Facetiæ, of Filippo Maria, duke of Milan, of whom Poggio says: "He had an excellent cook, whom he had sent to France, to learn the art of dressing nice dishes," which, says Shepherd, "intimates that even at this early period our Gallic neighbours were noted for their skill in cookery."

In 1655, Sir John Reresby (*Travels and Memoirs*, 8vo, 1831, p. 42) says that the French cookery and sauces are much better than ours.

616. DECLINE OF THE WARLIKE SPIRIT OF THE GERMANS IN THE FIFTEENTH CENTURY.

"The Germans were formerly a warlike people; they are now strenuous only in their eating and *drinking*, and they are mighty in proportion to the wine which they can swallow" (*Letter by Poggio*, in p. 182 of *Shepherd's Life of Bracciolini*, 8vo, 1837).

Le Roux de Lincy, Livre des Proverbes français, Paris, 1842, tome ii. p. 67.

Knight's Shakspeare, royal 8vo, note to Merry Wives of Windsor, p. 171. In 1546, the Flemish had an unenviable reputation as immense eaters and drinkers (see *Correspondence of Charles V.*, edited by Mr. Bradford, 8vo, 1850, p. 454). Montaigne mentions

the drunkenness of the Germans (*Essais*, Paris, 8vo, 1843, livre ii. chap. ii. p. 211). "A right Almayne in manner and fashion, free of his purse and of his drink" (*Leycester Correspondence*, p. 75).

617. OLD CUSTOMS ON ST. INNOCENT'S DAY.

See also ART. 547.

"In a very long and particular decree they" (the council of Basil, A.D. 1435) "laid down wholesome regulations for the decent solemnization of public worship; and strictly prohibited the continuance of those sacrilegious buffooneries which it had been customary in some countries to celebrate in the churches on Innocent's Day, or the Feast of Fools." [Here follows in a note the original decree.] (*Shepherd's Life of Poggio Bracciolini*, p. 262, Liverpool, 1837.)

1. Ellis's edit. of Brand's Popular Antiquities, vol. i. pp. 295, 296, ed. 1841. 2. Dictionnaire de Richelet, tome ii. p. 446, Lyons, 1759, folio. 3. Ménage, Dictionnaire étymologique, tome ii. p. 84, folio, 1750. 4. The Council of Cognac, in A.D. 1260, forbad "de faire des danses dans les églises à la fête des Innocents, ni d'y représenter des évêques, en dérision de la dignité épiscopale" (*Fleury*, xvii. 670).

618. EARLY MENTION OF THEATRES IN FRANCE.

"Et si tu ne m'en veulx croire, vien t'en, je te meneray au théâtre ou tu verras le mistère et en riras tout ton beau saoul" (*Des Perriers, Cymbalum Mundi*, p. 98, printed in 1537, édit. Marchand, Amsterdam, 1732).

The Benedictines assign the origin of the French theatre to the eleventh century (*Histoire littéraire de la France*, vii. 66).

619. SOME PARTICULARS RESPECTING DANCING.

Du Bos (*Réflexions critiques sur la Poesie et sur la Peinture*, Paris, 12mo, 1770) says (part iii. pp. 230, 231) that there were two sorts of dances among the ancients, and he adds (p. 233) that the word "Saltatio" does not always mean "dance" (see also p. 236). Cahusac (*Traité historique de la Danse*, La Haye, 12mo, 1754) has undertaken to refute this hypothesis of Du Bos. He treats this subject *con amore*, and (tome i. p. vi.) is very angry with Du Bos, whom he accuses of unjustly depreciating the Greeks and Romans; and adds, "Il prétend que leur chant n'était point un chant et que leur danse n'était point une danse" (see also pp. xii. xiii.) It is stated (tome i. p. 25), that dances are alluded to in the Psalms. Respecting the dances of the early Christians,

see tome i. pp. 41, 51, and 54. In tome ii. pp. 57, 66, he occupies himself with establishing the "perfection réelle de la danse ancienne." In tome ii. pp. 71–79, he treats of the origin of Ballets (and see p. 103). He ascribes to the tragical death of Henry II. in 1559 the discouragement of tournaments and the consequent increase of dancing (tome ii. pp. 126, 127). He has given (pp. 128–140) an account of the court entertainments in the reign of Henry III., and has expatiated with delight on Henry IV.'s passion for dancing (pp. 141–145) and with disdain (tome iii. p. 3) on the ballet in the court of Louis XIII.; and see (p. 10) what he says of Richelieu. Jackson says that dancing is a cause of the superiority of the French in war (see *Jackson, On the Formation of Armies*, 8vo, 1845, pp. 141, 249, 355).

In an illuminated MS. of the thirteenth century, Herodias is represented in the presence of Herod not as *dancing*, but as *tumbling*, a proof that formerly they little differed (see *Strutt's Habits and Dresses*, edit. Planché, 1842, ii. 193).

1. In the thirteenth century Lorraine was famous for its dancers (see *Le Roux de Lincy, Livre des Proverbes*, 1842, tome i. p. 234). 2. Huber, a learned civilian, wrote strenuously in favour of dancing (see *Le Clerc, Bibliothèque universelle*, tome vi. pp. 372, 435). 3. Heylin says, "Dancing, an exercise much used by the French, who do naturally affect it" (*Retrospective Review*, vol. iii. p. 29). He travelled in France in 1625 (*Ibid.* p. 24). 4. Michaelis has shown that among the Hebrews dancing was always considered lawful (*Commentaries on the Laws of Moses*, 8vo, 1814, vol. iii. p. 189–192). 5. The Africans are fond of it, and "pass their nights at new and full moon in this amusement" (*Laird and Oldfield's Expedition up the Niger*, 8vo, 1837, vol. ii. p. 91, and for a description of their dance, pp. 95, 96). 6. Dobell (*Travels in Kamtchatka and Siberia*, Lond. 8vo, 1830, vol. i. pp. 77, 78), has given a description of the Kamtchatdale national dance, which is more lively than decent (see also *Lesseps's Kamtchatka*, vol. i. p. 89, and *Cook's Travels*, 8vo, 1821, vol. vii. pp. 199–281). 7. Moorcroft, who was sometime in Tibet, says, "Dancing is a favourite amusement of the Ladakhis with both men and women, but the performances are in separate bodies" (*Moorcroft and Trebeck's Travels in the Himalayan Provinces of Hindustan*, &c., edited by H. H. Wilson, 8vo, 1841, vol. i. p. 345). 8. Rarely practised by the Kaffirs (see *Barrow's Southern Africa*, 4to, 1806, 2nd edit. vol. i. p. 169). 9. For an account of the Mandingo dance, see Park's Travels in Africa, 8vo, 1817, vol. i. p. 62. The king of Dahomey is fond of dancing (see *Duncan's Western Africa*, 8vo, 1847, vol. i. pp. 247–255; see also p. 292). Henderson

See also ART. 1573.

(*Biblical Researches &c. in Russia*, 8vo, 1826, p. 486) says that the Ingush, south-east of Georghviesk, "are fond of dancing, but it is an established custom among them that the sexes never dance together." In *Wright's Elizabeth* (8vo, 1838, vol. i. p. 498), there is a letter from Sir H. Killigrew, dated Edinburgh, June, 1574. In it he gives an account of the young James VI., and says "They did also make his Highness dance before me, which he likewise did with a very good grace." The year after Wesley's death, the Methodist preachers ordered that any parents who allowed their children to learn dancing should be expelled from the Methodist society, and this monstrous absurdity was defended in a formal dissertation by Dr. Adam Clarke (see *Southey's Doctor*, edit. Warter, 8vo, 1848, p. 501). Little facts like this should be preserved; they show what priests would do if they had power.

620. DECREASE OF TOURNAMENTS IN FRANCE IN CONSEQUENCE OF THE DEATH OF HENRY II.

"Depuis 1559, qui fut l'époque de la mort de Henri II, jusqu'en l'année 1612, il n'y eut que quatre tournois en France; le premier à Orléans en 1560, où Henri de Bourbon, marquis de Beaupré, fut tué; le second en 1573 pour célébrer le jour de la naissance de Charles IX, où ce roi et le duc d'Anjou son frère soutinrent le combat à tout venant; le troisième en 1581, au mariage du duc de Joyeuse et de Marguerite de Lorraine; le quatrième en 1612, pour le double mariage du roi Louis XIII avec l'Infante d'Espagne, et du roi Philippe avec la seconde fille de France" (*Cahusac, Traité historique de la Danse*, tome ii. p. 127, La Haye, 1754).

Hence perhaps the increase of duelling under Henry II. of France (see ART. 813). Voltaire remarks that the establishment of tournaments was an evidence of improved manners over the ancient gladiators, and that their abolition in 1560 was accompanied by the destruction of the ancient spirit of chivalry (*Essai sur les Mœurs*, chap. xcix., *Œuvres de Voltaire*, tome xvi. pp. 517–522).

621. GREAT USE OF SILVER PLATE IN ENGLAND IN THE SIXTEENTH CENTURY.

See also ART. 2256.

"There is no small innkeeper, however poor and humble he may be, who does not serve his table with silver dishes and drinking cups" (*A Relation of the Island of England about the year* 1500, p. 29, Camden Society, 1847: see also pp. 42 and 77).

1. Nicolas's Testamenta Vetusta, 8vo, 1826, vol. i. p. xxxvi. and vol. ii. p. 496. 2. See Carew's Relation of the State of France

under Henri IV., at p. 434 of Birch's Historical View, 8vo, 1749. 3. Bede's Eccles. Hist. edit. Giles, 1847, Bohn, p. 118. 4. Perlen, who visited England in the reign of Mary I., says, "In this land, they commonly make use of silver vessels when they drink wine (*Antiquarian Repertory*, iv. 511). 5. Even in 1594 it seems to have been much commoner than at present. At all events the Earl of Derby had silver basins which he applied to rather an uncleanly purpose (see *Camden's Elizabeth* in *Kennett*, ii. 580).

622. POPULATION OF ENGLAND IN THE FOURTEENTH AND SIXTEENTH CENTURIES.

"The population of this island does not appear to me to bear any proportion to her fertility and riches. I rode, as your magnificence knows, from Dover to London, and from London to Oxford, a distance of more than two hundred Italian miles, and it seemed to me to be very thinly inhabited. . . . The same thing is asserted by those who wrote the history of King Richard the 2nd, for they state that England being threatened with an invasion by the French about the year of grace, 1390, the number of men capable of bearing arms was computed, and found to be 200,000 archers. And the bow being as decidedly the weapon of the English as the pike is that of the Germans, I apprehend that there were not many more soldiers in England at that time" (*Relation of England about the year* 1500, p. 31, Camden Society, 1847; see also Miss Sneyd's note at end, p. 85).

1. Malthus (*Essay on Population*, 6th edit. 1826, vol. ii. p. 214) loosely says: "The population of England in the reign of Elizabeth appears to have been nearly five millions." 2. Camden says (*Annals of Elizabeth* in *Kennett*, vol. ii. p. 393) that, in 1563, the plague was so fatal that "there were carried out of the city of London alone, which consists of 121 parishes, 21,530 corpses"; he says (p. 574) that, in 1593, "the sickness raged violently in London, insomuch that when the year came about, there died of the sickness and other diseases in the city and suburbs, 17,890 persons." He adds (p. 476) that in 1580 London was rapidly increasing, "whilst the rest of the cities and towns of England ran to decay." 3. In a contemporary pamphlet it is said that, at the time of the Armada in 1588, some of the counties could supply "forty thousand able men" (*Harleian Miscellany*, 1808, 4to, vol. i. p. 145). In a petition to Henry VIII. in 1538, it is stated that "there are within your realm of England, 52,000 parish churches, and this notwithstanding that there be but ten households in every parish, yet are there 520,000 house-

holds, and of every of these households hath every of the five orders of friars a penny a quarter for every order" (*Harleian Miscellany*, ii. 539). In 1548, Warwickshire is spoken of as a very populous county (see *Haynes, State Papers*, p. 77). Mr. Alison, on the authority of Hume, and Porter's Progress of the Nation, says: "So late as the time of Elizabeth, the population of England amounted only to about 3,000,000 souls" (*Alison's Principles of Population*, 8vo, 1840, vol. i. p. 24).

623. USE OF ALE AND BEER IN ENGLAND.

See Miss Sneyd's note at pp. 59, 60 of the Italian Relation of England about 1500, published by the Camden Society, 4to, 1847.

In 1604 the lattices of ale-houses were generally painted red (*Middleton's Works*, edit. Dyer, 1840, vol. v. p. 539).

1. Lappenberg's Anglo-Saxon Kings, edit. Thorpe, 8vo, 1845, vol. ii. p. 539. Les Propos de Table de Luther, edit. Brunet, Paris, 1844, p. 54. Ledwich thinks, from the silence of Bede and Cambrensis, "The Irish had neither cider nor ale" (*Antiquities of Ireland*, Dublin, 1804, 4to, p. 371). I suspect that after the accession of Charles II. it was little drank in good society. One of the last notices I remember of it is in Wycherley's Love in a Wood, act ii. scene 1, where Vincent, a young man of fashion, speaks of "my best friend—a beer-glace" (p. 10 B.)

624. ABOLITION OF PRIVILEGES OF SANCTUARY IN ENGLAND.

"After the Reformation, the privilege of sanctuary fell into disrepute, none but the most profligate and abandoned resorting to them. They still, however, continued to exist, and in A.D. 1697 were considered such nuisances, from the harbour they afforded to rogues of every description, that an Act was passed for the suppression of the most notorious; but they were not finally abolished till the reign of George the First, at which time the sanctuary of St. Peter, Westminster (which stood on the north side of St. Margaret's Churchyard) was pulled down. It was of such immense strength, that this was with great difficulty effected. This sanctuary at Westminster, and that of St. Martin le Grand, were the two principal in London" (*Miss Sneyd's Notes to the Italian Relation of England*, pp. 88–89, Camden Society).

Le Clerc, Bibliothèque universelle, v. 369. The Persians have asylums for criminals (see *Morier's Second Journey through Persia*, 4to, 1818, p. 166). And so have the Tibetans. Moorcroft, who resided some time in Ladakh, says, "The Monastery of Lama Guru is invested with the privileges of a sanctuary"

(*Moorcroft and Trebeck's Travels in the Himalayan Provinces, &c. from* 1819 *to* 1825, edited by H. H. Wilson, 8vo, 1841, vol. ii. p. 14). In 381 or 382, St. Just abdicated his bishoprick of Lyons, through remorse for having given up a murderer who had taken refuge in the church (see *Histoire littéraire de la France*, tome i. part ii. p. 255).

625. COURT FOOLS IN FRANCE.

Dreux du Radier in his Récréations historiques, tome i. pp. 1–45, La Haye, 1768, has collected some amusing anecdotes of court fools from the reign of Charles V. to that of Louis XIV. He observes (p. 2) that in the former reign "la Champagne avait apparemment l'honneur exclusif de fournir des fous à nos rois." A celebrated anecdote which has been related of many persons is by him (p. 6) ascribed to Triboulet, fool to Louis XII. and Francis I.

1. Mélanges, par V. Marville, tome ii. p. 51, Paris, 1725; tome iii. pp. 440, 441. 2. In France, bishops used to have fools (see *Dulaure, Histoire de Paris*, troisième édit. 1825, 12mo, tome ii. p. 433; tome iii. p. 344).

626. DIFFERENT HABITS WORN BY THE CLERGY.

There is a very interesting article upon the change of dress of the clergy in Du Radier, Récréations historiques, tome i. pp. 118–147.

627. DIFFERENT HOURS OF DINING IN FRANCE.

See an article upon this subject in Du Radier's Récréations historiques, tome i. pp. 151–154, La Haye, 1768.

Antipatia de los Franceses y Españoles, Rouen, 1630, 12mo, pp. 280–281. Percy's Notes to Northumberland Household Book in Antiquarian Repertory, vol. iv. p. 318, 1809, 4to. Nugæ Antiquæ, edit. Park, 8vo, 1804, vol. i. p. 107. Nash's Lenten Stuffe, 1599, in Harleian Miscellany, vi. 150. Tytler's Life of Henry VIII., Edinburgh, 1837, 8vo, p. 73. Montaigne (*Essais*, Paris, 8vo, 1843, livre iii. chap. xiii. p. 699) says he did not like early hours, and therefore never dined before eleven nor supped after six.

629. ORIGIN AND ETYMOLOGY OF SOT.

Du Radier (*Récréations historiques*, tome ii. p. 127, 128) has some curious remarks on this word. He says, "Il est très-ancien dans notre langue, pour le mot et pour la signification," and he cites a passage from Théodulfe, bishop of Orleans in the reign of Charlemagne.

630. ORIGIN OF THE SORBONNE.

"Il y a un fort bon article concernant la Sorbonne dans le Dictionnaire portatif de M. l'Abbé l'Advocat, bibliothécaire de Sorbonne, et à portée des memoires qui lui étaient nécessaires. Il y date la fondation du collège de Sorbonne de 1253, et dit que ce fut en 1251 que Robert de Sorbon, ou Sorbonne, pensa à épargner aux écoliers les peines qu'il avait eu lui-même à devenir docteur. Par conséquent, c'est une erreur de dire, comme le fait M. le Président Hénault, que la Sorbonne fut fondée sous le règne de S. Louis" (*Du Radier, Récréations historiques*, tome i. pp. 285, 286, La Haye, 1768).

Dulaure, Histoire de Paris, troisième édit. 1825, 12mo, tome ii. pp. 515, 516. Le Clerc, Bibliothèque universelle, ii. p. 172. Histoire littéraire de la France, tome xvi. pp. 36, 55, 56.

631. AT THE END OF THE SEVENTEENTH CENTURY GREEK AND HEBREW WERE BETTER UNDERSTOOD IN FRANCE THAN LATIN.

"J'ai ouï dire à un fort habile homme, qu'il se trouve aujourd'hui en France plus de gens qui savent assez bien le Grec et l'Hébreu que de gens qui savent le Latin parfaitement" (*Mélange d'Histoire et de Littérature, par M. de Vigneul Marville*, tome i. p. 36, Paris, 1725).

Donaldson (*Preface to Varronianus*, 8vo, 1844) says, "the Greek is after all an easier language than the Latin."

632. AT END OF SEVENTEENTH CENTURY THREE SORTS OF CARDINALS AT ROME.

"Rome a trois sortes de cardinaux, qui tiennent chacun leur rang. Les premiers sont les princes. . . . Les seconds sont les politiques. . . . Les derniers sont les pieux et le savants" (*Mélanges d'Histoire, par Vigneul Marville*, tome i. p. 61, Paris, 1725).

Faber on Vallenses and Albigenses, 8vo, 1838, pp. 411, 412. Le Clerc, Bibliothèque universelle, tome viii. p. 325; tome xx. p. 239; and tome xxii. p. 134. Pasquier, Recherches de la France, livre iii. chap. v.; Œuvres, Amsterdam, 1723, tome i. pp. 175–180. Towards the end of the sixteenth century, Sixtus V. first fixed the number at seventy. (See *Ranke, Die Römischen Päpste*, Berlin, 1838, band i. p. 462).

633. CONNECTION BETWEEN THE SIZE OF THE HEART AND ANIMAL COURAGE?

See some curious remarks in tome i. pp. 70, 71, of *Mélanges d'Histoire et de Littérature, par Vigneul Marville*, Paris, 1725.

634. SIRRAH AND SIR APPLIED ORIGINALLY TO BOTH MEN AND WOMEN.

"The terms Sirrah and Sir appear to have been frequently applied indifferently both to male and female. In Whetstone's Promos and Cassandra, 1578, Grymball says to his mistress, 'Ah, *Syr*, you would belike let my cock sparrowes go" (*Cooper's Note* at p. 13 of *Ralph Roister Doister, by N. Udall*, Shakespeare Society, 1847).

Middleton's Works, 8vo, 1840, ii. 491; iii. 44, 186.

635. SPOUSE SOMETIMES USED TO SIGNIFY BETROTHMENT.

"From my dere Spouse" (*Udall's Roister Doister*, p. 25, Shakespear Society, 1847).

In the note on this passage Cooper remarks, "The word *spouse* is here used for *betrothed lover*." Another instance occurs at p. 80 of the same play.

636. PHLEGMATIC TEMPERAMENT FAVOURABLE TO POETRY.

"Bien qu'il semble que le tempérament de feu soit plus propre à la poésie que le tempérament flegmatique, néanmoins l'expérience fait voir que les poètes abondent plus dans les pays où le flegme règne, que dans les pays où le feu brille davantage. Cela se remarque principalement en Italie, où le flegme étant pour ainsi dire dans son élément, il se trouve une infinité des poètes. En Normandie, qui est une province toute flegmatique, les poètes y naissent plus facilement que dans les autres provinces de France. Clément Marot était originaire de Normandie, fils de Jean Marot de Caen, *poète de la magnifique reine Anne de Bretagne;* c'est la qualité qu'il prenait à la tête de ses ouvrages. M. de Malherbe était de Caen, Messieurs Patrés et Sarrazin en étaient aussi; et M. de Segrais en est encore. M. de Scudery et sa sœur sont nés au Havre de Grâce. Saint-Amand, les deux Corneille, et M. de Brebœuf étaient de Rouen. M. de Fontenelle est de la même ville. M. de Benserade était de Lions, proche de Rouen. M. le Cardinal du Perron était de Basse-Normandie" (*Mélanges d'Histoire et de Littérature, par V. Marville*, Paris, 1725, tome i. pp. 214, 215).

Sir Humphry Davy, himself no mean poet, writes in 1824, "I have lately seen some magnificent country in the Scandinavian peninsula, where nature if not a kind, is at least a beautiful mother. I wonder there have not been more poets in the north" (*Paris, Life of Sir H. Davy*, 8vo, 1831, vol. ii. p. 284). In 1592, Greene writes of one "whome by his carelesse slovenlie gate at first sight I imagined to be a poet" (*Quip for an Upstart Courtier*, in *Harleian Miscellany*, vol. v. p. 420).

637. THE FIRST FRENCH SONNET.

"On attribue à Jodille le premier sonnet qui a paru en notre langue" (*Mélanges d'Histoire, &c., par V. Marville*, tome i. p. 260, Paris, 1725).

1. Irving's Lives of the Scotish Poets, 2nd edit. 8vo, 1810, vol. ii. pp. 201–205.

638. ETYMOLOGY OF PORPHYROGENITUS.

In Mélanges d'Histoire et de Littérature, par V. Marville, Paris, 1725, tome i. pp. 290, 291, are some criticisms on the etymology of porphyrogenitus as given by Ménage.

639. ETYMOLOGY OF VIENNA.

See Mélanges, par V. Marville, Paris, 1725, tome ii. pp. 198–200.

640. ANTICIPATION OF SOME OF THE OPINIONS OF DESCARTES.

"Nous avons dans le traité de l'Âme de Claudien Mamert, qui fleurissait au cinquième siècle, la plupart des principes dont Descartes s'est servi pour soutenir son nouveau système de philosophie; on prétend aussi trouver dans S. Augustin son opinion touchant l'âme des bêtes" (*Mélanges d'Histoire et de Littérature, par V. Marville*, Paris, 1725, tome ii. p. 348).

641. CASES OF VENTRILOQUISM.

There are some singular instances given in the Mélanges d'Histoire et de Littérature, par V. Marville, Paris, 1725, tome ii. pp. 349–355. Gilbert Wakefield (*Memoirs of Himself*, 8vo, 1804, vol. i. pp. 294, 295) gives an account of a ventriloquist he heard in the streets. He says they were known to the Greeks and Hebrews. In 1771 and 1772 one was settled in Paris (see *Grimm, Correspondance littéraire*, tome viii. p. 271). Thoresby's Diary, 8vo, 1830, vol. ii. p. 23.

642. INTRODUCTION OF BREVIARIES IN THE CHURCH.

See also ART. 1230.

"On ne sait point au juste en quel temps on a commencé à user des bréviaires dans l'église. Apparemment ce n'a été que depuis que les ecclésiastiques, ayant négligé d'assister jour et nuit à l'office divin, comme le devoir les y obligeait, l'église, condescendant à leur infirmité, a changé ce joug en un autre moins pénible, qui consiste à réciter en particulier ce qu'ils étaient tenus de réciter ou de chanter en public . . . . . Le mot de bréviare ne se trouve pas dans les anciens auteurs, ni même *dans ceux* du *moyen-âge* qui ont traité *de Divinis Officiis*. Nous avons un livre français, intitulé l'Arbre des Batailles, imprimé en 1493 et dédié à notre roi Charles VI par Honoré Bonnet, docteur en droit, canon, où il est parlé du bréviaire, selon la remarque de M. Joly, grand chantre de l'église de Paris, qui a traité de cette matière tres-doctement. Un savant antiquaire m'a assuré qu'il avait vu dans quelques anciens monastères de ces sortes d'abrégé de l'office divin écrits il y a environ trois ou quatre cents ans, mais qui n'ont point la forme des bréviaires d'aujourd'hui et n'en portent point le nom" (*Mélanges, par V. Marville*, Paris, 1725, tome ii. pp. 426–428).

But d'Argonne is certainly mistaken; for when the abbot Robert, in A.D. 1099, was ordered to quit Citeaux, and retire to his own convent at Molesne, he was particularly directed to take with him a certain breviary (see *Fleury, Histoire ecclésiastique*, livre lxiv. sec. 64, tome xiii. p. 640, 12mo).

643. ORIGIN OF THE FRENCH ACADEMY.

See the account given in Mélanges, par V. Marville, tome iii. pp. 33–35, and in Hallam's Literature of Europe, vol. iii. pp. 138, 139, 8vo, 1843.

644. FIRST INSTANCE OF A CONFESSOR BEING GRANTED IN FRANCE TO A CRIMINAL.

"On sçait qu'en France on ne donne point le viatique aux criminels qui sont condamnés a la mort; autrefois même le confesseur ne les accompagnait point au supplice. Ce fut Pierre de Craon, seigneur de la Ferté Bernard, qui obtint du roi Charles VI qu'on leur accorderait un secours si nécessaire. Il est remarquable qu'on doive un si pieux établissement à un seigneur dont les mœurs n'avaient pas toujours été fort réglées" (*Mélanges d'Histoire et de Littérature, par V. Marville*, Paris, 1725, tome iii. pp. 69, 70).

645. ORIGIN OF THE JOURNAL DES SAVANS.

See an account in Mélanges d'Histoire et de Littérature, par V. Marville, Paris, 1725, tome iii. pp. 354–361, and 491. Dulaure, Histoire de Paris, vii. 263, 12mo, 1825.

646. LOCUSTS THE HARPIES OF THE ANCIENTS.

"M. le Clerc, dans le second tome de sa Bibliothèque universelle, a avancé avec assez de vraisemblance que c'est ce phénomène" (i.e. the flight of locusts), "que les anciens ont décrit dans la fable des harpies" (*Mélanges, par Vigneul Marville*, Paris, 1725, tome iii. p. 399).

Madden (*Travels in Turkey, Egypt, &c.* 8vo, 1829, vol. ii. p. 25) says: "I believe the Egyptian vulture is the original of the harpy of the poets." Middleton's Letters from Rome, 5th edit. 8vo, 1742, pp. 212, 213. Morier saw "an immense cloud of locusts that at intervals shadowed the sun" (see the interesting account in his *Second Journey through Persia*, 4to, 1818, pp. 98–101). He controverts (p. 99) Shaw's opinion that they always travel northward, and confirms (p. 100) some singular circumstances related by Pliny. The Ceylonese crows are "like the fabled harpies" (*Percival's Account of Ceylon*, 2nd edit. 4to, 1805, p. 307). At p. 317 he says: "I have never observed locusts on the island." They are very abundant in Madagascar. Ellis says (*History of Madagascar*, 1838, 8vo, vol. i. p. 202), "Their appearance on approaching is like a dense cloud of considerable extent. . . . . The locusts form at times an important article of food."

647. ORIGIN OF THE PRESENT ORTHOGRAPHY OF LOUIS.

"Une fois le Roi Henri le Grand *lui* montrant" (i.e. *Malherbe*) "la première lettre que le feu roi avait écrite à sa majesté, Malherbe ayant remarqué qu'il avait signé Lois au lieu de Louis, demanda assez brusquement au roi si Monseigneur le Dauphin avait nom Lois. Le roi, étonné de cette demande, en voulut sçavoir la cause; Malherbe lui fit voir qu'il avait signé Lois et non pas Louis, ce qui donna lieu d'envoyer quérir celui qui apprenait à écrire à Monseigneur le Dauphin, pour lui enjoindre de faire mieux orthographier son nom; et voilà d'où vient que Malherbe disait être la cause que le defunt roi s'appelait Louis" (From *Vie de Malherbe, par Racan*, in *Mémoires de Littérature, par M. de Sallengre*, tome ii. part i. p. 76, La Haye, 8vo, 1717).

648. ORIGIN OF THE GUILLOTINE.

In the Catalogue des Livres de Leber, Paris, 1839, 8vo, there occurs (tome i. p. 9, no. 49) the following book: "Figures du Martyre des Apôtres gravées sur bois, par Lucas Cranach, Pit., in 4to, sans texte," upon which Leber remarks, "Douze pièces de premières épreuves; c'est-à-dire, d'un tirage qui a du *précéder l'édition* de Wirtemberg, 1549, in folio, quoique Hubert et Bartoli n'indiquent pas d'autre date. C'est dans un de ces tableaux, le *Martyre de Saint Matthias*, qu'on retrouve une des plus anciennes images connus de l'instrument de décollation qui passe pour avoir été inventé de nos jours par le medicin Guillotin."

Biographie universelle, tome xix. p. 171, note. Paris and Fonblanque's Medical Jurisprudence, 8vo, 1823, vol. iii. p. 148. Evelyn's Diary, 8vo, 1827, vol. i. p. 289–330.

649. FONDNESS OF THE FRENCH FOR NEW FASHIONS.

In Catalogue de la Bibliothèque de Leber, Paris, 1839, tome i. p. 431, occurs a work entitled, "Le Courtisan à la Mode, selon l'usage de la cour," Paris, 1626, upon which Leber notes, "Satire singulière contre l'extravagance et la mobilité perpétuelle de la mode chez les français. Le trait suivant m'a paru d'une originalité piquante: 'Un ancien tableau d'Italie représente toutes les nations dépeintes en leur naturel, avec les habits à la mode des pays, hormis le françays, qui est dépeint tout nud, ayant un rouleau d'estoffe soubs un de ses bras, et en la main droite des ciseaux, pour démontrer que de toutes les diversitéz de l'univers, il n'y a que le françoys qui ait seul à changer journellement de mode et façon' (page 9)."

James I.'s Works, London, 1616, folio, p. 218. Lylie's Euphues Anatomie of Wit, 1631, 4to, sig. F 3, verso. The story in the text of a naked man is also related in Euphues and his England, 4to, 1605, signature A A 3, reverse. It is likewise told by Borde in A.D. 1542. See Strutt's Dresses and Habits, edit. Planché, 1842, vol. ii. p. 142.

650. ART OF PAINTING GLASS.

Leber (*Catalogue*, 8vo, 1839, tome i. p. 195) mentions a book called Origine et Traité de la Peinture sur Verre, Paris, 1693, 12mo, upon which he remarks: "Livret *rarissime*, où l'art supposé perdu, le prétendu secret de la peinture sur verre, est expliqué et développé dans tous les procédés qu'il embrasse."

651. IN THE SEVENTEENTH CENTURY DRUNKENNESS WAS PRESCRIBED BY SOME PHYSICIANS.

"Quant au profit qui en peut venir (i.e. drunkenness) outre les diarrhées et renversemens d'estomac qui en procedent, et qui font souvent de très-utiles purgations (ce qui est en partie cause que quelques médecins prescrivent ces débauches une fois le mois)," &c. &c. (*Dialogue par O. Tubero* [i.e. Mothe Le Vayer], édit. Francfort, 1716, 12mo, tomé ii. p. 158).

Michælis, Commentaries on the Laws of Moses, 8vo, 1814, vol. iv. pp. 303–309. Venner (*Via Recta ad Vitam Longam*, London, 1650, 4to, p. 44) says, "O! how impudently would our drunken Portuges vaunt themselves, if for the health of the body I should approve the custom of being drunk once or twice a moneth."

652. EXPENSIVE HABITS OF FRENCH WOMEN EARLY IN SEVENTEENTH CENTURY IN FRANCE.

See also ARTS. 649, 824.

"Il leur faut des paremens et des habits, dont les reines du temps passé eussent fait conscience de se servir hors leurs entrées solennelles. La France n'a rien que de vil pour cela, l'Italie ni l'Espagne ne produisent pas de quoi contenter leurs appétits, à peine l'une et l'autre Inde envoyent elles des singularitez et des nouveautez qui les puissent aucunement satisfaire. . . . Leurs robes seules et leurs juppes coustent plus souvent qu'elles n'ont apporté de dot en mariage; et telle porte au bout de l'oreille plus pesant que n'est son patrimoine" (*Mothe le Vayer, Dialogues par Tubero*, édit. Francfort, 1716, 12mo, tome ii. pp. 415–416).

653. ETYMOLOGY OF BOROUGH.

"Borough, Burg, Byrig, and Burgus, have the like signification in old English, viz. a place of safety. Chaucer often uses burrow for a pledge or surety, and so do the Scots. I have David's Psalms in very old metre, and in the 25th Psalm *bericher* is used for a Saviour. And in 17th Psalm, 55th verse, for delivered is said *beryed*. I find also in Prompt. Parv. that orbiculus is englished a *burrow* or circle. And Thomas Thomasius, in his Dictionary, englisheth *brunius*, a barrow or hillock of earth" (*Tate on the Antiquity &c. of Cities, Boroughs, an Towns*, in *Gutch's Collectanea Curiosa*, Oxford, 1781, vol. i. p. 5).

654. EARLIEST SPECIMEN OF THE LANGUAGE OF THE SCOTTISH LOWLANDS.

"The earliest specimen of the language of the Scottish lowlands, so far as hitherto has appeared, is an elegiac sonnet on the

death of Alexander III. 1285, which the reader will find in the preface to the Glossary; and which is well worthy of particular attention" (*Chronicle of Scottish Poetry, from the Thirteenth Century to the Union of the Crowns, by J. Sibbald*, vol. i. p. 1, Edinburgh, 8vo, 1802).

The same thing is stated by Irving (see his *Lives of the Scotish Poets*, 8vo, 1810, vol. i. pp. 36, 37).

655. FIRST FABLES IN THE SCOTCH LANGUAGE.

In volume I. of Chronicle of Scottish Poetry, Sibbald has printed some of the Fables of Henryson, whom he supposes (vol. i. p. 87) to have been born about 1425, and to have begun to write about 1450. Sibbald says of the fable of "The Twa Mice": "This fable is written with much naïveté; and being the very first example of that manner in the Scottish language, is eminently curious" (*Chronicle*, 1802, vol. i. p. 107).

Irving, Scotish Poets, 2nd edition, 1810, vol. i. p. 369.

656. EARLY NOTICE OF LEPROSY IN SCOTLAND.

"Leprosy was then and long had been a very common disease in Scotland. So far back as the middle of the twelfth century we find from the Burrow Laws, cap. lxiv., that *hospitals* for the reception of persons afflicted with that malady were common, we may suppose in all the larger towns" (*Sibbald, Chronicles of Scottish Poetry*, vol. i. p. 176, Edinburgh, 1802, 8vo.)

It was very common in Ireland (*Ledwich, Antiquities of Ireland*, Dublin, 1804, 4to, p. 370). 2. The Malagasy compel their lepers to live apart (see *Ellis's History of Madagascar*, 8vo, 1838, vol. i. p. 219), and when they are buried no ceremonies are allowed to be performed (p. 243), but after lying a year in the ground, their corpses may be taken up and placed in the family sepulchres with the usual rites (p. 246), and yet, strange to say, they employ two lepers in their ordeals (p. 462).

657. REPUTATION OF SCOTCH PEARLS.

"The Scottish pearls were much esteemed in ancient times. Nicolas, prior of Worcester, thus writes to Eadmer, elect of St. Andrews, in the reign of Alexander I. anno 1120. 'Præterea rogo et valde obsecro, ut margaritas candidas quantum poteris mihi acquiras. Uniones etiam quoscunque grossissimos adquirere potes, saltem quatuor, mihi adquiri per te magnopere postulo. Si aliter non vales, saltem a rege, *qui in hac re omnium hominum ditissimum est.*' Wharton's Anglia Sacra. Among the jewels

which Henry V. lost when his camp was plundered at Agincourt, there is mention made of '*una perula Scotiæ.*' Rymer's Fœdera" (*Sibbald's Chronicle of Scottish Poetry*, vol. i. pp. 193, 194).

The above passage is a note upon the 4th stanza of the "Three Deid Powis," written between A.D. 1460 and 1488. It runs thus (*Sibbald*, i. 192):

> "O ladeys quhyt in claethis corruscant,
> Poleist with *perle*, and mony pretius stane."

1. Henderson (*Biblical Researches and Travels in Russia*, 8vo, 1826, p. 29) says that at Yajelbitzi, in the province of Novogorod, "beautiful pearls are found in considerable quantities at certain times of the year, in the rivulet which runs through the village."

658. NOTE ON ALCHEMY.

"Of alchemy and its royal bubbles there is a good account in a tract by J. F. Buddeus, 'An Alchemistæ sint in republica tolerandi,' Halæ Saxonum, 1712, 12mo. This tract contains a curious anecdote which appears to have a circulation in Germany, § 3. Martin Delrio, Disq. Mag. lib. i. c. lix. 4, says that 'There was formerly a law in England against any person exercising the practice of alchymy without a license of the king, under pain of death. But Henry IV. of the same kingdom proposed a contrary law, enacting by *four edicts* that all and singular his subjects should bestow their utmost attention in preparing the philosopher's stone, to relieve the commonwealth of debt. And a pleasant reason is given for inducing the clergy to devote themselves to the study of the transmutation of metals, viz.: 'that as they were able to change bread and wine into the body and blood of Christ, they would easily convert the baser metals into gold.' Jo. Peltus, an Englishman, mentions these edicts in his Fodinis Mineralibus, or the history, laws, and places of the chief mines and mineral works in England, p. i. c. 27, from whom George Paschius relates them in his book De Inventis nov. antiquis, c. vi. p. 332, who also brings the testimony of Morrhosius to the same purpose, De transmutatione Metallorum, § 12, p. 287, who, inquiring into the above fact, was told by the keeper of the public records that the original document was still extant in the archives. The four Acts of Parliament, Henry IV., recommending the study of alchemy, in order to pay the national debt, would be a curious accession to the Statute Book" (*Note signed H.* (I suppose Lord Hailes) in *Sibbald's Chronicle of Scottish Poetry*, vol. i. p. 311, Edinburgh, 1802, 8vo).

In 1721 there were many alchemists in Paris (see *Lettres Persanes*, nos. xlv. and lviii., *Œuvres de Montesquieu*, Paris, 1835, p. 29, 39).

1. Pettigrew, On Superstition connected with Medicine and Surgery, 8vo, 1844, p. 9. 2. Nicolas, Testamenta Vetusta, 8vo, 1826, vol. i. p. 411. 3. Lylie's Euphues and his England, 1605, 4to, signature P and P 2. 4. Roger Bacon believed in it (see *Histoire littéraire de la France*, xx. 237, and Kippis's edition of *Biographia Britannica*, vol. i. p. 422). 5. Niebuhr met in Arabia an alchemist (see the account of him in *Niebuhr, Description de l'Arabie*, 1774, 4to, pp. 123, 124). 6. In 1784, Dr. James Price, F.R.S., attempted in London to revive alchemy, and in a series of public experiments pretended to convert mercury into the precious metals (see *Parke's Chemical Essays*, 3rd edit. 8vo, 1830, p. 572). 7. M. Jacob (*Historical Inquiry into the Precious Metals*, 8vo, 1831, vol. i. p. 366) says that a belief in alchemy "may be traced in the statutes and other public documents, almost to the first year of William and Mary, when the Act of 5 Hen. IV. was repealed, which had been enacted to prevent the 'craft of the multiplication of gold.'" But I know of no instances so late. 8. Phillips, without quoting any authority, says, "in 1552, all books on geography and astronomy in England were ordered to be destroyed, as being, it was supposed, infected with magic. It is very probable that works on the virtues of herbs underwent the same fate, as witchcraft was thought to be assisted by various plants" (*History of Cultivated Vegetables*, 8vo, 1822, vol. i. p. 10). Ben Jonson ridiculed it in the Alchemist, which was acted in 1610. Gifford (*Works of Ben Jonson*, iv. 191) greatly exaggerates the effect of this able satire; indeed the visions of Sir Epicure are so magnificent that I should think they would have rather inflamed the popular credulity. In the Fox, which was brought out in 1605, however, a very effective spirit of banter is directed against quacks and their nostrums (*Works of Jonson*, vol. iii. p. 210–220). The first of the celebrated Bakerian Lectures was delivered in 1775 by "Peter Woulfe, the last of the alchemists" (*Paris, Life of Sir Humphry Davy*, 8vo, 1831, vol. i. p. 219). On the influence of the Royal Society in discouraging witchcraft and divination, see Paris's Life of Davy, ii. 178. Dr. Paris observes, that it was with this intent that its charter states it to be established for the improvement of *natural* science, in contradiction to *supernatural*. In Middleton's Works, iv. 431, we have "this fruitless, if I may not say this idle, study of alchemy." In a tract published in 1660, the study of alchemy is put on a level in point of absurdity with

other extravagances, such as keeping "wenches, or hangers on" (*Harleian Miscellany*, edit. Park, vol. i. p. 17). "Like other kinds of mysticism, alchemy seems to have grown out of the notions of moral, personal, and mythological qualities, which were associated with terms of which the primary application was to physical properties" (*Whewell's History of the Inductive Sciences*, 8vo, 1847, vol. i. p. 320). Menzel says (*German Literature*, vol. iii. p. 40). "Jugel in Berlin was, about 1785, the last who believed in this ancient art." Comte (*Philosophie positive*, vi. 249) observes that while astrology was useful in raising the idea of our sagacity, alchemy was useful in increasing the idea of human power which theology had degraded.

660. SCOTCH FARTHINGALES FASHIONABLE.

"Sic farthingallis on flaggis als fatt as quhailis."

A satire by Dunbar, or by Inglis, written in reign of James IV. of Scotland, upon which Sibbald notes (*Chronicles of Scottish Poetry*, vol. i. p. 382, Edinburgh, 1802) "'Sic farthingallis' from the French *verdugalle*, a corruption of *vertu-garde*, a hoop petticoat. It will be scarcely believed in this age, that in the last, the city ladies reformed their hereditary farthingales after the Scottish fashion. In a comedy called Eastward Hoe (act i. Dodsley's Collection of Old Plays, vol. iv. pp. 155–157): 'Enter Poldavy, a French tailor, with a Scottish farthingale and a French fall in his arms.' Mildred says, 'Tailor Poldavy, prithee fit, fit it. Is this a right Scot? does it clip close and bear up round?'"

See p. 8 of Barnsley's Treatise, shewing and declaring the Pryde and Abuse of Women, reprinted for Percy Society, but suppressed. Utterson's Early Popular Poetry, 8vo, 1817, vol. ii. p. 131–133, and at p. 135 a description. *Harrington's Metamorphoses of Ajax*, p. 52. Sonnet de Courval says, 'Vertugadins, autrement ditz cachebastards." (See his Response, &c., in p. 176 of his *Satyre Ménippée*, Lyon, 1623, 8vo). Miss Strickland's Life of Mary, p. 402, Queens of England, vol. v. Strutt's Dresses, edit. Planché, 1842, 4to, vol. ii. p. 144. The author of a curious contemporary history of James I. says that during his reign the use of the farthingale greatly increased (see *Autobiography of Sir Simon d'Ewes*, edit. Halliwell, 8vo, 1845, vol. ii. p. 354).

661. FIRST NOTICE OF CARDS IN SCOTLAND.

In a poem in the Maitland MS. given by *Sibbald* in *Chronicle of Scottish Poetry*, vol. ii. pp. 17, 18, 8vo, 1802, and by him as-

signed to the reign of James V. (i.e. 1513–1542), there occur (p. 17) these lines in stanza 3—

"Than is no play bot cartes and dyce;
And all for cause of covetyce."

Upon which Sibbald remarks (vol. ii. p. 19), "The very first instance that card-playing is mentioned in our language is either in this instance or in the General Satire (vol. i. p. 376). But although it does not occur in any earlier English author, the general opinion is that the game was introduced into Scotland by Queen Margaret, and of course that it had been a common pastime in the court of her father, Henry VII." The line to which Sibbald alludes is this :—

"Sic knavis and crakkaris to play at carts and dyce."

If Sibbald's classification is correct, this latter is the earlier instance, for he places the poem in which it occurs in the reign of James IV. (i.e. 1488–1513).

662. FIRST DRAMATIC WRITING IN THE SCOTCH LANGUAGE.

"The earliest specimen of dramatic writing in the Scottish dialect was first represented at Linlithgow in 1540, but probably was written in 1536, before James V. had married 'sum quene of blud royale'" (*Sibbald's Chronicle of Scottish Poetry*, vol. ii. p. 253, Edinburgh, 1802).

The play, entitled the "Parliament of Correction," is printed in vol. ii. pp. 260–349. It is a morality written by Sir David Lyndsay, and the principal characters are Diligence, King Humanitie, Lady Sensualitie, &c., and a "Pardonar." It has three acts, which are regularly subdivided into scenes.

663. MANUFACTURE OF LINEN IN SCOTLAND.

"By Act 71 of James I. anno 1426, it was ordered under a severe penalty that 'na hemp, *lint*, &c., be put near the fire or above the tow,' so that linen may have been pretty commonly manufactured in Scotland; while on the other hand, from 24th Henry VIII. cap. 4, it appears that the English brought 'all or most of their linen cloth from other countries'" (*Sibbald's Chronicle of Scottish Poetry*, Edinburgh, 1802, 8vo, vol. iii. p. 368).

1. Strutt, Dresses, edit. Planché, 1842, 4to, vol. i. p. 67, for its antiquity. 2. Bede's Eccles. History, edit. Giles, 8vo, 1847, p. 205, b. iv. c. 19. Michaelis, Commentaries on the Laws of Moses, 8vo, 1814, vol. iii. p. 366. English linen is mentioned in the reign of Edward III.; but Holland linen was much more

fashionable ; and the English manufacture did not make great way till the time of Charles II. (*Strutt's Dresses*, vol. ii. pp. 68, 90–93). In Scotland the manufacture of linen was not introduced till the beginning of the eighteenth century (see *M'Culloch's Dictionary of Commerce*, 8vo, 1849, p. 818). In 1625, one of the characters in The Staple of Newes is a "linener," and this besides another character, a "haberdasher" (see *Ben Jonson's Works*, 8vo, 1816, vol. v. p. 170). Chevenix says (*Essay on National Character*, 8vo, 1832, vol. i. p. 76), "That fine linens were woven at a very early period appears from an order of Henry III., who in 1253," &c.; but he does not mention its manufacture in London till 1386.

664. USE OF HATS IN ENGLAND AND SCOTLAND.

"An English Act of Parliament, anno 1551, mentions the manufacture of hats as just beginning to be carried on in Norwich, and seemingly nowhere else ; and another Act (of the year 1565) proceeds upon a complaint from the makers of woollen caps or bonnets against the innovation of 'hats and other *strange* commodities.' Surely they could not be known in Scotland before that time. The word *hat* occurs in Chaucer, but chiefly in descriptions of the dress of ecclesiastical persons, where it probably denotes an article which could have been of very little use to a farmer" (*Sibbald's Chronicle of Scottish Poetry*, vol. ii. p. 371).

1. Garcia, Antipatia de los Franceses y Españoles, Rouen, 1630, 12mo, p. 274. 2. Privy Purse Expenses of the Princess Mary, by Madden, 8vo, 1831, p. 98. 3. In the time of Charles II. they used to be kept on in church (see p. 360 of a *Collection of Ordinances and Regulations for the Government of the Royal Household from Edward III. to William and Mary*, 1790, 4to, published for Society of Antiquaries). 4. See p. 248 of Nicolas's notes to Wardrobe Accounts of Edward IV. 8vo, 1830. 5. Strutt's Dresses, edit. Planché, 1842, 4to, vol. i. pp. 38, 54 ; vol. ii. pp. 36, 114, 153. 6. Peck's Desiderata Curiosa, 1779, 4to, vol. ii. p. 574. Dekker, in 1609, mentions "hatbands" (see p. 100 of his *Gull's Horn Book*, reprint, Bristol, 1812, 4to). "Capps" used to be kept on during mass, in London, in 1576 (see *Wright's Elizabeth*, 8vo, 1838, vol. ii. p. 38).

665. CURFEW BELL IN SCOTLAND.

In a "littel interlude" which, says Sibbald (*Chronicle of Scottish Poetry*, vol. ii. p. 349), "with every appearance of probability, has been ascribed to Sir David Lindsay," and which was written in the reign of James, there occur these lines:—

"I cum amang you for to dwell
Far fra the sound of Curphour Bell."

Upon which Sibbald notes (*Chronicle*, ii. 355). "'Curphour bell,' the *couvre-feu*, and by corruption *curfew*. This bell was rung in boroughs at nine in the evening, Act 144, Parliament 13, James I. The hour was changed to ten at the solicitation of the wife of James Stewart, the favourite of James VI."

666. THE ABBOT OF MISRULE OR UNRULE IN SCOTLAND.

"*Unrule*; Abbot of Unrule, a kind of temporary Master of Revels, whose office it was to superintend and regulate the sports which were exhibited for the entertainment of the common people at the higher festivals, particularly at Yule, or the Kalends of January. Hence in England he was the *Christmas Lord*, or *Abbot of Misrule*. In Scotland it is probable that persons of this description were appointed, as in England, not only at the colleges and principal religious houses, but in every borough or market town (where it appears they were chosen by the magistrates), and at the seats or castles of the greater barons. 'To the Christenmasse Lord,' says Polydor Vergil, 'all the household and familie, with the master himself, must be obedient; the office having its origin in that equality which the servants were suffered to enjoy in common with their masters at the ancient Saturnalia, which were celebrated at the same season of the year.' The appellation is probably coeval with the English language, and the office itself with the establishment of Christianity. In a decree of Pope Innocent I. A.D. 408, we find these words, which evidently allude to some such persons as the Abbots of Unrule, 'Præterea frequenter quidam ex fratribus nostris, *curiales vel quibuslibet publicis functionibus occupatos clericos facere contendunt*, &c.—Constat eos in ipsiis muniis etiam voluptates exhibere, quas a Diabolo inventas esse non est dubium; et *ludorum vel munerum apparitibus præesse*,' &c. The 27th canon of a general council held in the same year sets forth that 'those feasts which are observed in many places, and which are borrowed from Gentile or Pagan error, ought to be prohibited,' &c. &c. . . . . And by the General Council A.D. 614, 'it is declared to be unlawful upon the *kalends of January* (or Christmas holidays), to make any filthy plays (vecola vel cervula),' &c. Also from the 16th canon of the 8th General Council, A.D. 867, we learn that 'it was an annual custom in princes' courts to attire some layman in episcopal robes, who in the tonsure and other ornaments should act the part of a bishop, &c.;' all which proceedings are censured and prohibited

under severe penalties. . . . . Had it not been for the Act 61, 1555, we should scarcely have known that the custom of electing a lord of unreason had ever been observed in Scotland. That act alone is, however, a sufficient evidence" (*Sibbald's Glossary*, in voc. *Unrule*, in vol. iv. of *Chronicle of Scottish Poetry*, sig. Ii. 2 and Ii. 3, Edinburgh, 8vo, 1802).

See Percy's Notes to Northumberland Household Book, in Antiquarian Repertory, iv. 323, 324, 1809, 4to. Privy Purse Expenses of Mary, edited by Madden, 8vo, 1831, p. xliii. Nicolas's Privy Purse of Elizabeth of York and Wardrobe of Edward IV., 8vo, 1830, p. 209. Irving's Scotish Poets, 8vo, 1810, vol. i. p. 211. Retrospective Review, vol. iii. p. 137.

667. DIFFERENT MODES OF WEARING THE BEARD.

"Lès français laissent croître la barbe d'une temple à l'autre sans la raser; les espagnoles la rasent, ne laissant que les moustaches et un petit bouquet sur levre" (*Antipatia de los Franceses y Españoles, Obra apacibile y curiosa compuesta en Castellano, por el Doctor Carlos Garcia*, Rouen, 1630, 12mo [in Spanish and in French] p. 266).

Some of the modes of wearing the beard at the beginning of the seventeenth century are enumerated by Gifford (note in *Ben Jonson's Works*, 8vo, 1816, vol. ii. pp. 200, 201). See a curious passage in Utterson's Early Popular Poetry, vol. ii. p. 132, 8vo, 1817. The beard used to be painted (see *Dekker's Gull's Horn Book*, edit. Bristol, 1812, p. 147).

668. DIFFERENT MODES OF DUELLING.

"Quand le français se va battre en duel, il despouille son pourpoint et outre sa chemise; l'Espagnol, au contraire, prend son pourpoint, met un colet de cuir et un iaque dessus" (*Garcia, Antipatia de los Franceses y Españoles*, p. 276, Rouen, 1630, 12mo).

In the reign of Edward VI. Cranmer had a religious dispute with the Duke of Northumberland, which the archbishop wished to settle by a duel (*Lingard*, Paris, 1840, iv. 308, who cites Parker, Ant. Brit. 341, and Morrice apud Strype, 430). In January 1684–5, Evelyn writes (*Diary*, 8vo, 1827, vol. iii. 126), "so many horrid murders and duels were committed about this time, as were never before heard of in England."

669. DIFFERENCE BETWEEN THE FRENCH AND SPANISH SALUTATIONS.

"Si le français rencontre quelqu'un de ses amis, il le salue et lui faict révérence avec tout le corps, baissant sa teste, advançant les mains et tirant les pieds arrière pendant une heure de temps à réiterer pareilles actions; l'espagnol au contraire tient le corps et la tête plus droite qu'un fuseau, et en ôtant simplement son chapeau paye l'ennuyeuse cérémonie du français" (*Antipatia de los Franceses y Españoles, por Garcia*, Rouen, 1630, 12mo, p. 288).

670. BARBARIANS NOT MADE CLERGY OR BISHOPS BEFORE THE SEVENTH CENTURY.

"Un autre effet de la domination des barbares, c'est que les évêques et les clercs devinrent chasseurs et guerriers comme les laïques, ce qui toutefois n'arriva pas si tôt. Car dans les commencements, les barbares, quoique chrétiens, n'étaient pas admis dans le clergé. Outre l'ignorance, leur férocité et leur légèreté naturelle empêchait de leur confier l'administration des sacrements et la conduite des âmes. Ce ne fut guère qu'au septième siècle qu'ils entrèrent indifféremment dans les ordres, autant que je puis juger par les noms des évêques et des clercs, qui jusque là sont presque tous Romains" (*Fleury, Troisième Discours en Hist. ecclésiastique*, tome xiii. pp. 18, 19, Paris, 1758, 12mo).

671. CEREMONY OF CONSECRATION INTRODUCED IN THE EIGHTH CENTURY.

"Le cérémonie du sacre introduite depuis le milieu du huitième siècle servit encore de prétexte" (*Fleury, Troisième Discours en Histoire ecclésiastique*, tome xiii. p. 22).

672. FIRST INSTANCE OF A SOVEREIGN DEPOSED BY ECCLESIASTICAL POWER.

"Dès auparavant, je trouve un attentat notable, que je compte pour le premier. C'est la déposition de Vamba, roi des Visigoths en Espagne, au douzième concile de Tolède l'an 681, sous prétexte qu'on l'avait mis en pénitence et revêtu de l'habit monastique: quoiqu'à son insu, parcequ'une maladie lui avait fait perdre connaissance. Le seconde exemple célèbre est la pénitence de Louis le Débonnaire," etc. (*Fleury, Troisième Discours en Histoire ecclésiastique*, tome xiii. p. 22).

On the etymology of king, see Crichton's Scandinavia, Ancient and Modern, Edinburgh, 1838, vol. i. pp. 160, 161; and Wheaton's History of the Northmen, Lond. 1831, pp. 129, 130).

673. ORIGIN OF CANONIZING PRINCES.

"Photius paraît l'auteur d'une autre espèce d'impiété, c'est d'avoir poussé jusqu'à canoniser des princes qui n'avaient rien fait pour le mériter" (*Fleury, Troisième Discours en Histoire ecclésiastique*, tome xiii. p. 30, Paris, 1758, 12mo).

674. EARLY MENTION OF SNUFF.

"Snuff" is mentioned in Rowland's Knave of Clubbs, first published A.D. 1600, reprinted in vol. ix. of Works of the Percy Society. At p. 32 occur these lines:

"Take out tobacco for the rest,
By pipe or else by snuffe."

"Snuff" is mentioned in 1599 (see *Every Man out of his Humour, Works of Ben Jonson*, 8vo, 1816, vol. ii. p. 19). See the curious details in Dekker's Gull's Horn Book, 1609, pp. 118–119 of reprint, Bristol, 1812, 4to. The Booshuanas take snuff composed of stimulating plants (see *Journey in Southern Africa*, in *Barrow's Cochin China*, 4to, 1806, p. 395). The inhabitants of Dagwumba "take a large quantity of snuff" (*Bowdich, Mission to Ashantee*, 4to, 1819, p. 333). The first mention I have seen of snuff is in 1589 (see *Pap with a Hatchet*, p. 28, edit. Lond., 1844, 8vo).

675. THE BIBLE FIRST DIVIDED INTO CHAPTERS IN THE MIDDLE OF THE THIRTEENTH CENTURY.

—"Waving this, however, what shall we say when we find the Confession of 1120 speaking of the 'tenth *chapter* of Esther,' when it is notorious that the Bible was first divided into chapters in the middle of the *thirteenth century*" (*Facts and Documents Illustrative of the History, Doctrine, and Rites of the Ancient Albigenses and Waldenses, by the Rev. S. R. Maitland*, p. 132, 1832, 8vo). See also ART. 1334.

This is denied by Faber (see pp. 375, 376 of his *Inquiry into the Ancient Vallenses and Albigenses*, 8vo, 1838), where he speaks of a manuscript Bible divided into chapters between 1153 and 1194. See Samuel Clark's Exercitation concerning the Original of the Chapters and Verses in the Bible, 8vo, 1698, chap. iii. pp. 7–9, and 46, who also assigns this division into chapters to Stephen Langton; though the only two authorities he has quoted for the assertion are Bale's Ecclesiastic. Cent. and Weever's Funeral Monuments!!! Maclaine ascribes it to Langton without quoting any authority (note to *Mosheim's Ecclesiastical History*, vol. i. p. 336, Glasgow, 1839, 8vo).

676. ORIGIN OF THE INQUISITION.

See the account given by Maitland in pp. 213–264 of his Facts and Documents Illustrative of the History, Doctrine, and Rites of the Ancient Albigenses and Waldenses, 8vo, 1832. Le Clerc, Bibliothèque universelle, ix. 41, and xxiii. 362, *et seq.*

677. FIRST USE OF THE WORD PURGATORIUM.

—"and by the way, I shall be obliged to any body who can tell me when the word Purgatory (*Purgatorium*, not *ignis purgatorius*, &c.) came to be used in its present sense. I suspect not till after the date of the ancient confession, though it is therein mentioned. I do not think I have seen it in any writing earlier than the thirteenth century" (*Maitland, On the Albigenses and Waldenses*, 8vo, 1832, p. 138).

1. Laud said that Origen was the inventor of Purgatory (*Le Clerc, Bibliothèque universelle*, i. 352, and as to the passage in Zachariah, see *Ibid.* xii. 8). 2. See an amusing story, xxii. 91, and see p. 138. It is supposed to be alluded to early in the third century (*Bibliothèque choisie*, xxvi. 221). 3. It would seem that Gregory the Great did not believe in it (see *Townshend's Accusations of History against the Church of Rome*, 8vo, 1825, p. 34). 4. Respecting the Jewish Purgatory, see Chais' Lettres sur les Jubilés, La Haye, 1751, tome ii. pp. 415, 416 and 884, 885. It is mentioned by Gregory of Tours, who died in 595 (see *Histoire littéraire de la France*, iii. 393). 6. Blunt (*Vestiges of Ancient Manners*, 8vo, 1823, pp. 186, 187) says: "Indeed the whole doctrine of purgatory bears a very close affinity to a doctrine of the Platonic Philosophy." 7. The Egyptians had something like it (see *Prichard's Analysis of Egyptian Mythology*, 8vo, 1838, p. xiii).

678. ORIGIN AND ETYMOLOGY OF THE WALDENSES.

Maitland is positive that they were founded by Peter Waldo, who gave them their name, and that they are consequently not older than the twelfth century (see his *Facts and Documents Illustrative of the Ancient Albigenses and Waldenses*, 8vo, 1832, pp. 7, 31–36, 97–110, 181, 182, 438), and at p. 108 he has collected some curious instances to show that Waldo was not an uncommon name.

Faber, on the other hand, who places the Waldenses in the time of Jerome!!! believes that the Waldenses derived their name from a certain Peter Valdes, who lived in the seventh century (see his *Inquiry into the History and Theology of the Ancient*

Vallenses and Albigenses, 8vo, 1838, pp. 301, 305; see also p. 408). But in another place he says (p. 451) that it *was* Peter Waldo who in the twelfth century "communicated to his new society the title of Valdenses." He, however, says, (p. 459) that Peter himself "received his agnomen of Valdo, or Valdes, or Valdensis, or Le Vaudois, from the march or border country of France." In pp. 595, 596 he cites a passage pointed out by Mr. Palmer, where in A.D. 1054 "*Valesii*" are mentioned as a set of heretics, and Faber seems to think that they were the same as the Vallenses.

See Colonia, Histoire littéraire de la Ville de Lyon, xiie siècle, chap. ii. tome ii. pp. 243–253, Lyon, 1730, 4to.

679. ORIGIN AND ETYMOLOGY OF THE ALBIGENSES.

"'It may be proper to remark' says M. Faber 'that those whom we now call Albigenses did not receive that name until after the session of the council of Albi.' This has been stated by many writers; but I doubt whether any *religious sect* was, *as such*, known by the name of Albigenses until long after the Council of Albi; and I apprehend the truth to be this—namely, that somehow or other, heresy prevailed in the country about Albi, called Albigesium, in the twelfth century," &c. (*Maitland's Facts and Documents Illustrative of the Albigenses and Waldenses*, 8vo, 1832, p. 95).

Faber's Inquiry into the History &c. of the Albigenses and Vallenses, 8vo, 1838, p. 64.

680. ORIGIN, ETC., OF THE PAULICIANS.

Respecting the origin, &c. of the Paulicians, see Maitland's Facts and Documents illustrative of the Albigenses and Waldenses, 8vo, 1832, p. 445.

Faber of course vindicates them from the aspersion of Manicheism (see his *Inquiry into the History and Theology of the Ancient Vallenses and Albigenses*, 8vo, 1838, pp. 32, 33, 106–120, and preface, p. xxxv).

681. BELIEF IN THE ELEVENTH CENTURY THAT THE WORLD WAS DRAWING TO AN END.

"From the chronological misinterpretation, it was in the year 1000, and for more than a century afterwards, universally expected that the world was drawing near to its termination. For St. John's thousand years were reckoned from the Christian era;

whence the result was, that Satan having been bound during that millennium, was loosened in the year 1000; while from that result, by the persons who lived through the eleventh century, it was additionally concluded, that after Satan should have prevailed over the saints during his short permitted period of freedom, through his special minister Antichrist, the world would be destroyed. There is much on this curious subject in Usser, De Eccles. Success. capp. i.–vi. Perhaps I may be allowed to add the following to the authorities collected by the archbishop" (*Faber's Inquiry into the History and Theology of the Ancient Vallenses and Albigenses*, 8vo, 1838, p. 389; at pp. 390, 391, Faber gives the additional authorities to which he refers).

Guizot accounts for this belief in another way (see his *Civilisation en Europe*, Paris, 1846, 8vo, p. 95). Beaven's Account of Irenæus, 8vo, 1841, pp. 250–256. The Benedictines suppose that the disorders of the times produced this belief (*Histoire littéraire de la France*, vii. 6). In the twelfth century, Otho of Friezland thought that the end of the world was drawing near (*Histoire littéraire de la France*, xiii. 273). In the tenth century it was announced from the pulpits (*Hist. lit. de la France*, vi. 11). Near Tiflis, the capital of Georgia, is a colony of German Millenarians (see an account of these absurd people in *Henderson's Biblical Researches, &c., in Russia*, 8vo, 1826, pp. 524–529; see also *Pinkerton's Russia*, 8vo, 1833, pp. 143–151).

682. ETYMOLOGY OF BAULDER AND BULGARIAN.

"From *Vaulderie*, I conclude, and thence ultimately from *Vauldois*, we must derive Baulder, one of the regular official names of a witch's black grimalkin; just as *Boggard*, a northern provincial appellation of a foul fiend, evidently resolves itself into *Bulgard*, or *Bulgarian*, a very common designation of the Albigenses, whose Manicheism and dealings with Satan are notorious to all persons of an easy faith" (*Faber, On the Ancient Vallenses and Albigenses*, 8vo, 1838, p. 339).

683. ETYMOLOGY OF PICARD AND BEGHARD.

"The Germans corrupted Picards into Pighards and Beghards; hence some have supposed that the word denotes Beggars from the word Beggen. But *Pighard* so evidently forms the transition link between *Picard* and *Beghard*, that there can be little doubt I think of the true etymology; though it is not unlikely that Pighard may have passed into Beghard with an allusion to the Missionaries subsisting by voluntary alms or contributions. We

must not, however, confound the *Vallensic Beghards* with the *Franciscan Beguins*. The mendicant friars of St. Francis of Assisi were one of the two orders set up by Innocent III. in express opposition to the Humiliated and the Poor Men of Lyons (see Conrad. Abbat. Ursperg. Chron. in A.D. 1212, and Luc. Tudeus adv. Albig. lib. ii. cap. ii.) It was evidently against the Valdensic *Beghards* or Picards in Germany, who ridiculed the doctrine of transubstantiation, and who called the Romish priests *god-makers*, that Conrad of Magdeberg wrote his treatise, a part of which was edited by Gretser, at the end of the work of Pilichdorf. The fragment will be found in Bibl. Patr. vol. xiii. pp. 342, 343" (*Faber, On the Ancient Vallenses and Albigenses*, p. 477, 8vo, 1838).

Ménage, Dictionnaire étymologique, Paris, 1750, tome i. p. 170. De Potter (*Esprit de l'Église*, Paris, 1821, 8vo, tome vi. p. 343), speaks of the Adamites and Picards as being the same sect.

684. ORIGIN OF "COCK AND A BULL" STORY.

"I have used the expressive proverbial phrase *cock on a bell*, familiarly corrupted into *cock and a bull*, in its true and genuine application to the fabulous narratives of Popery. There is some measure of antiquarian curiosity attendant upon it which may rival the singular metamorphosis of the *Pig and Ousel* into the familiar sign of the *Pig and Whistle*. During the middle ages, as we learn incidentally from Reinesius, *Gallus super campanam* was the ecclesiastical hieroglyphic of a Romish priest; and as the gentlemen of that fraternity dealt somewhat copiously in legends rather marvellous than absolutely true, the contempt of our English Protestantism soon learnt proverbially to distinguish any idle figment, such, for instance, as the tales respecting Albigensic Manicheism, by the burlesque name of a *cock on a bell* story, or as we now say, *a cock and a bull story*" (*Faber, On the Vallenses and Albigenses*, 8vo, 1838, pp. 76, 77).

The clergy used to call themselves "Cocks of the Almighty" (*Beckmann's History of Inventions*, vol. iv. p. 160, 1814, 8vo). "A familiar tale of a cock and a bull" (*Congreve's Way of the World*, act iii. scene 15, p. 274 B). "A story of a cock and a bull" (*Preface to Vanbrugh's Relapse*, p. 301).

685. MEDICINE NOT A SCIENCE.

"Que veut dire en effet le mot *rare* dans le cas dont il s'agit ici? Est-ce deux, quatre, ou même huit sur cent malades. . . . . A mon gré la médecine comme science n'existe pas encore; mais

elle peut devenir la plus positive des sciences naturelles par l'emploi de la méthode numérique dans toute ce qui la concerne" (*Parent du Chatelet, De la Prostitution dans la Ville de Paris*, tome i. p. 255, 1836, Paris).

688. GREAT MEN WHO HAVE DISLIKED MATHEMATICS.

"Bossuet n'a laissé apercevoir dans aucun temps de sa vie du goût pour l'étude des mathématiques" (*Bausset, Histoire de Bossuet*, tome i. p. 16, Paris, 8vo, 1814). In tome i. p. 367, speaking of the education of the dauphin, Bausset says: "De toutes les sciences, celle des mathématiques fut la seule dont Bossuet ne donna pas lui-même des leçons à son élève;" and for the truth of this assertion Bausset quotes the MSS. of Le Dieu, who, he says (tome i. p. 76) lived with Bossuet for twenty years.

Cooke (*History of Party*, vol. iii. p. 214) says of Fox, "for the mathematics he had little taste." Wakefield says that in his time it was a common observation, that the inhabitants of the northern counties of England "are usually the profoundest proficients in mathematics and philosophy." This he accounts for by the little attention paid in the north to classics (see *Life of Gilbert Wakefield, by Himself*, 8vo, 1804, vol. i. p. 83, 84). M. Cousin says that Kant and Dugald Stewart have proved that mathematics are *not* a series of identical propositions (*Histoire de la Philosophie*, part i. tome iii. p. 137). "Plus les sciences physiques ont fait de progrès, plus elles ont tendu à rentrer dans le domaine des mathématiques" (*Quetelet, Sur l'Homme*, Paris, 8vo, 1835, tome i. p. 276). Whewell (*Philosophy of the Inductive Sciences*, 8vo, 1847, vol. ii. pp. 369, 370) notices the evil effects of mathematics, and suggests as a counterpoise the study of natural history. He denies the opinion of Dugald Stewart, that its reasonings depend upon definitions (ii. 598). Mr. Green controverts the opinion of Locke "that mathematics may be substituted for logic" (*Mental Dynamics*, 8vo, 1847, p. 27). For a singular instance of a young girl, "a prodigy in mathematical and musical skill," see *Clarendon Correspondence*, 1828, 4to, vol. ii. p. 149.

689. LITERARY MERIT OF THE PORT ROYALISTS.

Bausset (*Histoire de Fénelon*, tome i. p. 22, 8vo, 1817, troisième édit.) says of the Port Royalists: "Leurs ouvrages offrent les premiers modèles de l'art d'écrire avec toute la précision, le goût, et la pureté dont la langue française pouvait être susceptible. Cette glorieuse prérogative semblait leur appartenir exclusive-

ment et le mérite d'avoir fixé la langue française est resté à l'école de Port-Royal."

Respecting their origin, &c., see Le Clerc, Bibliothèque universelle, tome xiv. pp. 249, *et seq.* Hannah More was a devoted admirer of the Port Royalists, as her correspondence published by Mr. Roberts abundantly proves.

690. INTRODUCTION INTO FRANCE OF THE WORD GASTRONOMY.

"Le mot *Gastronomie* ne date que d'environ quarante ans. Il a succédé au mot *Gastromanie* plus vieux de cent cinquante ans. Il a paru, je crois, pour la première fois dans le Mascurat de Gab. Naudé, in-4to, de 718 pages" (*Le Livre des Singularités, par G. Philomneste* [i.e. G. Peignot], p. 159, Dijon et Paris, 8vo, 1841).

691. SCARCITY OF VEGETABLES IN ENGLAND IN THE SIXTEENTH CENTURY.

"Les légumes étoient excessivement rares en Angleterre à cette époque, il n'y croissoit encore aucune racine comestible. Dans les premières années d'Henri VIII on n'y voit ni choux ni raves ni carottes. La reine Catherine ne peut avoir à son dîner une salade qu'après que le roi eut fait venir un jardinier des Pays-Bas. Les artichauts, les prunes, les abricots y parurent pour la première fois vers le même temps. Les *cogs d'Inde*, les capres, et le *houblon* n'y sont connu que depuis 1524. On y apporta de l'île de Zante le groseillier en 1533, et les Flammands y envoyèrent des cerisiers en 1540.[1] La rose y fut importée, dit-on, le 28 Juin 1552, et c'est pourquoi, ajoute-t-on, le couronnement de la reine Victoria, que les Anglais surnomment la rose d'Angleterre, a eu lieu le 28 Juin 1838.[2] On croit que les *serres chaudes*[3] et les glacières y furent établies sous le règne de Charles II, car au repas qui fut donné à Windsor le 23 avril 1667 pour l'in-

See also ART. 425.

[1] Nash's Pierce Pennilesse, edit. Collier, p. 21, talks of "Cherries at twentie shillings a pound."

[2] There are several notices of Roses in Privy Purse Expenses of Mary, by Madden, 8vo, 1831, see p. 263. Lily's Euphues and his England, edit. 1605, signature K 4, reverse R 2, and particularly R 3, reverse, "gathering a rose," from which it is evident that in 1580 they grew in England. Privy Purse Expenses of Henry VIII. by Nicolas, 8vo, 1827, p. 148.

[3] 1. See p. 219 of Miss Strickland's Life of Mary, 8vo, 1842. 2. Salverte (Des Sciences occultes, Paris, 1843, 8vo, 2nd edit. p. 100), wishes us to believe that the ancients were acquainted with hot houses; but this is denied by Humboldt (Cosmos, edit. Otte, 1848, vol. ii. p. 449, 450), who mentions no earlier instance than the hot-house belonging to Albertus Magnus, in the thirteenth century. 3. Phillips supposes that the first green-house in England was that mentioned by Evelyn, in 1685 (History of Cultivated Vegetables, 8vo, 1822, vol. i. pp. 14, 15).

stallation des chevaliers de l'ordre de la Jarretière, on servit des fraises, des cerises, et des glaces à la crême" (*Le Livre des Singularités, par G. Philomneste* (Peignot), pp. 253–254, Dijon et Paris, 8vo, 1841).

Jacob has drawn up a long list of vegetables, which he inaccurately supposes were not grown in England before the seventeenth century (*Historical Inquiry into the Precious Metals*, 8vo, 1831, vol. ii. p. 138). Cucumbers were grown in the time of Tusser (*Five Hundred Points of Good Husbandry*, edit. Mavor, 1812, p. 119); and see Tusser's long list of vegetables and fruits at pp. 118–124, all of which Dr. Mavor seems to suppose were then grown in England; among them are named citrons and oranges (p. 120; see also p. 85). He mentions radishes (p. 120) and carrots (p. 121).

692. THE FIRST BAPTISMAL REGISTERS IN FRANCE.

"La première pièce légale relative à la tenue des registres de l'état civil en France, c'est l'ordonnance de Villers-Cotterets, du 10 août 1539, qui enjoint de tenir en chaque paroisse un registre en forme de preuves, de '*preuves de baptesme.*' Cependant il existait auparavant, mais en très-petit nombre, des espèces des registres des baptêmes, des mariages et des decès. Il faut dire qu'en général ces registres, avant et depuis l'ordonnance de 1539 jusqu'au dix-huitième siècle, ont été tenus de la manière la plus défectueuse et quelquefois la plus singulière" (*Le Livre des Singularités, par G. Philomneste* (Peignot), p. 312, Dijon et Paris, 8vo, 1841).

693. COMPOSITION OF HYPOCRAS.

"L'hypocras était un breuvage agréable, une espèce de vin de liqueur composé de divers ingrédients, dont un vin léger et délicat était la base. Il y en avait plusieurs espèces; l'une des plus anciennes recettes est celle que donne le vieux Taillevent, célèbre cuisinier du roi Charles VII. 'Pour une pinte,' dit-il, 'prenez trois treseaux (trois gros) de cinnamone fine, ung treseau de mesche ou deux qui veult; demi treseau de girofle, et de sucre fin six onces, et mettez en poudre; il la faut toute mettre en un coulouvoir avec le vin, et le pot dessoubs, et le passez tant qu'il soit coulé, et tant plus est passé et mieux vault; mais qu'il ne soit éventé.' Cette recette de Taillevent est, comme son style, un peu suranné" (*Le Livre des Singularités, par G. Philomneste*, p. 314, Dijon et Paris, 1841).

1. In A.D. 1146, by the statutes of Peter de Cluny, the monks were forbidden "d'user d'hypocras, c'est-à-dire, de vin mêlé de

miel et d'épices" (*Fleury, Histoire ecclésiastique*, livre lxviii. no. 81, tome xiv. p. 555). 2. From what is said by Suger it would appear that in the twelfth century "*pigmentum*" was a sort of hypocras (*Histoire littéraire de la France*, xii. 400). Wright's Elizabeth, 8vo, 1838, vol. ii. p. 204. In 1559, Lord Howard of Effingham writes to Elizabeth, that at Amiens the magistrates presented him with "thurtye great potts of wyne, whereof six were of ypocras" (*Forbes' Elizabeth*, i. 103). Mr. Dyce (note in *Myddleton's Works*, iii. 38) says it was "a beverage composed generally of red wine, but sometimes of white, with spices and sugar strained through a woollen bag."

694. DEFINITION OF POETRY.

"Duidelyk is het, dat bij deze beschouwing, vooral de Dichtkunst onze aandacht moet boeijen. Deze toch drukt, meer dan eenige andere tak der letteren, het bijzonder volkskarakter uit. . . . Men versta hier geenszins door Dichtkunst eene gekuischte en met alle de bloemen der geleerdheid en welsprekendheid versierde rede, angstig aan veelal willekeurige regels gebonden; maar alleen de uitdrukking van dat gevoel hetwelk zich boven het gewone dagelijksche leven verheft, van die begeerte, om zijne gewaarwordingen op eene verhevener wyze uit te drukken" (*Willem de Clercq, Over de Invloed der vreemde Lettertkunde*, tweede druk, 8vo, 1826, Amsterdam, p. 19).

695. ST. GREGORY THE GREAT DID BURN THE PALATINE LIBRARY IN ROME.

"On prétend que vers 595 Grégoire le Grand, en haine du paganisme, a condamné et fait brûler, à Rome, la Bibliothèque Palatine formée par Auguste, et qui renfermait les chefs-d'œuvre de la littérature latine. Mais ce reproche n'est fondé que sur un seul passage de Salisbury, moine du douzième siècle" (*Peignot, Essai historique sur la Liberté d'Écrire chez les Anciens et du Moyen Âge*, Paris, 1832, 8vo, p. 11).

Berington considers that Tiraboschi has "triumphantly refuted" the charge brought against Gregory the Great (see his *Literary History of the Middle Ages*, pp. 121, 122, 4to, 1814). May it be considered an argument in favour of Gregory that De Bury, who has given an entire chapter of his Philobiblon on the "Destruction of Books," says nothing about it? (see his 7th chapter, pp. 44–50 of Inglis's edition, 8vo, 1832, Lond.) Hallam, Literature of Europe, 8vo, 1843, vol. i. p. 4, note. Ledwich (*Antiquities of*

Ireland, Dublin, 1804, 4to) bluntly says: "Pope Gregory I. burnt the Palatine Library and works of Livy."

696. FIRST ORDINANCE IN FRANCE RESPECTING THE CIRCULATION OF BOOKS.

"Nous ne trouvons encore aucun statut relatif à la librairie ni dans le douzième siècle ni dans une bonne partie du treizième. Ce n'est qu'en 1275, qu'une ordonnance de Philippe le Hardi place les libraires de Paris sous la surveillance de l'Université, tant pour empêcher les mauvais livres que pour éviter la circulation des copies fautives des livres, ou plutôt des cahiers classiques" (*Peignot, Essai historique sur la Liberté d'Écrire*, Paris, 1832, 8vo, p. 14).

697. TENETS OF GEOFFREY VALLA.

Peignot, speaking of the famous Geoffrey Valla, who was burnt in 1573, says (*Essai historique sur la Liberté d'Écrire*, Paris, 1832, p. 67), "Le fond de la doctrine de Vallée n'est point l'athéisme proprement dit, mais un déisme commode, qui consiste à reconnaître un Dieu sans le craindre, et sans appréhendre aucune peine après la mort. Que l'auteur n'a-t-il vécu deux siècles et demi plus tard! il n'eut certes couru aucun danger.'"

698. DEFENCE OF GABRIEL NAUDÉ.

Charles Nodier (*Mélanges tirés d'une petite Bibliothèque*, 8vo, 1829, Paris, pp. 195–203) defends Naudé from the charges of atheism which have been so liberally brought against him on account of the principles expressed in his political works, and particularly in his "Considérations politiques sur les Coups d'État." Nodier says that his intention merely was to make vice and despotism odious, by appearing to countenance them, an intention which he ascribes to this work in common with Macchiavelli's "Prince."

See Horne's Introduction to the Study of Bibliography, vol. i. p. 321, 8vo, 1814.

699. MEANING OF CLERK.

Peignot (*Livre des Singularités*, Dijon et Paris, 8vo, 1841, p. 384) says that a *clerc* in the middle ages meant a man acquainted with the seven liberal arts.

See on this subject the remarks of the learned Huydecoper in his notes to Melis Stoke (*Rijm Kronijk, van Melis Stoke*, deel iii. blad 446–448, Leyden, 1772); and for an opposite view compare

the Voorrede to Maerlant's Spiegel Historiael, deel i. pp. xv–xix, 8vo, 1784. Roquefort partly supports Peignot's assertion (see his *État de la Poësie française dans les XIIe et XIIIe siècles*, Paris, 1815, 8vo, pp. 13, 14). He says, "On sait seulement qu'on ne pouvait obtenir le nom de Clerc sans être familiarisé avec le Trivium et le Quadrivium." Irving's Lives of the Scotish Poets, 2nd edit. 8vo, 1810, vol. i. p. 341. See Pasquier, Recherches, livre viii. chap. xiii., Œuvres, Amsterdam, 1723, tome i. folio, 785–787. See Le Roux de Lincy, Livre des Proverbes français, Paris, 1842, tome i. p. 152, and for meaning, ii. 92, 93. Bede says, "shorn like a clerk" (*Eccles. Hist.* edit. Giles, Bohn, 1847, p. 197, b. iv. ch. iv.)

700. ETYMOLOGY OF NAMUR.

"Naymes ou Naimon, duc de Bavière, était beau-père ou *serourge* de Geoffroy de Danemark, père d'Ogier-le-Danois. Il vint à la cour de Pepin, où ce roi l'arma chevalier et lui donna en Belgique un fief, au milieu duquel le duc construisit un fort, qui du nom de son fondateur tira depuis le sien propre; *Namur*. . . . . Cette origine de Namur est contestée par des personnes qui veulent que César ait parlé de cette ville dans ses Commentaires. Elle est cependant bien plus raisonnable que celle qui consiste à tirer l'étymologie de Namur du nom d'une idole appelée *Nam*, c'est-à-dire Neptune, en langage du pays," &c. (*Œuvres complètes de Rutebeuf, trouvère du XIIIe Siècle, par A. Jubinal*, Paris, 1839, 8vo, tome i. p. 107).

701. ETYMOLOGY OF JACOBIN.

"Le nom de Jacobins sous lequel ils furent plus particulièrement connus, leur vint de la première église qu'ils eurent à Paris, et qui était située rue Saint-Jacques" (*Œuvres de Rutebeuf, par Achille Jubinal*, Paris, 1839, tome i. p. 151).

"Jacopijyn" occurs in Maerlant (see *Voorrede*, blad xiii. deel i. of his *Works*, Leyden, 1784). See Fosbroke's British Monachism, 3rd edit. 1843, p. 168, note. Histoire littéraire de la France, xviii. 452.

702. INSTITUTION OF JESUITESSES.

In the Archæologia (vol. xiii. pp. 263, 264) there is some account of an institution of Jesuitesses, which "was first attempted at St. Omer's in 1608, by Mrs. Mary Ward, and by the persuasion and assistance of father Roger Lee, an English Jesuit; but could never obtain an approbation from the pope. In the year 1622,

poverty obliged them to break up at St. Omers; and a few of them obtained a precarious existence in the diocese of Cologne. These, in the year 1629, sought to settle at Liege; but being discountenanced there, they soon after removed to Munich, the capital of Bavaria, where they procured a handsome settlement, which I believe they still enjoy" (*A short Chronological Account of the Religious Establishments made by English Catholics on the Continent of Europe, by the Abbé Mann, Archæologia*, xiii. 263, 264).

According to Butler (*Lives of the Saints*, vol. ii. p. 159, edit. Dublin, 8vo), the institute of Jesuitesses was "abolished by Urban VIII. in 1631, the end and exercises of this society not suiting that sex." Butler says that in 1545 a "noble Spanish widow and two others, with the approbation of Pope Paul III., put themselves under St. Ignatius' direction, to live according to his rule; but he soon repented." In 1645, Evelyn, who was then at Rome, writes: "There was now at Rome one Mrs. Ward, an English devotee, who much solicited for an Order of Jesuitesses" (*Evelyn's Diary*, 8vo, 1827, vol. i. p. 288).

703. ORIGIN, ETC., OF THE BEGUINS.

See two notes by Jubinal, in his edition of Œuvres Complètes de Rutebeuf, Trouvère du XIIIe Siècle (Paris, 1839, 8vo, tome i. pp. 160, 173). Rutebeuf attacks the Beguins with great vigour (see p. 186).

See Mosheim's Ecclesiastical History, vol. i. p. 334, edit. Maclaure, 8vo, 1839. Faber (*Inquiry into the History and Theology of the Ancient Vallenses and Albigenses*, 8vo, 1838, p. 477) says: "We must not, however, confound the Vallensic *Beghards* with the Franciscan Beguins." Dulaure, Histoire de Paris, 12mo, 1825, tome ii. pp. 545, 554; tome iii. p. 45. Le Clerc, Bibliothèque universelle, ix. 47, 48. See Menage, Dictionnaire étymologique, Paris, 1750, folio, tome i. pp. 170, 171. Fosbroke's British Monachism, 8vo, 1843, 3rd edit. pp. 298, 385.

704. REASON OF THE FRANCISCANS BEING CALLED CORDELIERS.

"Saint François d'Assise, né en Ombrie vers l'an 1182 est le fondateur de l'ordre des *Frères Mineurs* ou Cordeliers. On sait que ce dernier nom leur vint de ce que pendant la guerre sainte, Louis IX, après un combat où ils avaient repoussé les infidèles, ayant demandé à qui la victoire était due, on lui répondit que c'était à des gens de *cordes liés*" (*Œuvres de Rutebeuf, par Achille Jubinal*, Paris, 1839, tome i. p. 180).

According to Butler, the Cordeliers are only a peculiar branch of the Franciscans—the Observantins (see *Lives of the Saints*, ii. 580, edit. Dublin, 8vo).

705. REGISTERS OF THE DEAD KEPT BY THE ETRUSCANS.

Petit Radel (*Récherches sur les Bibliothèques anciennes et modernes jusqu'à la Fondation de la Bibliothèque Mazarine*, Paris, 1819, p. 8), quotes Censorinus De Die natali, cap. xvii. and notes upon it: "Ces détails curieux puisés par Censorin dans Varron prouvent que les Etrusques tinrent régulièrement des régistres de naissances et de morts depuis l'époque de leur premier établissement en Italie."

706. LEARNING DISPLAYED BY ST. PAUL.

See a singular note at p. 19 of Petit Radel's Recherches sur les Bibliothèques anciennes et modernes, Paris, 1819, 8vo. Paul has been accused of ascetism in saying that "the love of money is the root of all evil;" but he is ably defended by Mr. Rae (*New Principles of Political Economy*, Boston, 8vo, 1834, p. 127).

707. CUSTOM OF EMPLOYING YOUNG VIRGINS TO COPY MSS.

"Les évêques payaient pour cet objet, des gardenotes, des copistes, parmi lesquels on comptait nombre de jeunes vierges (Euseb. Hist. Eccl. lib. vi. cap. xxii.); il parait que cet usage remontait au siècle précédent, car sans doute, c'était pour une apologie contre les calomnies des Gentils, qu'après avoir parlé en détail de treize statues qu'il avait vues érigées par eux en l'honneur de leurs femmes philosophes, Tatien (Orat. ad Græcos, p. 168) se prévalait de ces exemples dans l'intention de montrer combien les mêmes Gentils étaient injustes, lorsqu'ils reprochaient aux chrétiennes de philosopher ainsi que les chrétiens sur d'aussi hautes matières" (*Petit Radel, Recherches sur les Bibliothèques*, pp. 26, 27, Paris, 1819, 8vo).

708. STATE OF LEARNING IN THE EIGHTH CENTURY.

Petit Radel thinks that the ignorance of the eighth century, particularly of the latter part of it, in Europe, has been much exaggerated (see p. 56 of his *Recherches sur les Bibliothèques*, 8vo, 1819). At pp. 57, 59, he has adduced some instances in support of his view.

709. TIME REQUIRED IN THE TWELFTH CENTURY TO COPY A MS. OF THE BIBLE.

"Quellequ'ait été l'assiduité des cénobites à reproduire les manuscrits, comme on peut en juger, lisant que cinq moines seulement copièrent une bible dans l'espace de cinq mois. Mabillon, Annal. Bened. lib. lxi. no. cxxvi." (*Petit Radel, Recherches sur les Bibliothèques*, Paris, 1819, 8vo, p. 102).

Histoire littéraire de la France, vii. 26.

710. LIBRARIES FIRST ENDOWED IN FRANCE IN THE TWELFTH CENTURY.

"Voila les premières indices de la dotation des bibliothèques en France; et c'est un monastère de Chartres, qui donne au douzième siècle l'exemple d'une institution qui aurait honoré dans tous les temps la prévoyance même du gouvernement d'un état" (*Petit Radel, Recherches sur les Bibliothèques*, 1819, 8vo, p. 117).

711. ESTABLISHMENT OF POSTS IN FRANCE: ITS LITERARY IMPORTANCE.

"Cette période" (the fifteenth century) "est remarquable pour l'histoire des bibliothèques à raison de la coïncidence des trois grandes causes qui ont changé tout à coup l'état des connaissances humaines, savoir: la prise de Constantinople, qui était annoncée déjà comme prochaine en 1439, quoiqu'elle n'ait eu lieu qu'en 1453; l'invention et l'usage bien constaté de l'imprimerie en 1457; et l'établissement des postes en France et d'ailleurs.[1] Quoique l'édit rendu par Louis XI en 1494, suivant une remarque de Lequien de la Neuville (Usage des Postes, p. 56) puisse paraître n'avoir crée les postes que pour le seul usage du roi, un édit de Juillet 1495, rendu par Charles VIII, parait aussi prouver que leur usage pour les lettres de correspondances particulières avait été établi antérieurement à cette date; car autrement pourquoi le second édit aurait-il contenu entre autres dispositions la défense aux courriers de se charger de lettres contenant des choses contraires aux décrets du concile de Bâle et à la Pragmatique Sanction? Il n'est donc pas invraisemblable que l'usage des postes, même pour l'utilité de chaque particulier, ait remonté au temps de Louis XI, et même à l'an 1464" (*Petit Radel, Recherches sur les Bibliothèques*, 8vo, 1819, pp. 138, 139).

See also ART. 2163.

1. Guizot says, "Louis XI avait établi en France la poste aux lettres, Maximilian 1er l'introduit en Allemagne" (*Histoire de la*

[1] Guizot, Civilisation en Europe, Paris, 1846, pp. 313, 314.

Civilisation en Europe, Paris, 1846, p. 301). M'Culloch says (*Commercial Dictionary*, 8vo, 1849, p. 1037), "Posts appear to have been established for the first time in modern Europe in 1477, by Louis XI."

712. ORIGIN IN FRANCE OF THE CENSORSHIP OF THE PRESS.

"On trouve dans les statuts de l'Université de Paris en date de l'an 1275 et successivement des années 1323 et 1342, plusieurs règlements de librairie concernant la taxe des prix des livres et leur approbation. Cette police était réservée à l'Université; mais il parait que l'exactitude de la copie en forma d'abord l'objet principal; cependant comme aucun livre ne pouvait être mis en vente sans approbation il s'ensuit que la censure des doctrines mêmes se trouvait comprise dans l'objet de la concession faite à cet égard par nos rois à ce corps enseignant. C'est ce que parait exprimer un article des statuts de l'an 1342. Sous ce triple rapport, les imprimeurs, les libraires et les relieurs mêmes demeurènt de tout temps subordonnés aux règlements de l'Université de Paris, et ces règlements parurent d'une telle sagesse, qu'Albert III, fondateur de l'Université de Vienne, les adopta" (*Petit Radel, Recherches sur les Bibliothèques*, Paris, 1819, pp. 241, 242).

In the thirteenth century the Sorbonne condemned books. See ART. 1341.

713. AT THE BEGINNING OF THE SEVENTEENTH CENTURY ONLY THREE PUBLIC LIBRARIES IN EUROPE.

See also ARTS. 593, 724.

Petit Radel (*Recherches sur les Bibliothèques*, Paris, 1819, pp. 253, 254), speaking of the Bodleian Library at Oxford, which he says, "Ne commença réellement qu'en 1612 à devenir une source d'instruction publique et continuelle"—of the Bibliothèque Angélique founded at Rome by Angelo Rocca, in 1620, and of the Bibliothèque Ambroisienne de Milan, founded by Cardinal Borromeo in 1608, observes, "Voilà les trois seules bibliothèques que Gabriel Naudé comptait dans toute l'Europe en 1644. (Avis pour dresser une Bibliothèque, p. 155)" (*Petit Radel, Recherches sur les Bibliothèques*, Paris, 1819, pp. 253, 254).

1. In Halton is "another institution of a description unusual in a country village—a public library, founded in 1733 by Sir John Chesshyre of Hallwood. The contents of the library amount to several hundred volumes; the original part selected by the donor consists of Rymer's Fœdera, the Monasticon, Walton's Polyglot, and a large body of ecclesiastical writers; the modern additions are of a more popular description" (*Ormerod's History of Cheshire*,

folio, 1819, vol. i. p. 525). 2. In 1645, the Library of St. Laurence, at Florence, had "about 3,500 volumes" (*Evelyn's Diary*, 8vo, 1827, vol. i. p. 300). 3. In 1750, there had been at Leicester "a public library for many years" (*Nichols's Literary Illustrations of the eighteenth Century*, vol. iii. p. 638).

714. NOTES FROM DIDRON'S ICONOGRAPHIE CHRÉTIENNE.

"*Iconographie Chrétienne—Histoire de Dieu, par M. Didron*, Paris, 1843, 4to." This curious work, published at the Royal Press, forms part of the "Collection de Documents sur l'Histoire de France." Didron tells us in the Introduction (pp. 22, 23) that foreseeing his work would touch on the most delicate of the Christian dogmas, he took the precaution of applying to Monseigneur Affre, the Archbishop of Paris, who appointed the learned Abbé Saunu to read his work, and that nothing has been published except with his sanction. In p. 107 Didron says, "Enfin, comme toutes choses, le *nimbe* s'évanouit. A la fin du xvie siècle non seulement les Saints et la Vierge, mais Dieu le Père et Jésus-Christ furent dépouillés de cet attribut caractéristique. Quand le nimbe par hasard apparait encore illuminant quelque statue ou figure, c'est que l'artiste, luttant contre la mode, a fait de l'archaïsme." In p. 27 he says the difference between the *nimbe* and the *auréole* is that the former is the glory encircling the head; the latter that around the body; and *glory* is an union of both. He says (p. 133) "Nous donnons le nom de gloire à cette réunion du *nimbe* et de l'auréole." In p. 124, Didron says, "L'auréole est un attribut qui caractérise assez spécialement la Divinité . . . . Cependant la Vierge Marie, qui est la première des pures creatures humaines," &c. &c. "devait être assez souvent entourée de la gloire." At p. 125, Didron gives a miniature of the tenth century, in which she has the *auréole*. In p. 129 Didron says, "L'auréole est bien l'attribut special de Dieu." Works of King James, London, 1616, folio, pp. 302, 303. Warton's History of English Poetry, 8vo, 1840, vol. ii. p. 34, note and p. 276. See Pasquier, Recherches, livre iv. chap. 18, Œuvres, Amsterdam, 1723, tome i. folio, 406. Retrospective Review, 2nd series, vol. i. p. 180.

In pp. 135, 136, Didron says: "Dans les livres bouddhiques qui sont à la Bibliothèque royale on voit les saints dévots à Bouddha enveloppés très souvent dans une auréole ovale ou circulaire." Again (at p. 150), "On trouve le nimbe et l'auréole sur les plus vieux monuments hindoos, qui paraissent être les plus vieux monuments du monde."

Didron has much that is curious respecting the Trinity, and the

opinion of Christians, that the Father was inferior to the son. He says (p. 175) that in the old monuments, &c. "rien n'est plus fréquent que de voir Jésus-Christ prenant la place de son père et créant le monde à lui seul, commandant à Noé de construire l'arche, arrêtant la main d'Abraham, qui est sur le point de sacrifier Isaac, parlant à Moïse du sein du buisson ardent," and (at p. 185) "non seulement le Père est souvent remplacé par son Fils, mais quand on le représente, on n'en montre qu'une faible partie. . . . Tantôt on n'en voit que sa main, tantôt la main et l'avant-bras; puis la main et le bras entier." In p. 186 Didron says: "La place que l'on donna à Dieu le Père dans les monuments chrétiens est souvent peu honorable; son fils a le pas sur lui." In p. 189 "Notre Dame de Paris parait donc peu respecteuse pour le Père Eternel; mais par contre elle a mille tendresses pour Jésus-Christ; à lui tous les honneurs, à lui le triomphe."

In p. 192, "En résumé, ou Dieu est absent sur les monuments figurés, ou s'il est présent on n'en montre qu'une faible partie. Quant à cette portion de lui-même, elle n'est pas toujours honorablement placée, ou bien on lui fait jouer un rôle inconvenant. Le Fils au contraire est toujours présent, même quand on ne devrait pas le voir; il est toujours figuré dignement, toujours placé honorablement. Plusieurs raisons peuvent expliquer ces faits; on les donne toutes ici parcequ'elles font partie intégrante de l'histoire archéologique de Dieu. La première est la haine que les gnostiques portaient à Dieu le Père; la seconde la crainte qu'on avait de rappeler. Jupiter et de paraître offrir une idole païenne à l'adoration des chrétiens ignorants; la troisième la ressemblance identique du Père et du Fils fondée sur des textes sacrés; la quatrième est l'incarnation du Fils, qui est la Parole ou le Verbe du Père; la cinquième l'absence de manifestation visible, absence établie sur les textes; la sixième enfin est la difficulté de formuler une si imposante image."

In pp. 193–206, Didron has ably discussed these six causes. At p. 207 he says, "Dans les premiers siècles de l'église jusqu'au xiie, on ne voit pas de portrait de Dieu le Père. Sa présence ne se révèle que par une main qui sort des nuages ou du ciel." Again, p. 240, "Le Christianisme n'a plus élevé une seule église à Dieu le Père en particulier, il en a dressé au contraire une quantité considérable au Dieu le Fils."

Didron says (pp. 413, 414) "M. Cyprien Robert (Cours d'hierogl. Chrét.) a cité ces textes divers" (i.e. the passages from the Fathers which speak of the use of the cross); "nous y ajouterons celui-ci de Tertullien (De Corona Militis, cap. iii.): 'Ad omnem progressum atque promotum, ad omnem aditum et exitum, ad

vestitum, ad calciatum, ad lavacrum, ad mensas, ad lumina, ad cubilia, ad sedilia, quacumque nos conversatio exerceret, frontem crucis signaculo terimus.' Tertullien dit encore (De Oratione, cap. xii.), 'Nos vero non attollimus tantum manus, sed etiam expandimus e dominica passione modulatum, et orantes confitemur Christo.'"

Didron says (p. 479), "C'est au dixième siècle seulement qu'on commença à figurer le Saint Esprit en homme, et vers la fin du xvie on en revient exclusivement à la colombe que du reste on n'avait pas cessé de représenter."

The Russians in their pictures of the Trinity represent the Father and Son as men, and the Holy Ghost as a dove (See *Pinkerton's Russia*, 8vo, 1833, p. 25).

Didron says (pp. 524, 525), respecting the Divinity: "Sénèque parait se rapprocher du dogme chrétien dans un passage curieux où il nomme comme cause de ce qui arrive, d'abord Dieu qui peut tout; ensuite la Raison incorporelle qui produit les grandes œuvres; puis l'Esprit Divin, qui circule dans tout. A ces trois causes il ajoute la Fatalité, c'est-à-dire, la réunion et l'enchainement des causes entre elles. 'Id actum est, mihi credo, ab illo quisquis formator universi fuit, sive ille Deus est potens omnium; sive incorporalis Ratio ingentium operum artifex; sive Divinus Spiritus, per omnia maxima minima et æquali intentione diffusus; sive Fatum et immutabilis causarum inter se cohærentium series' (Ap. Senecam de Consolatione ad Helviam, cap. viii.) En comparant ce texte avec ce que la mythologie grecque nous apprend de trois grandes divinités qui nées d'un frère unique sont à la tête d'un monde qu'elles se partagent, on doit convenir que le dogme de la Trinité était au moins flottant chez les païens. En effet chez les Indous un *trimourti* divin préside à tous les phénomènes de l'univers. Chez les Grecs, Jupiter, Neptune, et Pluton règnent sur les trois étages qui composèrent l'édifice du monde."

In p. 534, Didron says, "Dans les rituels des xiie, xiiie, et xive siècles à la cérémonie du mariage, l'anneau se passe successivement aux trois premiers doigts de la main droite de l'époux, et de l'épouse; voyez dans le Bulletin Archéologique du Comité historique des Arts et Monuments, vol. ii. p. 498, 499, des notices de M. l'Abbé Poguel, et de M. Lucien de Rosny, correspondants historiques sur deux rituels qui ont appartenu à la cathédrale de Soissons (Aisne), et à l'abbaye de Barbeau (Seine et Marne)."

Randal Holme, in 1688, published at Chester, "The Academie of Armory," &c. Ormerod, who has given extracts from this book, says (*History of Cheshire*, 1819, folio, vol. i. p. 252), he

"most blasphemously introduces as an heraldic disquisition, a treatise 'On the Proper Mode of blazoning God the Father, the Son, and the Holy Spirit.'"

715. CHARACTER OF VINCENT DE BEAUVAIS.

Didron (p. 11–15 of *Iconographie chrétienne*) speaks in the highest terms of this remarkable man. He says (p. 11), "Un homme de profond savoir, Vincent de Beauvais, alla plus loin encore, et de tous ces règnes littéraires réunies il fit un empire général sous le nom de Miroir Universel (*Speculum Universale*). Vincent de Beauvais renferma dans son livre tous les faits et toutes les idées qui avaient eu cours avant lui dans le monde chrétien." Again (p. 12), "Vincent de Beauvais, précepteur des enfants de Saint Louis, homme d'une érudition extraordinaire, qui avait lu au moins autant que Pline l'Ancien, qui savait tout ce qu'on pouvait savoir à la fin du xiiie siècle, classa toutes les connaissances humaines suivant un ordre qui est le meilleur qu'on ait imaginé encore."

Petit Radel, Recherches sur les Bibliothèques, Paris, 1819, 8vo, pp. 127–129. See pp. xii.–xvi. of Voorrede to Spiegel Historiae, op Rijm Kronyk van Maerlant, deel i. Leyden, 1784.

716. THE FIRST FRENCH WRITER ON MEDICAL JURISPRUDENCE.

"Ambrose Paré is acknowledged as the first French writer on the subject of Juridical Medicine, and his Treatise on Reports, published in 1575, was for nearly a century regarded as the only standard authority upon these occasions" (*Medical Jurisprudence, by J. A. Paris and J. S. M. Fonblanque*, 8vo, 1823, vol. i. p. xviii.)

The same remark is made by Dulaure in Histoire de Paris, troisième édition, Paris, 1825, 12mo, tome iv. p. 474; and see tome viii. p. 410. Hallam (*Literature of Europe*, vol. ii. p. 246, 8vo, 1843) says "his works were first collected in 1561," which is inconsistent with the statement that the Treatise on Reports was published in 1575 (see *Paris and Fonblanque's Med. Jurisp.* i. xviii.)

717. ENGLAND IN THE SIXTEENTH CENTURY WAS INFERIOR TO OTHER NATIONS IN SCIENCE.

See also ART. 572.

"England, although destined to take the lead in research and discovery at a later period, was in the sixteenth century far behind her continental neighbours in the field of science. And, with respect to the study and practice of physic, it seems probable

that until after the foundation of the College of Physicians it had not even assumed the character and dignity of a regular profession; for we find that the very few learned men in that branch which the annals of the period can furnish had acquired their knowledge in the foreign universities" (*Paris and Fonblanque's Medical Jurisprudence*, vol. i. pp. 1, 2, 8vo, 1823).

Some of the strange remedies used in England in the sixteenth and seventeenth centuries are mentioned by Southey (*The Doctor*, edit. Warter, 8vo, 1848, pp. 56–62, 595). Southey thinks (p. 294–297) that the reputation the Jews possessed as physicians was a chief reason of the hatred against them in the middle ages. He says that by their sacred books they were forbidden to attend Christians except on compulsion; but that their fame was so great that when Francis I. was very ill, he sent to Charles V. for a Jewish physician. See also pp. 300–302, where Southey gives some quotations, showing that even in the sixteenth century it was commonly reported that anatomists cut up living men. Dr. Paris, in his evidence before Parliament, said that when the College of Physicians was instituted, "medical science in England was very far below that in other countries; the practice was in the hands of quacks, empirics, and old women" (*Report from the Select Committee on Medical Education*, folio, 1834, part i. p. 183, no. 2,811). In a work published in 1753 it is mentioned in a very matter-of-fact way that apothecaries in France used to "make certain special medicines of man's grease" (*Harleian Miscellany*, vii. 358).

718. ETYMOLOGY AND ORIGINAL MEANING OF APOTHECARY.

See a note on this subject in vol. i. pp. 59, 60 of Paris and Fonblanque's Medical Jurisprudence, 8vo, 1823, where it is observed that the word *apothecarius*, as used in the thirteenth and fourteenth centuries, is not synonymous with our *apothecary*. (See also *Beckmann's History of Inventions and Discoveries*, 8vo, 1814, vol. ii. pp. 121–144.) They seem to have been considered cheats. In 1608, Middleton writes: "An old knave; there's more deceit in him than in sixteen pothecaries" (*Works*, 1840, iii. 156).

1. Stow's Survey of London, edit. Strype, folio, 1754, Lond. vol. i. p. 683, vol. ii. p. 320. 2. Different from physicians at end of the sixteenth century (see *Harrington's Anatomy of the Metamorphosed Ajax*, 1596, p. 14, Chiswick reprint, 8vo, 1814). Early in Elizabeth's reign there seems to have been current some joke against apothecaries' shops. See a remark, which I do not understand, in Forbes's State Papers, i. 435. In 1533, physicians seem

to have been accompanied by apothecaries—at least when they visited persons of high rank (see *Miss Wood's Letters of Royal and Illustrious Ladies*, 8vo, 1846, vol. ii. p. 245). In 1632 the physician and apothecary of Lady Loadstone are different persons (see *Ben Jonson's Works*, 8vo, 1816, vol. vi. p. 4). It is evident that in 1571, though they sold medicines, they did not presume to give advice as to how they should be taken (see *Harleian Miscellany*, edit. Park, vol. iii. p. 105).

719. AMOUNT OF OPIUM WHICH MAY BE TAKEN.

"The lowest fatal dose to those unaccustomed to it seems to be about four grains; but the Turk will take three drachms in the morning, and repeat the same dose at night, without any other effect than that of cheerfulness and exhilaration. This temporary impunity is, however, dearly purchased by years of suffering and sorrow. The effects of opium, says Russell (History of Aleppo), on those who have been addicted to it, are at first obstinate costiveness, succeeded by diarrhœa and flatulence, with loss of appetite and a sottish appearance. Their memories soon fail, they become prematurely old, and then sink in the grave objects of scorn and pity" (*Paris and Fonblanque's Medical Jurisprudence*, vol. ii. pp. 388, 389, 8vo, 1823).

1. Heeren (*Asiatic Nations*, Lond. 1846, vol. i. p. 182) thinks that Ctesias has alluded to the qualities of opium. For an account of the immense amount of opium which is imported into China, see Dobell's Travels in Kamtchatka, &c., 8vo, 1830, vol. ii. p. 147.

720. SOME PARTICULARS RESPECTING TOBACCO.

"Tobacco is an annual plant, a native of America, from whence it was imported into Europe. We learn from Humboldt that it has been cultivated from time immemorial by the native people of the Oroonoko; and was smoked all over America at the time of the Spanish conquest. Hernandez de Toledo sent it unto Spain and Portugal in 1559, when Jean *Nicot* was ambassador at the court of Lisbon from Francis II.; and he transmitted, or carried, either the seed or the plant to Catherine de Medicis, as one of the wonders of the New World, and which, it was supposed, possessed values of a very extraordinary nature. This seems to be the *first* authentic record of the introduction of the plant into Europe. From this person (Jean Nicot) the plant received its generic name *Nicotiana*, the specific appellation being taken from *tabac*, the name of an instrument used by the natives of America

in smoking the herb. In 1589, the Cardinal Sante Croce, returning from his nunciature in Spain and Portugal to Italy, carried with him thither tobacco; and we may form some notion of the enthusiasm with which its introduction was hailed from a perusal of the poetry which the subject inspired. It is said that the smoking tobacco was first introduced by Sir Walter Raleigh, on his return from America; and the avidity with which the custom was immediately adopted is shown by the philippic written by King James against it, entitled the 'Counterblaste to Tobacco.' . . . . In 1624, Pope Urban VIII. published a decree of excommunication against all who took *snuff* in the church. Ten years after this, smoking tobacco was forbidden in Russia, under the pain of having the nose cut off. In 1653, the council of the Canton of Appenzel cited smokers before them, whom they punished; and they ordered all innkeepers to inform against such as were found smoking in their houses. The police regulations of Berne, made in 1661, were divided according to the Ten Commandments, in which the prohibition of smoking stood immediately beneath the command against adultery. This prohibition was renewed in 1675, and the tribunal instituted to put it into execution, viz., 'Chambre au Tabac,' continued to the middle of the eighteenth century. Pope Innocent XII. in 1590 excommunicated all those who were found taking *snuff* or using tobacco in any manner in the church of St. Peter's at Rome. Even so late as 1719, the senate of Strasburg prohibited the cultivation of tobacco, from an apprehension that it would diminish the growth of corn. Amurath IV. published an edict which made the smoking tobacco a capital offence; this was founded on an opinion that it rendered the people infertile" (*Paris and Fonblanque's Medical Jurisprudence*, vol. ii. pp. 414–416, 8vo, 1823. See also vol. i. p. 209).

1. Hallam, Literature of Europe, ii. 241, 2nd edit. 1843. 2. Camden says, in his History of Queen Elizabeth, which was first published in 1615, that tobacco was introduced into England by Sir Francis Drake in 1585. He adds the curious information that "tobacco shops are now as ordinary in most towns as tap-houses and taverns" (see *Camden*, in *Kennett's Complete History*, vol. ii. pp. 509, 510, Lond. 1719, folio). 3. Dulaure, Histoire de Paris, 12mo, 1825, tome vi. p. 251. Tytler's Life of Raleigh, 5th edit. Edinburgh, 1844, 8vo, pp. 57, 58. It is said that tobacco may be smoked through the ears, or, to speak more properly, that the smoke may be passed through the ears (see *Sprengel, Histoire de la Médecine*, tome iv. p. 289, Paris, 8vo, 1815). At the end of the sixteenth century Englishmen were so fond of it that they used to *drink* it in the middle of dinner (*Phillips, History of Cul-*

tivated Vegetables, 8vo, 1822, vol. ii. p. 336). Phillips supposes (p. 337) that it was first introduced into Europe about 1560; and says (p. 339) that Drake, in 1570, first brought it to England. He is mistaken in saying (p. 340) "snuff did not come into fashion until after the Restoration." We learn from Every Man in his Humour that in 1595 it was "an herb generally received in the courts of princes, the chambers of nobles, the bowers of sweet ladies, the cabins of soldiers" (*Ben Jonson's Works*, 8vo, 1816, vol. i. p. 99; and see vol. ii. p. 122). In 1599 it used to be taken in the best parts of the theatre (*Jonson's Works*, vol. ii. pp. 69, 110, 224; and vol. iv. p. 512). Even thus early it used to be perfumed (p. 97). Gifford gives (vol. ii. p. 127) a representation of an old tobacco-pipe. In 1599 the smoke was sent through the nose; see Jonson, vol. ii. p. 140, where a man is described as having "opened his nostrils with a poking-stick, to give the smoke a more free delivery" (compare vol. iv. p. 429). In 1600, gallants used to carry it about in boxes (vol. ii. p. 233). In 1609 is the expression—"He lies on his back droning a tobacco pipe," which Gifford does not understand (*Ben Jonson's Works*, vol. iii. p. 424). In the Alchemist, in 1610, there is a very curious description of a fashionable tobacconist's shop, which contained very luxurious accommodation for smoking it. There was a maple block for shredding the leaf, silver tongs for holding the coals, and a fire of juniper at which the pipes were lighted (*Ben Jonson's Works*, vol. iv. p. 38, and see p. 106). It would seem to be commonly sold in 2*d.* packets (see vol. iv. p. 153). In Bartholomew Fair, acted in 1614, is mentioned "the black boy in Bucklersbury, that takes the scurvy roguey tobacco there" (iv. 389). In The Devil is an Ass, which was acted in 1616, we are told that even chimney-sweepers took tobacco (vol. v. p. 15). In 1604 it was smoked at theatres, even on the very stage (*Middleton's Works*, 1840, vol. v. p. 544), and we are told (p. 569) "there is no gallant but hath a pipe to burn about London." It was commonly smoked at ale-houses (see *Maroccus Extaticus*, 1595, p. 11, Percy Society, vol. ix.)

721. ETYMOLOGY OF NICOTIANA.

"*Nicotiane* herbe: appelée autrement petun. Elle a été appelée Nicotiane de Jean Nicot, Maître de Requêtes, lequel étant ambassadeur en Portugal, l'envoya en France in 1560, comme il l'a écrit lui-même dans son Dictionnaire. Catherine de Medicis la voulut faire appeler Médicée de son nom, comme il parait par cette épigramme de Bucanan," &c. (*Ménage, Dictionnaire étymologique de la Langue française*, Paris, 1750, ii. 247, 248).

722. ETYMOLOGY OF TOBACCO AND ITS DIFFERENT NAMES.

"*Tabac* de l'Espagnol Tabacco" (La Médecine de Lyon, liv. xviii. chap. 138): 'Quemadmodum hortis omnibus magno est ornamento, ita facultatibus insignibus celeberrima est herba, quem *petum* ab Indis vocari refert Thevetus; Nicolaus Monardus *picielt*; Oviedus in Hispaniola insula *petebecenuc*. Hispani *tabaco* nominarunt ab insula quadem ejus nominis, in qua frequentissima reperitur. Galli quod Joannes Nicotius, regius aliquando in Lusitania orator, ejus semen primus ad reginam, Regis Galliæ matrem, detulerit, illiusque facultates docuerit, *Nicotianam* et *Herbam Reginæ* nuncuparunt'" (*Ménage, Dictionnaire étymologique de la Langue française*, tome ii. p. 507, Paris, 1750, folio).

724. PUBLIC LIBRARIES IN EUROPE IN THE SEVENTEENTH CENTURY.

See also ARTS. 593, 713.

There is much information on this subject in a scarce little work by Le Gallois (Traité des plus belles Bibliothèques de l'Europe, 1685, 12mo). The first eighty-six pages contain a very superficial account of the libraries among the Pagans and the early Christians, a curious subject, which by the way has been handled with considerable learning by Petit Radel (Recherches sur les Bibliothèques, Paris, 1819, 8vo, pp. 1–118). Le Gallois states (p. 119) that in the Ambrosian Library in Milan there were upwards of 10,000 MSS., and from what he adds it is evident that every facility was afforded to the student. At p. 129, he gives an account of numerous libraries in Rome. Of the German libraries he speaks highly (pp. 135–138), and says (p. 137): "Enfin il y a celle de l'Empereur dans Vienne, laquelle contient près de 100,000 volumes." He, of course, gives a long and flattering account of the libraries in France (see pp. 147–165); and speaking of the libraries in Paris, he says (p. 160): "La première est celle de Sorbonne, qui sans contredit est une des plus florissantes de l'Europe." Horne says that this work of Le Gallois is "an abridged translation of Lomeier's treatise De Bibliothecis" (see his *Introduction to the Study of Bibliography*, vol. ii. p. 559, 8vo, 1814).

725. PARTICULARS RESPECTING THE MARRIAGE RING.

There is some curious information on this subject in Ellis's edition of Brand's Popular Antiquities, 8vo, 1841, vol. ii. pp. 62–66. See Juvenal, Sat. vi. p. 27. See book xxii. chap. iii. sec. v. of Bingham's Antiquities of the Christian Church (in *Works*, edit. 8vo, 1844, vol. vii. pp. 318–321). He has shown, or to use his own

words, "made it appear fully evident, that the ring was used in espousals and not in the solemnity of marriage itself, in the time of Pope Nicolas (A.D. 860)." From a passage in one of Tertullian's works it seems probable that in the second century the ring was used in baptism (see *Bishop of Lincoln on Tertullian*, 8vo, 1845, 3rd edit. p. 410). That able writer, however, adds: "I have found no other trace of such a custom" (see also Ibid. p. 431). See 73rd section of the 5th book of Hooker's Ecclesiastical Polity, in Hanbury's edition of his *Works*, 8vo, 1830, vol. ii. pp. 351–353. See Madan's Thelyphthora, vol. ii. pp. 203, 204, 8vo, 1781, 2nd edit. See Fry's Bibliographical Memoranda, Bristol, 1816, p. 311, where it is said of Mary I. on her marriage with Philip II.: "The Queen's marriage-ring was a plain hoop of gold without any stone in it. For that was, it is said, her pleasure, because maydens were so married in olde tymes." Early in the seventeenth century wedding rings sometimes had diamonds in them. (See *Middleton's Works*, 8vo, 1840, iv. p. 13). Heywood says that Mary I. was married with "a plain hoop ring of gold without any stone" (*Harleian Miscellany*, edit. Park, vol. x. p. 321). At the beginning of the seventeenth century, we have "a plaine gold ringe to wedd you to your will" (see *Poetical Miscellanies*, edit. Halliwell, p. 7, Percy Society, vol. xv.) In 1566, the Puritans "sometimes complied" with the use of the ring in marriage; but they "wished it altered" (*Neal's History of the Puritans*, 8vo, 1822, vol. i. p. 195); and in 1573 one of the charges against a puritanical clergyman was, "that he had married without the ring" (*Neal*, i. 254).

726. SIZE OF HOOPS WORN IN ENGLAND IN THE SEVENTEENTH CENTURY.

"Of the parents of Richard Cogan an anecdote still more remarkable is handed down by the family. They were originally from Ireland, where they possessed good property, which was much injured by the wars of Charles the First. Upon the Irish massacre, they took refuge in England, and with the wreck of their fortune purchased Coaxden and Lodge, two estates situated between Chard and Axminster, the former of which is still possessed by one of their descendants. Here they were seated at the time of the battle of Worcester, when the royalists being entirely defeated, Prince Charles, afterwards king Charles II., escaped in disguise, and for some weeks eluded his pursuers, until he found means to depart the country. Having gone to Lyme for that purpose, the people who were mostly disaffected to him soon got

scent of it, which obliged him to make a hasty retreat. Closely pursued on all sides, he took refuge at Coaxden, and entering the parlour where Mrs. Cogan was sitting alone, threw himself upon her protection. It was then the fashion, as it was long afterwards, for ladies to wear large hoops; and as no time was to be lost, the soldiers being at his heels, she hastily concealed him under this capacious article of her dress" (*Wilson's Memoirs of the Life and Times of D. Defoe*, 8vo, 1830, vol. i. pp. 111, 112). The account goes on to state that the soldiers could not discover the prince, though they entered the room where he was concealed in the lady's hoop.

A curious account of their origin is given in Gosson's Pleasant Quippes, 1596, p. 9. The immense size of the hoops worn a century ago is mentioned by Dr. Shebbeare (see *Angeloni's Letters on the English Nation*, 8vo, 1755, vol. ii. pp. 224, 225).

727. NOTICE IN THE SIXTEENTH CENTURY OF GOWNS WORN BY ACTORS.

"Huffa! goldylocx, joly lusty goldylocx,
A wanton tricker is come to towne,
With a double fardyngale, and a caped cassoc,
Moche lyke a player's gowne"

(*A Treatise shewing and declaring the Pryde and Abuse of Women now-a-dayes, by Charles Bansley*, p. 8, reprinted for the Percy Society, but suppressed).

The editor in a note (at p. 15) remarks: "This early allusion to the gown worn by players is curious."

728. NOTICES OF JAMES I.'S "COUNTERBLASTE TO TOBACCO."

This singular essay is in pp. 211–222 of King James's Works, 1616, folio, published by James Montagu, Bishop of Winchester, Collier's Eccles. History, vol. vii. p. 407, 8vo, 1840. James says that tobacco was employed by the Indians as a remedy for lues venerea (pp. 214–220). As to the period of its introduction, he says (p. 215), "It is not so long since the first entry of this abuse among us here, as this present age cannot yet very well remember both the first author and the form of its introduction among us. It was neither brought in by king, great conqueror, nor learned doctor of physicke." He adds: "It was brought in by a father generally hated." At p. 221 he says that the Indians will not buy a slave who smokes. In the succeeding paragraph he says: "Now how you are by this custom disabled in your goods, let the gentry of this land bear witness; some of

them bestowing three, some four hundred pounds a year upon this precious stinke." At all events in 1610 a man could have his pockets filled with it for 2*d.* (see *Rowland's More Knaves Yet?* p. 108, Percy Society, vol. ix.) It is observable that James in his treatise never once mentions the custom of taking snuff. It is singular that James, with all his hatred to tobacco, should be the first king of England who incorporated into a company the tobacco-pipe makers (see *Stow's London*, vol. ii. p. 334, edit. Strype, folio, 1755). 2. See Nugæ Antiquæ, edit. Park, 8vo, 1840, vol. i. p. 370; vol. ii. p. 46. 3. Tobacco was introduced into Japan by the Portuguese, and is now smoked "by both sexes" (*Thunberg's Voyage to Japan*, in *Travels*, Lond. 1795, 8vo, vol. iv. pp. 43–45). There is little of it now growing in Japan (vol. iii. p. 85). 4. The inhabitants of Kamtchatka use it, but *swallow* the smoke (see *Lessep's Travels in Kamtchatka*, Lond. 8vo, 1790, vol. i. pp. 243-271). It is, I think, related of Raleigh that he won a wager as to the weight of the smoke of tobacco. This anecdote is differently related by Kant (see *Whewell's Philosophy of the Inductive Sciences*, 8vo, 1847, vol. i. p. 405). See a curious early defence of tobacco in Spalding Club Miscellany, vol i. pp. 261–273.

729. INFLUENCE OF THE CLERGY IN ENGLAND EARLY IN THE SIXTEENTH CENTURY.

See also ARTS. 801, 2149, 2153.

"Among other instances of magnificence, we cannot but remark the number of priests that were kept in household, not fewer than eleven, at the head of whom presided a doctor or bachelor of divinity as dean of the chapel" (*Preface to Northumberland Household Book*, in vol. iv. p. 10 of the *Antiquarian Repertory*, 1809, 4to).

At pp. 242, 243 is given the list of these chaplains, by which it appears that among others there was "a priest for to be a secretary," "a priest for to be surveyour," and "a priest for a riding chaplain for my lorde." The date of the Northumberland Household Book is A.D. 1512. Drake has given some instances showing the contempt that was felt for the country clergy in the reign of Elizabeth (*Shakespeare and his Times*, 4to, 1817, vol. i. pp. 92, 93).

730. GLASS LITTLE USED IN ENGLISH DWELLING-HOUSES EARLY IN THE SIXTEENTH CENTURY.

"I cannot conclude this part of my subject without remarking that from the total silence throughout the book with regard to glass, I am led to believe that this very beautiful and useful

material, though it had been perhaps long applied to the decorating churches, was not as yet very commonly used in dwelling-houses or castles" (*Preface to Earl of Northumberland's Household Book*, in *Antiquarian Repertory*, vol. iv. p. 15, 1809; see also p. 16).

In 1573 we have an entry of a purchase of "Muskovie glass" for bugles (see *Cunningham's Account of the Revels at Court*, Shakespeare Society, 8vo, 1842, p. 42). Sir G. Bowes complains that in 1569 the Rebels "utterly defaced my principal house, pulling down and carrying away the *glasse* and iron of the windows" (*Sharp's Memorials of* 1569, 8vo, 1840, p. 387). M'Culloch says (*Dictionary of Commerce*, 8vo, 1849, p. 634): "There is no authentic evidence of glass being used in windows previously to the third or fourth century. . . . . In this country even so late as the latter part of the sixteenth century, glass was rarely met with." He adds (p. 635): "Venice for a long time excelled all Europe in the manufacture of glass, but was subsequently rivalled by France. The manufacture was early introduced into England, but it was not carried on to any great extent previously to the sixteenth century. The first plates for looking glasses and coach windows were made in 1673, at Lambeth, by Venetian artists, under the protection of the Duke of Buckingham." At present the yearly value of the glass produced in Great Britain is 2,000,000*l.* There were no glass windows in Lisbon in 1661 (see *Pepys's Diary*, 8vo, 1828, vol. i. p. 226).

731. INTRODUCTION OF HOPS INTO ENGLAND, AND OF TURKEYS.

"Item to be payd to the said Richard Gowge and Thomas Percy for to make provision for dlvi. lb. of hopps for brewynge of bere" (*Northumberland Household Book*, in *Antiquarian Repertory*, vol. iv. p. 36, 1809, 4to). See also ARTS. 425 691.

Upon this passage Percy remarks (p. 303), "This seems to contradict the old received account that hops and heresy came into England both in the same reign." See Baker's Chronicle among the Casualities of Henry VIII.'s Reign, viz.: "About the 15th of Henry VIII. it happened that diverse things were newly brought into England, whereupon this rhime was made:

> 'Turkies, carps, hoppes, piccarell, and beere,
> Came into England all in one year.'

This may perhaps relate only to the cultivation of hops when they were first planted in England, though the produce might be imported before from Flanders. The "brewing of beer" however, is, the subject of an entire section in this book (see sect. xxii. p. 126);

but it is observable that *turkies are not once mentioned* among the fowls to be provided for the table. 1. Lylie says "not in heapes as hops be" (*Euphues and his England*, 1605, 4to, sign. A 4 reverse). 2. Hops are mentioned in Chester Plays, vol. ii. p. 82, Shakespeare Society, 8vo, 1847; but see Wright's notes at p. 213. 3. Ledwich (*Antiquities of Ireland*, Dublin, 1804, 4to, p. 374) supposes that hops were first introduced into Ireland A.D. 1632. 4. Phillips says positively that hops are indigenous to England (*History of Cultivated Vegetables*, 8vo, 1822, vol. i. p. 234), but that we did not use them in malt liquor until about 1524 (p. 240), and early in the seventeenth century, Parliament was petitioned by the city of London not to allow their use, "in regard they would spoil the taste of drink and endanger the people" (p. 241). Even as late as 1695 we imported hops from Flanders and Holland (p. 242). At the beginning of Elizabeth's reign great attention was paid to their cultivation. See the elaborate instructions in Tusser's Five Hundred Points of Husbandry, 8vo, 1812, pp. 127, 166, 167. At all events in 1557 we imported hops. (See Report of the Venetian Ambassador, in *Ellis's Original Letters*, 2nd series, ii. 219).

732. THE ANCIENT KINGS DID NOT CLAIM POWER OF CURING THE SCROFULA.

"On the subject of these *cramp rings* I cannot help observing that our ancient kings, even in those dark times of superstition, do not seem to have affected to cure the King's Evil; at least in the MS. above quoted there is no mention or hint of any power of that sort. This miraculous gift was left to be claimed by the Stuarts; our ancient Plantagenets were humbly content to cure the cramp" (*Bishop Percy's Notes to Northumberland Household Book* in *Antiq. Repertory*, iv. 320, 321, 4to, 1809).

In 1538 Lady Clinton writes: "I received a cramp ring of gold" (*Miss Wood's Letters of Royal and Illustrious Ladies*, 8vo, 1846, vol. iii. p. 44). In 1611 cramp-rings were worn with agates set in them (see *Middleton's Works*, 1840, ii. 515). The Walsingham rings were similar to the cramp-rings (see p. 31 of *Mr. Fairholt's Notes to Heywood's Dialogue on Wit and Folly*, Percy Society). Respecting cramp rings see pp. 87, 88 of Pettigrew's Superstitions connected with Medicine and Surgery, 8vo, 1844. Percy has fallen into a singular mistake in saying that the Stuarts first claimed the power of curing the king's evil. There is some curious information on this point in Pettigrew's Superstitions, 8vo, 1844, pp. 117–154. Pettigrew observes

(p. 123) that William of Malmesbury is the first author who mentions it, and he ascribes the first practice of it to Edward the Confessor. It was usual to give 7*s.* 6*d.* to each person touched (see *Privy Purse Expenses of Henry VIII. by Nicolas*, 8vo, 1827, pp. xxxvii. 327, 352, 353). There is an interesting note respecting the obloquy incurred by Tate on this subject in Nichols's Literary Anecdotes, ii. 495-504, 8vo, 1812. An anonymous writer of the eleventh century calls it the "royal disease," and says that S. Marcoul in particular was invoked for it (see *Histoire littéraire de la France*, viii. 160). It is mentioned by Guibert de Nogent early in the twelfth century (see *Fleury's Histoire ecclésiastique*, livre lxvii. no. 36, tome xiv. p. 321; and *Ceillier, Bibliothèque des Auteurs sacrés*, xxi. 610).

733. DU PERRON THE FIRST CATHOLIC AUTHOR WHO WROTE ON RELIGIOUS SUBJECTS IN THE VERNACULAR LANGUAGE.

"On a remarqué que le Cardinal Du Perron est le premier auteur catholique qui ait écrit sur des matières de religion en langue vulgaire" (*Life of Du Perron*, in *Biographie universelle*, tome ii. p. 263).

Du Perron was born in 1556 and died in 1618.

At all events, Guillaume de Saint Amoury's work "De Periculis" was *translated* into French between 1256 and 1260 (see *Histoire littéraire de la France*, xix. 207).

734. PARTICULARS RESPECTING THE REDERIJKKAMERS OF BRABANT.

In Tweede Proeve van Oudheid-Taal-en Dichtkunde, door het Genootschap Dulces Ante Omnia Musæ, Utrecht, 8vo, 1782, pp. 213–253, there is a history of the Rederijkkamers of Bois-le-Duc in Brabant. The anonymous author who professes to draw his account from materials unknown to Kops, or at all events not used by him, informs us that there were three Rederijkkamers in Bois le Duc. "In 'S Hertogen Bosch waren weleer drie rederijkkamers bekend" (p. 215). He says (p. 215), "De eerste had tot blazoen '*de vierighen doern*' of '*Moizebosch*' en tot zinspreuk '*in vierichеijt groeyende*'; Men vindt dezelve ook onder den naam van '*Moyses doorn*'; deze is *denkelijk* de *oudste* geweest, ten minste van deze wordt de *eerste melding gemaakt*, te weten in 1561." The second and third chambers are first mentioned in 1620 and 1630 respectively (p. 216). The author gives chronological notices of these Rederijkkamers, but after 1561 there is no further notice until 1613, which he explains by the disturbed state of the times.

See also ART. 739.

He says (pp. 231, 232) 'Heidekoper merkt aan dat door de hagchelyke tijden deze kunstijver uitgebluscht werd; dit zal ook de reden zijn waarom ik in twee en vijftig jaaren niets van van Bossche rederykers vinde aangetekend; vervolging om den Godsdienst pest, oneenigheid binnen de Stad, vrees voor eene overrompeling der Spaanjaarden," &c. &c. It may however be perhaps observed as a proof of the pernicious tendency of the Rederijkers, that Vondel, Hooft, &c., and all the greatest men Holland has produced, were born during the period of their abeyance. Even after 1613 the notices become very rare. The last notice the author gives is in 1722; when he says (p. 251), "De Rederijkkamers waren in dien tijd van hunne oude gedaante reeds ontbloot, egter was de naam der Rederijkers hier nog bekend, want ik vinde in het 'Register der Resolutien van Schepenen Gezworenen en Raden der Hoofdstad, 'S Hertogenbosch,' het volgende, 'op Maandag den 26 January 1722 is goedgevonden en verstaan aan de *Rhetorijkkamers* toe te leggen twintig ducatons en ordonnantie tot last dezer stad te passeren.' Oude leeden die van dien Tijd gehengen hadden hebben my gezegd, dat dit door de Regeering an eenige Burgers die zich *Rhetorijkkers* noemden, geschonken wierd, om dat zy aan die Regeering een spel voor niet vertoond hadden, op eene kamer die nog de Rederijkkamer genoemd wordt."

736. DOUBTS AS TO THE MEANING OF NAKED BED.

Many writers, from the use of the term "Naked Bed," have inferred that even in the sixteenth century it was customary to sleep in a state of nudity. But I rather suspect this was an idiomatic expression which long survived the state of things which originated it. The expression "naked bed" occurs frequently in the trial for divorce between the too famous Countess of Essex and her husband (*Howell*, vol. ii. pp. 785, &c.) But more than this, we find (p. 792) one of Lady Essex's servants deposing respecting her and the earl that she has often seen them "lie together naked in one and the same bed;" and another witness says (p. 793) "they did commonly lie together in the same bed naked;" expressions evidently figurative, for in the very next sentence the last witness adds that "she has seen him having nothing on but his shirt; and veryly believes he at such times came out of bed from the said Lady Frances." That the earl was in the habit of sleeping in a shirt is further proved by a curious anecdote related in p. 822. 1. See Wright's edition of Pierce Plowman's Vision and Crede, pp. 273–557. 2. Even De Foe says, "what we call the naked bed," (see his Treatise on the Marriage Bed, chap. iii. in *Works*, vol. iii.

edit. Hazlitt, 8vo, 1843). 3. Strutt's Dresses, edit. Planché, 1842, 4to, vol. i. pp. 3, 4, where it is said that the Anglo-Saxons did *not* sleep naked. (See also vol. i. p. 33, and vol. ii. pp. 220–224, and p. 251.) See vol. i. p. 68 of Chalmers' edition of the works of Sir David Lyndsay, London, 1806, 8vo. The monks of Mount Sinai sleep with *all* their clothes on (see *Wellsted's Travels in Arabia*, 8vo, 1838, vol. ii. p. 85). In 1554 Agnes Hals bequeaths to a widow friend "oon of my night kerchers, and oon of my night vailes" (*Wills from the Registers of Bury St. Edmunds*, p. 146, Camden Soc. 1850).

737. FREQUENCY OF DIVORCES IN THE REIGN OF EDWARD VI.

"The nation now became scandalous also for the frequency of divorces, especially among the richer sort. Men would be divorced from their wives with whom they had lived many years, and by whom they had children, that they might satisfy their lusts with other women, whom they began to like better than their own present wives. That which gave occasion also to these divorces was the covetousness of the nobility and gentry, who used often to marry their children when they were young boys and girls, that they might join land to land, possession to possession; neither learning, nor virtuous education, nor suitableness of tempers and dispositions regarded" (*Strype's Ecclesiastical Memorials*, vol. ii. part ii. pp. 138, 139, Oxford, 1822, 8vo).

1. Saint Evremoniana, Amsterdam, 1701, 8vo, p. 270. 2. Michaelis, Commentaries on the Laws of Moses, 8vo, 1814, articles 119 and 120, vol. ii. pp. 127–154. 3. They are unknown in Kamtchatka (see *Lessep's Travels in Kamtchatka*, London, 8vo, 1790, vol. i. p. 144), and yet the women there are very lascivious (*Ibid.* p. 101) and marry very early (p. 194). The facility of divorce is admirably ridiculed in the Silent Woman, which was first acted in 1609 (*Ben Jonson, Works*, 8vo, 1816, iii. 481–487). The common arguments against divorce are well summed up by Burnet (*Lives, Characters, &c.*, edit. Jebb, 8vo, 1833, p. 231); but compare Combe's Lectures on Moral Philosophy (8vo, 1840, pp. 136–141).

738. BAPTISM OF JAMES I.

"And as for the queene, my mother of worthy memorie, although she continued in that religion wherein she was nourished, yet was she so far from being superstitious or jesuited therein, that at my baptism (although I was baptised by a Popish archbishop) she sent him word to forbear to use the spettle in my baptism; which was obeyed, being indeed, a petty and an apish

tricke, rather in scorne than imitation of Christ; and her owne very words were, '*That she would not have a pockie priest to spet in her child's mouth*'" (*A Premonition to all Most Mighty Monarchies, Kings, Free Princes, and States of Christendome* in *Works of King James*, Lond. 1616, folio, p. 301).

739. ORIGIN AND INFLUENCE OF THE REDERIJKERS.

See also ART. 734.

"Hebben toch de Rederijkers ook al kennis in wetenschap onder de volksklasse uitgebreid, de grondslagen onzer dramatische letterkunde gelegd, liberale beginselen in het zedelijke en Godsdienstige veld doen winnen, en misschien ook hier en daar de ouderwetsche ruwheid van uitdrukking wat gladder geslepen, zoo hebben ze van den anderen kant tot veel letterkundig gebeuzel en zielloos rijmgebrengel anleiding gegeven, en meer en meer een allegorisch-teologische en dor didactishe geaardheid, voor de vroegere meer epische en poetishe strekking onzer litteraturer er in de plaats gesteld" (*Lulofs, Handboek van den Vroegsten Bloei der Nederlandchse Letterkunde*, Groningen, 1845, 8vo, pp. 11. 12).

As to their origin Lulofs says (*Handboek van den Vroegsten Bloei, &c.*, p. 14), "De Rederijkers . . . . . begonnen zich reeds in het begin der veertiende eeuw in Belgie te vertoonen en breidden zich later over schier geheel Nederland uit." In making this assertion, Lulofs has probably followed Kampen, who says (*Beknopte Geschiedenis der Letteren en Wetenschappen*, deel i. blad 35, 'S Gravenhage, 8vo, 1821): "Hier ging het Zuidelijk Nederland voor, en wanneer men Brabands oudheidsbeschrijver, Grammaye mag gelooven, was reeds in 1302 te Diest eene Rhetorijkkamer opgericht." But there is reason to believe that they are to be placed as early as the end of the twelfth century. Kops, in his interesting history of the Rederijkers, published in the Collection of the Works of the Literature of the Netherlands, quotes Lambert Bidlo, who declares that in his time pieces existed which *proved* the existence of Rederijkers before the year 1200. "Stukken welke *blijk gaven* dat de Rederijkers al voor den jaare 1200 zijn bekend geweest" (see the *Werken van de Maatschappij, der Ned. Letterkunde*, deel ii. p. 216, 1774, 4to).

740. LIBRARY OF THE DUKES OF BURGUNDY IN THE FIFTEENTH CENTURY.

Notes from "*Catalogue d'une Partie des Livres composant la Bibliothèque des Ducs de Bourgogne au XVe Siècle, par G. Peignot*," Dijon, 1841. In p. 17, Peignot remarks that Charles the Bold, who in 1467, succeeded his father, Philip the Good,

was very fond of reading—"Son règne très-agité n'a été que de dix ans, et malgré cela il s'est occupé de sa bibliothèque. On en voit la preuve dans le prologue des *Chroniques de Pise*, traduites de l'italien, où le traducteur assure qu'il a fait cette version pour complaire au Duc Charles." In p. 42, among the books in the library of the dukes of Burgundy, Peignot mentions "*La Bible ystoriée*," respecting which he says, "Je présume que c'est une copie de la Bible traduite en français sous ce titre, par Guyard des Moulins, chanoine, puis doyen, de Saint Pierre-d'Aire. Elle a été commencée en 1291 (il avait alors 40 ans), et terminée 1294 (Extrait de la Souscription). Pierre Comestor l'avait traduite avant lui. Ce pourrait bien être la même traduction corrigée depuis, mais non composée, par Nicolas Oresme. Il est certain que Nicolas Oresme n'a pas traduit la Bible en latin; tous ceux qui lui ont attribué cette version française se sont trompés. Richard Simon, dans la seconde partie de son Histoire Critique du Nouv. Testament, chap. 28, a fait voir qu'il n'y alors avait d'autre Bible française que celle de Guyard des Moulins, commencée au mois de juin 1291 et finie, non pas comme il le dit, à la Saint Remi, 1297, mais au mois de février 1294. Ce qui a trompé Richard Simon c'est que Guyard de Moulins, après avoir marqué le mois de février 1294, temps où il a fini sa traduction, ajoute qu'en 1297, le jour de Saint Remi (1er octobre) il fut fait doyen de Saint Pierre d'Aire. Cette Bible n'est autre chose, comme le traducteur lui-même remarque, qu'une version de l'Histoire scolastique de Pierre Comestor (V. La Croix du Maine, tome ii. p. 192)."

In an inventory made in 1405 of the library of the duke of Burgundy is "Le Romaunt du Roy Arthur" et "Lancelot du Lac," respecting which Peignot remarks (*Catalogue d'une Partie des Livres, &c.*, Dijon, 1841, p. 65), "Le P. Labbé dans sa Nova Biblioth. Manuscriptorum (p. 309) dit que le Roman de Lancelot a été mis en français par Robert de Borrow, par le commandement d'Henri roi d'Angleterre. Ce doit être Henri II, mort en 1189. Je crois qu'il a été traduit du latin de Gautier Mape, quoique M. de Roquefort dise qu'il a été mis en français par Gautier. Ce même Gautier avait fait aussi le Roman de 'La Mort du roi Arthur, dernière partie des Romans de la Table Ronde.'"

In the inventory made in 1405, Peignot gives (pp. 68, 69) as one of the items: "Le Livre en papier de Jehan Mandeville," respecting which, Peignot remarks: "Il est présumable que c'est l'ouvrage connu sous le titre suivant: 'Ce livre est appelé Mandeville, et fut fait et composé par M. Jehan de Mandeville, chevalier natif d'Angleterre, de la ville de Saint Alban; et parle de la terre de promission, c'est à savoir de Jhérusalem, et de

plusieurs autres isles de mer et les diverses et estranges choses qui sont es dites isles.' À la fin de l'ouvrage on lit; 'Cy finist ce très-plaisant livre nommé Mandeville, parlant moult autentiquement du pays et terre d'oultre mer." Peignot (*Critique d'une Partie, &c.*, Dijon, 1841, p. 128) says that in the "Catalogue de la Bibliothèque des Dominicains de Dijon, rédigé en 1307," there is mentioned a copy of the "De Proprietatibus Rerum," respecting which he says: "Cet ouvrage est de Barthélemi d'Angleterre (Bartholomæus Anglicus), auquel on donne le surnom de Glanville. Presque tous les auteurs qui en ont parlé le font vivre vers 1360; mais puisque son traité est inscrit dans ce Catalogue-ci, rédigé en 1307, il n'y a pas de doute qu'il florissait avant 1360; ou bien il faudrait l'opinion du P. Quetif, qui dans ses Scriptores Ordinis Predicatorum, tome i. p. 486, cherche à prouver que le Glanville qui florissait vers la fin du xive siècle ne peut être l'anglais Barthélemi qui a écrit le 'De Proprietatibus Rerum,' avant la fin du xiiie siècle. Antoine Ponevin, dans son 'Apparatus sacer,' donne à Barthélemi le surnom de Grannuyse; on ignore où il a puisé ce surnom employé par lui seul."

Le Clerc, Bibliothèque universelle, tome xxiii. p. 494. Irving (*History of Columbus*, 8vo, 1828, vol. iv. p. 411) speaking of the strange ideas of Columbus respecting the situation of the terrestrial paradise, says, "Many of these opinions are cited by Glanville, usually called Bartholomeus Anglicus, in his work 'De Proprietatibus Rerum,' a work with which Columbus was evidently acquainted." But of this "evident acquaintance" Irving gives no proof, and merely says "it was a species of encyclopædia of the general knowledge current at the time, and *likely* to recommend itself to a curious and inquiring voyager."

741. NOTES FROM LALANNE'S CURIOSITÉS BIBLIOGRAPHIQUES.

In *Curiosités bibliographiques par Ludovic Lalanne*, Paris, 1845, pp. 129, 130, is published the order issued by the University of Paris in 1342, respecting libraries. Lalanne says (p. 382), "Le mot pamphlet (*panfletos*) se rencontre déjà au quatorzième siècle dans le chap. viii du Philobiblon de Richard de Bury, ouvrage dont nous avons déjà parlé. Il se trouve, à ce qu'il parait, employé pour la première fois en Anglais (*pamphletis*) dans la préface de *l'Éneydos* de Caxton, en 1490. Mais à cette époque il ne signifiait pas autre chose que petit livre, feuille qu'on tient dans la main. Nous ne savons à quelle époque ce mot s'est introduit dans notre langue; ce qu'il y a de certain c'est qu'il ne se trouve pas dans le dictionnaire de Trévoux, édition de 1752." Works of King James, Lond. 1616, folio, pp. 191, 192. Morgan's Phœnix Britannicus, 1731, 4to, pp. 553, 554.

Lalanne says (*Curiosités bibliographiques*, p. 383) "Avant 1509, Paganini de Brescia publia à Venise le texte arabe du Coran. Mais les papes mirent tout en œuvre pour détruire ce livre, et y réussirent si bien qu'aujourd'hui on ne connait cette édition que par un passage de l'Introductio ad Chaldaïcam linguam de Fesco, 1539, 4to.

In p. 391 of *Curiosités bibliographiques*, Lalanne says that the first Index was published at Venice in 1543, and that the first Index published in Spain was in 1559.

742. NOTICE OF ALBERT DURER'S JOURNEY IN THE NETHERLANDS.

Albert Durer, who visited the Netherlands in 1520 and 1521, mentions having met at Antwerp Nikolaas, astrologer to the king of England (see pp. 29, 30 of *Albert Durer's Dagverhaal zijner Nederlandsche Reize in de jaren* 1520 *en* 1521, edit. 'S Gravenhage, 1840, 8vo). He says, "Ik heb den heer Nikolaas eenen Sterrekundigen die bij den koning van Engeland woont gekonterfeit. Hij is een Duitscher van Munchen geboortig, en mij in vele dingen zeer behulpzaam en nuttig geweest." Durer says that when at Bruges in 1521, a goldsmith invited him to an entertainment, and when it was concluded, "het geheele gezelschap van zestig personen verzelde mij met lantaarnen naar huis" (p. 53). See p. 10 of the Pleasant Conceits of Old Hobson, 1607, in volume ix. of Percy Society. Nash's Pierce Pennilesse, 1592, edit. Collier, pp. 29, 98.

In pp. 30, 32, Durer gives the following curious relation: "Op Zondag na onzer Lievevrouwen hemelvaarts dag (i.e. Assumption day), heb Ik den grooten omgang van onzen Lievenvrouwenkerk te Antwerpen gezien toen de geheele stad vergaderd was van alle handwerkers en standen, een iegelijk naar zijnen staat op het Kostelijkste gekleed." He then describes the procession of the different companies or gilds with their mottoes, and then he adds: "Toen droeg twintig personen de maagd Maria met den heer Jesus op het prachtigste versierd ter eere van God den Heer. In dezen omgang waren zeer vrolijke dingen gemaakt en met groote kosten toebereid. Want men zag er vele wagens, spellen op schepen en ander kluchtwerk. Daaronder was de orde en schaar der propheten; vervolgens het Nieuwe Testament, als de groetenis des Engels, de heilige drie Koningen op groote kamels en op andere zeldzaame wonderdieren rijdende, en zeer aardig uitgerust, ook de vlugt onzer Lievevrouwe naar Egypte, zeer eerbiedig, en vele andere dingen hier kortheids halve weggelaten. . . . . Deze omgang duurde, eer ze voorbij ons huis gegaan was, van zijn begin tot het einde, meer dan twee uren. Des waren de bijzonderheiden te

veel dan dat ik ze allen in een boek op kon schrijven, waarom ik het overige wegliet."

See Fairholt's Lord Mayors' Pageants, pp. x.–xiii., in vol. x. of Percy Society, 8vo, 1844.

743. NOTES FROM PEIGNOT'S PREDICATORIANA.

Peignot says (*Predicatoriana, ou Révélations singulières et amusantes sur les Prédicateurs, par G. Philomnestre*, Dijon, 1841, 8vo, p. xviii.), "Jusque dans le xviie siècle, les sermons, surtout les sermons d'apparat, étaient écrits et débités en langue latine. M. Fauris de Saint Vincens, correspondant de l'Institut, parlant des sermonaires de Provence, dit qu'on ne prêchait en provençal que les instructions familières, et que le premier sermon qui a été publié en français est une oraison funèbre de Henri IV, par Dom d'Allichy (ou plutôt, par Charles de Saint Sixt) évêque de Riez imprimé à Aix en 1610. Avant le xvie siècle la langue française n'était point parlée en Provence, et ce n'est qu'en 1535 qu'on a commencé à y contracter en français." Peignot says (*Predicatoriana*, p. xviii.), "On trouve encore des vieux exemplaires de ces sermons, sur les marges desquels est écrit *hem! hem!* pour désigner les endroits où il était de la bienséance et même du devoir d'un prédicateur de s'arrêter pour tousser. Voyez le Sermon presché par Maillard et imprimé à Bruges en 1500, in 4to, goth. . . . . J'ai vu dans les vieux manuscrits d'un prédicateur, des notes mises à la marge et portant vis-à-vis le texte d'un sermon dans différents endroits: *asseyez-vous—debout—ici il faut se moucher—ici il faut crier en diable.*"

See also ARTS. 487, 810.

In p. 34, Peignot says, "Nous ajouterons à cette epigramme une citation qui prouve encore l'ignorance extrême de certains ecclésiastiques dans le xvie siècle; voici le passage d'un sermon rapporté par Conrad d'Heresbach. 'On a inventé,' s'écriait le prédicateur, 'oui, on a inventé un nouveau langage qu'on appelle le grec; défiez vous en, mes frères, c'est la source de toute hérésie. On va mettre entre les mains de beaucoup des personnes un livre écrit en cette langue et auquel on donne le nom de Nouveau Testament; c'est un ouvrage rempli de poignards et infecté de poison. Quant à l'hébreu, il est certain que ceux qui l'apprennent deviennent juifs sur le champ.'" Morgan's Phœnix Britannicus, 1731, 4to, p. 18.

Respecting the manner in which the Virgin Mary was preserved from sin, and the arts and sciences with which she was acquainted, see Peignot (*Predicatoriana*, Dijon, 1841, pp. 41–43). At pp. 319–374, Peignot has published a curious legendary life of the Virgin Mary, in which among other things we are informed

(p. 338) that "endoctrinée du Sainct Esprit elle alaicta Jesus-Christ. Quand il fut alaicté elle le lava de son laict tout par le corps;" and in pp. 357, 358, we are informed of the great grief excited by the death of "Monseigneur" Saint John the Baptist. See also an interesting article respecting the old customs during sermons, &c., in Le Clerc's Bibliothèque universelle, vol. xxv. pp. 480, 501. The sermons of St Bernard of Clairvaux do not average a page and a half each (*Histoire littéraire de la France*, vol. xiii. p. 179). In 1499, one of the sheriffs of London ordered in his will that a Doctor of Divinity should preach a sermon in the parish church of St. Bartholomew every Good Friday "from six of the clock till eight before noon" (*Stow's London*, edit. Thoms, 8vo, 1842, p. 70).

744. THE ANGLO-SAXONS INHABITED BATAVIA.

In *Nijhoff's Bijdrajen voor vaderlandsche Geschiedenis en Oudheid-Kunde*, deel iv. sterkje iii. pp. 195–214, Arnheim, 1843, there is an essay by Molhuysen, the object of which is to show that the Anglo-Saxons, before conquering England, inhabited Batavia.

745. ETYMOLOGY OF HOLLAND.

Molhuysen, in the above quoted essay (*Nijhoff's Bijdrajen*, iv. iii. pp. 206, 207), has some curious remarks on the etymology of the word Holland.

746. NOTES FROM PEIGNOT'S CHOIX DES TESTAMENTS.

Peignot (tome i. pp. 26–40 of *Choix des Testaments Anciens et Modernes*, Paris, 1829, 8vo), has published the will of Perpetuus, who, he says, was the eighth bishop of Tours after St. Gatien. This will, dated A.D. 475, shows that it was customary to have slaves; for the bishop says (p. 30), "Imprimis itaque ego Perpetuus volo liberos esse liberasque homines et fœminas quotquot habeo in villa Saponaria, quos emi de mea pecunia."

In tome i. pp. 42, 43, Peignot gives the will of Saint Arbogaste, eighteenth bishop of Strasburg, who died in A.D. 678. Peignot remarks, "La clause du testament de S. Arbogaste donne à penser qui dans le viie siècle il n'y avait pas encore de cimetières publics, et qu'on choisissait le lieu de sa sépulture." Gregory of Tours in the sixth century mentions the consecration of cemeteries. See Bingham's Antiquities of the Christian Church, book xxiii. ch. ii. sect. i., *Works*, vol. vii. p. 389, 8vo, 1844.

In *Choix des Testaments*, tome i. p. 49, Peignot says: "Il y avait à peine 140 ans que la première croisade avait eu lieu sous

Philippe I, lorsque Louis mourut; et sous le règne de celui-ci deux mille léproseries couvraient la France, comme le prouve son testament. Quel ravage avait donc déjà fait cette affreuse maladie, 'seul fruit,' dit Velly, 'que les chrétiens rapportèrent de leurs croisades.'" 1. Le Clerc, Bibliothèque universelle, iv. 402, 403; viii. 308. 2. Bibliothèque choisie, xvi. 164. 3. Leprosy is mentioned by Julian "the Apostate." (*Lardner's Heathen Testimonies*, ch. xlvi. near the end, *Works*, 8vo, 1838, vol. ii. p. 435).

Peignot says (tome i. pp. 64, 65), "Je ne sais qui peut avoir été ce Joctius, peintre dont Pétrarque fait un si bel éloge. La peinture à l'huile n'existait pas encore; du moins la grande majorité des érudits en placent la découverte à l'an 1410, et en font l'honneur à Jean Van Eyck ou Jean de Bruges; ce qui est plus présumable que l'opinion qui la fait remonter jusqu'à 1297. Voyez à ce sujet nos Recherches sur les Danses des Morts, Paris, 1826, 8vo, p. 7." It is stated in Beckmann's History of Inventions, vol. i. p. viii. 8vo, 1814, that in the imperial gallery at Vienna there is an oil-painting "painted in the year 1297 by a painter named Thomas de Mertina, ou de Merttersdorf, in Bohemia."

Peignot says (tome i. p. 65), "Ducange prétend qu'on a connu les lunettes ou bésicles dès l'an 1150, puisqu'un poème grec manuscrit qui est à la Bibliothèque royale en fait mention. François Ré dit que leur invention a du avoir lieu entre 1280 et 1311, et que Alexandre Spina, religieux qui mourut en 1313, en communiqua l'invention qu'il trouva de lui-même; mais il n'était pas le premier, un autre avait fait la découverte et n'avait pas voulu la communiquer. En dernier lieu, M. de Nelli dans sa Vie littéraire de Galilée, Florence, 1820, 2 vols. 4to, attribue l'invention de bésicles à un noble florentin, nommé Salvino degli Armati, qui a fait cette découverte vers 1285, et qui est mort en 1317. Quoiqu'il en soit, cette invention était assez nouvelle lorsque Petrarque en a fait usage." "Glasses for reading, in some measure resembling spectacles, had been invented by Spino, a dominican monk of Pisa" (*Jacob, On the Precious Metals*, 8vo, 1831, vol. ii. p. 22). The Emperor Charles V., in 1552, wore spectacles (see *Tytler's Edward VI. and Mary*, 8vo, 1839, ii. 135).

Peignot (tome i. p. 128) says, "Louis XI est le premier roi de France auquel on a donné ce titre (i.e. of majesty) et certes nous n'avons pas eu de roi dont la tournure, les manières, et le costume aient été moins majestueux.[1] Il était d'une telle simplicité dans

[1] Voltaire (Essai sur les Mœurs, chap. xciv., Œuvres, xvi. 486), says Louis XI. was the first king in Europe who had the title.

son costume que cela allait jusqu'à la malpropreté. Il est aussi le premier roi de France qui dans les lettres apostoliques ait eu le titre de *très-Chrétien*, titre qui lui convenait à peu près autant que le précédent."

Peignot (*Choix des Testaments*, tome ii. pp. 1–3) gives an account of a will made by J. J. Rousseau, in 1737, and which remained unknown until 1820; a will, he says, "très-curieux, parce qu'il prouve quels étaient à cette époque les sentiments religieux de J. J. Rousseau, âgé de 25 ans, et combien il était zélé catholique."

747. USE OF MASKS IN FRANCE.

"Nous en avons un bel exemple dans les 'Cent Nouvelles de la Reine de Navarre' de cest honneste gentilhomme, lequel ayant jouy plusieurs fois de cette honneste dame, de nuit, touché avec son touret de nez (car les masques n'étaient encore en usage)" &c. &c. &c. (*Brantôme, Deuxième Discours* in his *Dames Galantes* in *Œuvres de Brantôme*, édit. Paris, 1842, royal 8vo, tome ii. p. 289).

Dulaure, Histoire de Paris, 12mo, 1825, troisième édit. iv. 578, 579; v. 363, 364; vi. 94, 108; vii. 338; viii. 344. See Saint Evremoniana, Amsterdam, 1701, 8vo, p. 270, and 294. Strutt's Dresses and Habits, edit. Planché, 1842, 4to, pp. 193–199. Warton's History of English Poetry, 8vo, 1840, vol. ii. pp. 21, 22, note. In 1595–6 they were worn in France by women of fashion in the open air (see *Sir H. Weston's Letter* in *Murdin's State Papers*, p. 718).

749. LITERARY IMPORTANCE OF THE MONASTIC LABOURS.

Berington speaks very slightingly of the labours of the monks even as copyists. See his Literary History of the Middle Ages, London, 1814, 4to, pp. 190–193. He is perhaps right in saying that, considering their immense facilities, "there is at least room for suspicion that so little should have been performed."

See also ARTS, 1353, 1354, 1836, 2029.

Lord Brougham ventures to say that in the sixth century "the dissolution of the church was an event almost certain to have happened through the increase of these disorders, had not the introduction of monastic institutions saved it" (*Political Philosophy*, 2nd edit. 8vo, 1849, vol. i. p. 388).

750. A POPE AGED NINE YEARS.

"The Roman See was unworthily occupied for many years, particularly by Benedict IX., who was called to it by the venal Romans when he had not completed his tenth year" (*Berington's Literary History of the Middle Ages*, p. 219, 1814, 4to).

It is said (in the *Biographie universelle*, tome iii. p. 183), "Benoit IX, élu pape vers le mois de juin 1033, à l'âge de douze ans."

De Potter, Esprit de l'Église, Paris, 1821, 8vo, tome v. pp. 297, 298. See also ARTS. 1348 and 1362.

751. WORKS OF ARISTOTLE IN THE THIRTEENTH CENTURY ORDERED TO BE BURNT.

"A provincial synod which was held at Paris in 1209, in consequence of some recent errors, ordered that such works of this philosopher" [i.e. Aristotle] "as had been lately brought from Constantinople and translated in Latin, and had begun to be read in the schools, should be burned, and that no one should hereafter either read or keep them in his possession. . . . But what is most remarkable in the history of opinions is a command issued about the year 1261 by Urban IV. to Thomas Aquinas, directing him to translate and write a commentary on the *works* of Aristotle. The works were translated, though not by Aquinas; who wrote a Commentary on those books, among others, which had been so severely proscribed at Paris. The same had been done by Albertus Magnus. Urban was himself a philosopher, and devoted to study. This circumstance will account for his conduct, as likewise for that of his successor, Clement IV., who, in the first year of his pontificate, 1265, and four years at most after the command given to Aquinas, renewed through the medium of his legate at Paris, the prohibition against the works of Aristotle. See Lacenvius de varia Aristotelis fortuna, Hist. Univers. Oxon., sub ann. 1272; and Tiraboschi, t. iv. p. 172" (*Berington's Literary History of the Middle Ages*, pp. 381–383, London, 1814, 4to).

Schlegel calls Aquinas "the Christian Aristotle of the thirteenth century" (*Philosophy of History*, London, 8vo, 1846, p. 13).

See Warton's History of Poetry, 8vo, 1840, vol. ii. p. 90. Histoire littéraire de la France, tome xvi. pp. 61, 100–103, 108, 141, 142, and 586–590. See, respecting Translations of Aristotle, p. xlv. xlvi. of Vorrede to Maerlants Werken. Of him and of the scholastic theology Schlegel speaks most contemptuously (*Philosophy of History*, London, 8vo, 1846, p. 375–377).

752. JAMES THE FIRST'S ADVICE AGAINST SWEARING!!!

"And especially beware to offend your conscience with use of swearing or lying, suppose but in jest, for oaths are but an use and a sinne cloathed with no delighte nor gaine" (*James I., Basilicon Doron*, book i. in *Works*, London, folio, 1616, p. 153).

Nugæ Antiquæ, 8vo, 1804, vol. i. p. 105. Irving's Lives of the Scottish Poets, 8vo, 1810, vol. i. pp. 427, 428.

754. CUSTOM OF WEARING LONG HAIR AND NAILS.

"And make not a fool of yourself in disguising or wearing long hair or nails, which are but excrements of nature" (*Basilicon Doron*, in *Works of James I.*, London, 1616, p. 183).

755. GAMES MENTIONED BY JAMES I.

"But the exercises I would have you to use (although but moderately, not making a craft of them) are running, leaping, wrestling, fencing, dancing, and playing at the catch or tennis, archerie, palle maille, and such like other fair and pleasant field-games" (*Basilicon Doron*, book iii. in *Works of King James*, folio, 1616, p. 185).

756. USE OF LACKEYS IN ENGLAND EARLY IN THE SEVENTEENTH CENTURY.

"For as we now do imitate the French fashion in fashion of clothes and lackeys to follow every man" (*James I., Speech in the Starre Chamber*, anno 1616, in *Works*, p. 568).

The fashionable mode, at least among city ladies, was to have a man servant walking *before* them (see the *Pleasant Conceites of Old Hobson*, 1607, p. 12, Percy Society, vol. ix.) Dekker, in 1609, says, "the French lackey" (*Gull's Horn Book*, edit. Bristol, 1812, p. 130, and see p. 110). As to the duties of a footman in the middle of the seventeenth century, see p. 36–38 of the curious puritanical Autobiography of Joseph Lister, edited by Wright, London, 8vo, 1842. In 1607 they used to wear velvet facings (see *Middleton's Works*, 8vo, 1840, i. 336), and people sometimes let their footmen out for 18*d.* a day (*Middleton*, i. 389). In 1604 every gallant used to keep "a French lacquey (a great boy with a beard), and an English page which fills up the place of an ingle" (*Middleton*, v. 523). Pepys did not put his boy into livery until he had a carriage (see *Pepys's Diary*, 1828, vol. iv. p. 205), and then he gave him "green lined with red." Lord Rochester had a French man-servant (*Burnet's Lives, Characters, &c.*, edit. Jebb, 8vo, 1833, p. 242).

757. MATCH-MAKERS IN ENGLAND EARLY IN THE EIGHTEENTH CENTURY.

In Mrs. Centlivre's Busy Body (in *Works*, vol. ii. p. 78, 8vo, 1759) Sir Francis Gripe says to his son Charles, "My Lady

Wrinkle, with forty thousand pounds, sets up for a handsome young husband; she praised thee t'other day; though the match-makers can get twenty guineas for a sight of her, I can introduce thee for nothing."

758. WEEKLY BILLS OF MORTALITY FIRST USED IN ENGLAND.

"The keeping of weekly bills of mortality began, saith a learned author, anno 1592, being a great year of sickness; and after some disuse, was established by order, anno 1603, the next year of sickness. . . . Diseases began first to be distinctly taken notice of anno 1629" (*Stow's Survey of London*, vol. ii. p. 552. Strype's edit. London, 1754, folio).

But Stow says he has seen one as old as 1562.

759. SOCIETY FOR THE REFORMATION OF MANNERS AT THE END OF THE SEVENTEENTH CENTURY.

See also ART. 953.

"In the reign of King William many well-disposed persons united themselves into societies for the end and purpose, to contrive the more effectually to put a check to the open vices of drunkenness, whoredom, customary swearing and cursing, and profanation of the Lord's Day" (*Stow's Survey of London*, vol. ii. p. 144, edit. Strype, folio, 1754).

At p. 146 it is said, "the total number of persons prosecuted in or near London only for debauchery and profaneness, for forty-four years last past, are calculated at about 101,683."

There is an account of these societies in Bogue and Bennett's History of the Dissenters (vol. ii. p. 321–324); and in Wilson's Life of De Foe (vol. i. p. 286–302).

This society, as might be expected, seems to have acted very tyrannically. See some details given in a curious book called "The Postman robbed of his Mail," London, 1719, 12mo, where (pp. 32, 33) a curious anecdote is related, and see further p. 329. It does not seem to have effected much. See also ART. 803. Pepys's Diary, 8vo, 1828, vol. iii. p. 4. Evelyn's Diary, iii. 379.

760. AT THE END OF THE SEVENTEENTH AND BEGINNING OF THE EIGHTEENTH CENTURIES THERE WAS AN INCREASING SPIRIT OF PURITANISM.

In Letters of Eminent Literary Men, published by the Camden Society, 1843, pp. 294, 295, is a very curious letter by Addison, dated Paris, 1699, which shows how much fanaticism was then the fashion at the French Court. In England, besides the society mentioned by Stow (see ART. 759), there are many collateral

proofs of a similar state of things; such as Collier's attack upon the immorality of the stage, and the learned but narrow-minded work of Disney, On Ancient Laws, &c. (see also ART. 953).

761. PARTICULARS RESPECTING THE PORTUGUESE INQUISITION.

In Geddes' Miscellaneous Tracts, 8vo, 1730, vol. ii. pp. 385–413, there is a very curious account of the Inquisition in Portugal in 1682. From that account it would not appear to be ecclesiastically speaking so independent a tribunal as is imagined —for Geddes, who was well acquainted with the subject, tells us (p. 386) that the inquisitor-general is named by the king, and that none of the counsellors of the Supreme Court can act until approved of by the king. Geddes states (p. 389) that the Inquisition has no power to imprison bishops, but that it may confine them to their own houses. The account he gives (at pp. 411, 412) of the pleasure shown by the mob when the Inquisition burns their victims, proves how diseased must be the state of public feeling.

762. BIBLIOGRAPHICAL PARTICULARS RESPECTING FOXE'S "BOOK OF MARTYRS."

"Even the editors of the last 'new and complete edition' (Lond. 8 vols. 8vo, 1837–1841), we term it 'complete' because it so terms itself; but the ninth volume, promised in 1841, has not yet made its appearance. The blemishes so severely commented upon by Mr. Maitland render it imperative upon the editors, publishers, and everybody connected with the edition to do something more than they have done towards setting themselves right with their subscribers and the public. They exhibit an ignorance upon the subject less excusable in them, but not more singular than that of other people. Some peculiar facilities enable us at the present time to give a few particulars, which will not be unacceptable to our bibliographical readers, and which we hope will be tolerated by other persons on account of the importance of the work to which they relate. When Foxe escaped from England after the manner we have before mentioned, he bore away with him what is generally the chief possession of a poor scholar, the manuscript of an unpublished work. It related to the history of the Church. Its object was to prove, by a chain of examples, that for long ages past, persons had from time to time arisen who had professed, and had been persecuted for professing, those very opinions which the Church of Rome in its war against

the reformers of the sixteenth century was accustomed to stigmatise as new. Besides the historical and theological uses of such a work, Foxe looked forward to it as displaying admirable examples of constancy and calm fortitude in the victims, and hateful exhibitions of cruelty and wickedness in the persecutors. He designed to gather his proofs from all parts of Europe; but as far as he had proceeded in his collections—and his work was as yet little more than a mass of collections—they related principally to Wickliffe and his followers. In September, 1554, about two months after Foxe's arrival on the continent, there was to be held at Frankfort one of these fairs which were then celebrated literary marts. Foxe, probably on the suggestion of his printer, who in those days was the publisher also, determined to divide his contemplated book into two parts; the former was to comprise the period before, and the latter, that after the year 1500, and he set his heart on having the former part ready for sale at the coming fair. In spite of ill-health, of the difficulty of procuring information, of the necessity of prosecuting, at the same time with his literary work, the daily labour of correcting the press, by which he earned his bread: and notwithstanding the many inconveniences to which an exile newly arrived in a foreign country is exposed, the zealous writer accomplished his design. But it was by confining himself to the history of Wickliffe and the Wickliffeites, with the addition of the kindred case of John Huss. The book thus limited in subject is a small 8vo volume, 6 in. by 3½ in., and contains 212 numbered leaves, with seven leaves of title-page and dedication, which are not numbered. It was printed at Strasburg by Wendelin Rihelius, and was dedicated on the 31st August, 1554, to Christopher Duke of Wirtemberg (the title-page reads thus: '*Commentarii rerum in ecclesiâ gestarum, maximarumque per totam Europam persecutionum a Vericleui temporibus ad hanc usque ætatem Descriptio, Liber Primus, Autore Joanne Foxo Anglo. His in calce accesserunt Aphorismi Joannis Vericleui, cum collectaneis quibusdam Reginaldi Pecoki, Episcopi Cicestrencis. Item,* Ὀπιστογραφία *quædam ad Oxonienses. Argentorati. Excudebat Vuehendelinus Rihelius, Anno MDLIIII.*), a prince who added to many other good deeds that of being a liberal benefactor to the English exiles. . . . . Such is the history of the first design and of the first published portion of Foxe's ultimately ponderous work. The particulars we have stated are not to be found in the works of our bibliographers, which may be accounted for by the extreme rarity of the little book to which they relate. There are copies of it, however, in the British Museum and at the Bodleian, and a copy

was recently secured for the library of her Majesty; but few books of that particular period are on the whole more difficult to be met with" (*Article on the Marian Exiles*, in *Edinburgh Review*, for April, 1847, No. 172, pp. 415–417).

Warton (*History of Poetry*, 8vo, 1840, vol. iii. p. 3) calls him "a weak and prejudiced writer," and (p. 288) "a weak and credulous compiler." See Harrington's Nugæ Antiquæ, 8vo, 1804, edit. Park, ii. 296. Even Collier says of Foxe, "though he is sometimes mistaken in private stories, his records and state papers may be safely relied on" (*Collier's Ecclesiastical History*, vol. vi. p. 105). Soames has the audacity to say of Foxe: "Numerous attacks have been levelled at the honest chronicler of Romish intolerance, but they have ever fallen harmless from the assailant's hand" (*History of the Reformation of the Church of England*, vol. iv. p. 722, 8vo, 1828). A clergyman of the Church of England, who, I believe, is still living, courteously says of Foxe: "His authority as an historian fortunately has passed away, and the merest pretenders to accuracy, the lady sciolists, the Costellos, and the Stricklands, in their Lives and Memoirs, have their kick at the dead lion" (*Maskell's History of the Martin Mar-Prelate Controversy*, 8vo, 1845, p. 44).

763. BEGGARS IN ENGLAND EARLY IN THE SIXTEENTH CENTURY.

In Utterson's Select Pieces of Popular Poetry (8vo, 1817, vol. ii. pp. 1–50) is reprinted a curious poem, called, "The Hye Way to the Spytell Hous," which gives a very interesting account of the ingenious tricks practised by beggars early in the sixteenth century.

Vauban says that in the reign of Louis XIV. one-tenth of the population of France were beggars (*Mill's Principles of Political Economy*, 1849, vol. i. p. 602).

In the reign of Charles II. beggars used to play at put-pin (see *Glanville's Vanity of Dogmatising*, 1661, p. 243). 1. Nugæ Antiquæ, edit. Park, 1804, ii. 170. 2. Michaelis informs us that in the time of Moses the Hebrews had no beggars (see his *Commentaries on the Laws of Moses*, 8vo, 1814, vol. ii. pp. 241–251, art. cxlii). 3. In Wright's Elizabeth (8vo, 1838, vol. ii. p. 29) there is a letter from Sir T. Smith in 1575, complaining of their increase. In another letter written in 1589 (*Wright*, vol. ii. p. 406) their great increase is ascribed to the prevalence of early marriages. 4. The first statute against beggars was in 1494, so that the cause could not be the dissolution of monasteries in 1535. Thornton, On Over Population, 8vo, 1846, p. 186–189. Thornton

says (p. 71), "In England the paupers annually relieved were on an average rather more than nine per cent. of the population."

764. CUSTOM OF VISITING THE BRIDE THE MORNING AFTER MARRIAGE.

See also ART. 987.

"The next morning of that lye with heare,
The mother did come to their bedsyde,
Demaunding them what was their cheare,
And the bryde began her head to hyde."

(*Utterson's Early Popular Poetry*, 8vo, 1817, vol. ii. p. 194.) It seems (p. 196) the mother made them a second visit.

At Askeeko, for fifteen days after marriage the husband is only seen by the female friends of his wife (see *Bruce's Travels*, Edinburgh, 4to, 1790, vol. iii. p. 50). A hundred years ago it was customary in Wales to pay to the bridegroom when in bed a singularly indecent visit. The curious details are given by Dr. Shebbeare in *Angeloni's Letters on the English Nation*, 8vo, 1775, vol. ii. pp. 28–31. Evelyn's Diary, 8vo, 1827, vol. ii. pp. 303–349.

765. POTATO INTRODUCED INTO ENGLAND AND EUROPE.

"C'est à Charles de l'Escluse, plus connu sous le nom latin de Clusius, que la France, la Holland et l'Allemagne doivent l'introduction de la pomme de terre (*Solanum tuberosum*); ce précieux vegetal fut apporté d'Amérique en Angleterre par François Drake, en 1586" (*Le Grand d'Aussy, Histoire de la Vie privée des Français*, tome i. p. 143, Paris, 1815).

In 1603 "potato-pies" are mentioned as provocatives to venery (*Middleton's Works*, iii. 77, and see iv. 56). 1. Harrington's Metamorphosis of Ajax, p. 101, reprinted, Chiswick, 8vo, 1814. 2. "Potatoes were first known among the Finns about the middle of the last century; they are now cultivated throughout the whole country, and even among the Laplanders" (*Pinkerton's Russia*, 8vo, 1833, p. 406). The common or Virginian potato (*Solanum tuberosum*) was introduced by Raleigh in 1586; but the sweet potato (*Convolvulus battatas*) by Hawkins in 1545. In 1613 they were still very scarce, and before 1684 were only raised in the gardens of the gentry. They "were not raised in Scotland, except in gardens, till 1728." They were introduced into Ireland in 1610 (*McCulloch, Dictionary of Commerce*, 8vo, 1849, pp. 1047, 1048). Whewell (*History of the Inductive Sciences*, iii. 322) says that Clusius describes "the potato as being commonly used in

Italy in 1586; thus throwing doubt at least on the opinion which ascribes the first introduction of it into Europe to Sir W. Raleigh."

766. UNCERTAINTY OF ENGLISH ORTHOGRAPHY IN THE SIXTEENTH CENTURY.

"Neither of the editions have followed the orthography of the author, as appears by comparison with the MS. papers remaining written by him; and they differ so materially in this respect that it should seem the printers of that period used the license of adopting their own mode, without reference to the author's MS. The incongruity of the same word spelt several ways within a short passage, marks the then unsettled state of orthography" (Page ix. of Advertisement to *Harrington's Metamorphosis of Ajax*, reprint, Chiswick, 1814).

Chalmers's Apology for the Believers in the Shakespeare Papers, 8vo, 1797, pp. 68, 69, and 70–78. There seem to have been two causes for this uncertainty in the orthography. See Wright's Elizabeth, 8vo, 1838, vol. i. p. ix. In a royal warrant, issued in 1612, we have a striking illustration of this uncertainty; for the spelling is quite different in the original as compared with the official and contemporary copy. (See *Accounts of the Revels at Court*, edited by Mr. Cunningham for the Shakespeare Society, 8vo, 1842, p. xxii).

767. IN THE SIXTEENTH CENTURY, WIPING THE SPOON WAS IN ENGLAND THOUGHT A DANDYISM.

"All amorous young youths . . . . . especially if they be so cleanly that they will not eat pottage (no, not alone), but that they will wipe their spoon between every spoonful, for fear lest their upper lip should infect the nether. . . . . I heard of one the last day in a town a hundred mile from London that had engrossed all the fine fashions into his hands, of the curling, perfuming, wiping the spoon, &c." (*Harrington's Apology for the Metamorphosis of Ajax*, pp. 19, 20, Chiswick, 1814, 8vo).

In 1554 we find a bequest of "vi silver spoons, halfe of the xii Apostles" (*Wills from the Registers of Bury St. Edmund's*, p. 144, Camden Society, 1850), and in 1556 there is another bequest of "my spone with a forke in the end" (p. 147).

768. EARLY NOTICES OF PURITANS.

See pp. 46, 60 of Harrington's Apology, reprint, Chiswick, 8vo, 1814. Nugæ Antiquæ, edit. Park, 8vo, 1804, vol. i. p. xxi.;

vol. ii. p. 4. Dekker, alluding to their dislike of long hair, speaks of a "puritanical pair of scissors." This was in 1609 (see his *Gull's Horn Book*, edit. Bristol, 1812, 4to, p. 83).

769. ELIZABETH'S DISLIKE TO THE GREAT CONSUMPTION OF VENISON IN THE CITY.

"Great housekeeping and feasting, as it was anciently used in London, so the custom continued down along Queen Elizabeth's reign, especially among the companies and at the chief magistrate's table. There was excessive spending of venison as well as other victuals in the halls. Nay, and a great consumption of venison there was at taverns and cook-shops, insomuch that the court was much offended with it. Whereupon, anno 1573, that the city might not continue to give the queen and nobility offence, the Lord Mayor, Sir Lionel Ducket, and aldermen, had by act of Common Council, forbidden such feasts hereafter to be made, and restrained the same only to necessary meetings, in which also no venison was permitted" (*Stow's Survey of London*, vol. ii. p. 537, edit. Strype, Lond. 1755).

See p. 2 of Harrington's Apology, reprinted, Chiswick, 1814, 8vo. Nugæ Antiquæ, edit. Park, 8vo, 1804, vol. i. pp. 317–319. Privy Purse Expenses of the Princess Mary, by Madden, 8vo, 1831, p. 81. Le Roux de Lincy, Livre des Proverbes français, Paris, 1842, tome ii. p. 3.

Venison formerly meant the flesh not only of deer, but of any animal hunted and eaten (see *Mr. Thoms's Notes to Reynard the Fox*, 8vo, 1844; Percy Society, vol. xii. p. 173).

770. ACTUAL PENANCE CEASED IN THE ELEVENTH CENTURY.

"In order to have a correct notion of the connection of *pecuniary satisfaction* with the absolution of human crime it is almost necessary that the reader should be acquainted with the able and generally disinterested work of the very learned Monnus, priest of the Oratory, De Pœnitentia, Bruxellis, 1685, particularly capp. xvi–xviii. of the tenth or last book. He will there learn that actual penance ceased in the eleventh century, and that the first occasion was the redemption of canonical penance by a certain payment of money" (*The Venal Indulgences and Pardons of the Church of Rome, by the Rev. Joseph Mendham*, p. 146, Lond. 1839).

771. ORIGIN OF THE INDULGENCE CALLED JUBILEE.

"The species of indulgence known by the name of Jubilee, and which from being at first celebrated at the interval of fifty years,

then at that of thirty-three, and afterwards, which has continued with one exception to the present time, at that of a quarter of a century, is allowed without dispute to have been first instituted by Boniface VIII. in the year 1300" (*The Spiritual Venality of Rome, by Emancipatus* (i. e. Rev. Joseph Mendham), p. 6, 8vo, 1836).

Fosbroke's British Monachism, 3rd edit. 1843, pp. 350, 351. Le Clerc (*Bibliothèque universelle*, xi. 18) says it was instituted in A.D. 1300. (See also p. 316 and xxv. 444, 446). De Potter, Ésprit de l'Église, tome vii. pp. 30–32, Paris, 1821, 8vo.

772. PECUNIARY PENANCE ALLOWED BY THE CHURCH OF ENGLAND.

"The Irish titular or Roman Catholic bishop, Dr. Doyle, in his examination by the parliamentary commissioners on the state of Ireland, retorted the charge of pecuniary penance on the church of England, and referred to Burn's Ecclesiastical Law, under the word Penance, in proof of the fact. How far the instance falls short of his object will be evident on the perusal. I will give him and his communion farther, and perhaps better authority, in the laborious and impartial Strype's Lives of Parker (book iv. c. xxv.); of Grindal (book ii. ch. xi. and Appendix, book ii. no. 5); and of Whitgift (vol. i. p. 376, of Oxford edit.), in which it appears that pecuniary fines were sometimes with great caution allowed. In order to give our opponents every possible advantage, or at least light on this subject, I refer them to the documents in the fourth volume of Wilkins's Concilia M. B., pp. 315, 355, 362, 552, 638, 654–5" (*The Spiritual Venality of Rome, by Emancipatus* (i. e. the Rev. Joseph Mendham), pp. 80, 81, 2nd edit. Lond. 1836).

Burt's Letters from the North of Scotland, 8vo, 1815, vol. i. pp. 184, 185.

773. STUDY FAVOURABLE TO HEALTH.

"C'est une grande erreur de croire que l'étude soit contraire à la santé. On voit autant vieillir de gens de lettres, que de toute autre profession. L'histoire en fournit une infinité d'exemples. En effet cette vie réglée, uniforme, paisible, n'entretient-elle pas la bonne constitution et n'éloigne-t-elle pas toutes les causes qui la peuvent altérer? Pourvu que la chaleur naturelle soit d'ailleurs excitée par un exercice modéré et ne soit pas étouffée sous une quantité d'aliments disproportionée au besoins de la vie sédentaire" (*Huetiana*, no. 3, p. 5, edit. Amsterdam, 1723, 12mo).

See Giles's Life of Bede, p. xviii. prefixed to Bede's Ecclesiastical History, edit. Bohn, 8vo, 1847. Kant died aged eighty. Stow

was eighty when he died. Strype ninety-four. The famous Thomas Hobbes of Malmsbury was ninety-one. Sir Richard Maitland was ninety (see *Irving's Scotish Poets*, 2nd edit. 1810, 8vo, 11, 149). Etienne Pasquier was eighty-six. Lardner, the learned author of the "Credibility," &c. was eighty-four. Lanfranc, archbishop of Canterbury, died in 1089, aged eighty-three (*Hist. lit. de la France*, viii. 275). Berenger died in 1088, almost ninety (*Hist. lit. de la France*, viii. 214). The learned Allalius died in 1669, aged eighty-three (*Biog. univ.* i. 583). Montfaucon died in 1741, aged eighty-seven (*Biog. univ.* xxix. 537). The celebrated Jacques Sismond, "l'un des plus savants hommes dont s'honore la France," died in 1651, aged ninety-two (*Biog. univ.* xlii. 427, 428). Antoine Magliabecchi, the great bibliographer, died in 1714, aged eighty-one (*Biog. univ.* xxvi. 131). The celebrated traveller, Carsten Niebuhr died in 1815, aged eighty-two (*Biog. univ.* xxxi. 271). The longevity of men of letters in France in the eighteenth century was something remarkable (see *Lord Jeffrey's Essays*, 8vo, 1844, vol. i. p. 364). Cumberland, the learned bishop of Peterborough, lived to be eighty-six (see *Cumberland's Autobiography*, 8vo, 1807, vol. i. p. 5). Sir Isaac Newton was eighty-four. Reed, the metaphysician was eighty-six. Voltaire was eighty-four. Fontenelle was nearly one hundred. Simson, the celebrated restorer of the Greek geometry, was turned eighty (*Brougham's Men of Letters and Sciences*, 1845, vol. i. p. 513). Watt died in 1819, aged eighty-three (see p. 385). Lord Kames died in 1792, aged eighty-six (*Tytler's Life of Kames*, Edinburgh, 1814, vol. ii. p. 328). Blair was eighty-two (*Bower's History of the University of Edinburgh*, iii. 17).

774. TIME FOR GOING TO BED AT THE END OF THE SIXTEENTH CENTURY.

In Harrington's "Orders for Household Servants" (in *Nugæ Antiquæ*, vol. i. p. 106, Park's edit. 8vo, 1804) occurs this regulation: "That none of the men be in bed, from our Lady day to Michaelmas, after 6 of the clock in the morning, nor out of his bed after 10 o'clock at night; nor from Michaelmas till our Lady day in bed after 7 in the morning; nor out after 9 at night, without reasonable cause, on paine of 2*d*." In 1561, Tusser advises farmers to go to bed at nine in winter, and at ten in summer. (*The Points of Huswifery*, edit. Mavor, 1812, p. 268.)

In 1614, *rich* people used to have "watch lights" in their bedrooms, which, by burning, marked the time (*Drake's Shakspeare and his time*, 1817, 4to, ii. 117). So bad were the smells, that it was

necessary to have sweet herbs or perfumes. They were generally placed under the pillow; and in Bartholomew Fair, written in 1614, Coke brags, "I have wrought pillows there, and cambric sheets, and sweet bags too" (*Ben Jonson's Works*, 8vo, 1816, iv. 475, 476). As late as the middle of the seventeenth century, men, even of the highest rank, used to sleep together (*Dyce's Notes in Middleton's Works*, 8vo, 1840, vol. i. p. 448, and see pp. 455, 486). See "Night Cap," ART. 2003. Mary I., even after she became queen, used to sleep with one of her ladies (*Ambassades de Noailles*, Leyde, 1763, tome ii. p. 112, 147; tome iii. p. 248). Indeed, subsequent to her marriage, she continued the custom, when Philip, her young husband, was absent (tome v. p. 362). In France, in the middle of the sixteenth century, men of the highest rank, when travelling, used to sleep three or four in a bed (*Essai sur les Mœurs*, chap. 171, in *Œuvres de Voltaire*, Paris, 1821, tome xviii. p. 5).

775. COARSENESS OF MANNERS IN THE SIXTEENTH CENTURY.

"The Queen (Elizabeth) loveth to see me in my last frize jerkin, and saith, 'Tis well enough cut.' I will have another made liken to it. I do remember she *spit* on Sir Matthew's fringe cloth, and said, 'The foole's wit was gone to ragges.' Heaven preserve me from such jesting" (*Nugæ Antiquæ*, edit. Park, 1804, vol. i. p. 167).

When Mary I. was crowned, she was anointed "aux épaules et à la poictrine" (*Ambassades de Noailles*, Leyde, 1762, tome ii. p. 201). Montaigne (*Essais*, Paris, 8vo, 1843, livre iii. chap. ix. p. 600) tells a story of a gentleman who always kept for seven or eight days his excrements in different basins, in order to talk about and show them.

776. SIR THOMAS DAVERS COMMITTED TO PRISON FOR KISSING THE POPE'S TOE.

"This Sir Thomas Davers, son and heir to Sir John, on returning from his travels in 1593, was committed to the Marshalsea for having kissed the pope's toe" (Note in *Nugæ Antiquæ*, vol. i. p. 291, Park's edit. 8vo, 1804).

1. Townshend says it was "first practised by the senate and people of Rome in 828" (*Accusations of History against the Romish Church*, 8vo, 1825, p. 82). Blunt says it is pagan, and was first practised by Diocletian (*Vestiges of Ancient Manners in Italy*, 8vo, 1823, p. 190); but Caligula anticipated him (see *Middleton's Letter from Rome*, 8vo, 1742, p. 217, 218). In 1602, we

have "Your foot with a pox! I hope you are no pope, sir" (*Middleton's Works*, 8vo, 1840, vol. i. p. 246).

777. COARSENESS OF MANNERS IN ENGLAND EARLY IN THE SEVENTEENTH CENTURY.

In Park's edition of the Nugæ Antiquæ (8vo, 1804, vol. i. pp. 348–354) is printed a very curious letter from Sir John Harrington, dated London, 1606, giving an account of the debaucheries of the court which took place in honour of the arrival of the Danish king. He says (p. 349), "I think the Dane hath strangely wrought on our good English nobles; for those whom I never could get to taste good liquor now follow the fashion and wallow in beastly delights. . . . . The lady who did play the Queen of Sheba's part did carry most precious gifts to both their majesties, but, forgetting the steps arising to the canopy, overset her caskets into his Danish majesty's lap, and fell at his feet, tho' I rather think it was in his face," &c. &c. Pepys's Diary, 8vo, 1828, vol. iv. pp. 310, 311. In 1654, it was considered right to make the servants of one's friend drunk (see *Evelyn's Diary*, 8vo, 1827, vol. ii. pp. 78, 79, 310). In 1645, Evelyn (Diary, i. 274) saw at the Roman carnival races run by "naked men."

778. MUSIC PREPARATORY IN THE SIXTEENTH CENTURY TO THEOLOGY.

Sir John Harrington, in his account of Dr. John Still, who was made Bishop of Bath and Wells in 1592, and died in 1607, says of him (*Nugæ Antiquæ*, edit. Park, 8vo, 1804, vol. ii. p. 158), "I must say this much of him; his breeding was from childhood in good literature, and partly in musique, which was counted in those days as preparative to divinity; neither could any be admitted to *primam tonsuram*, except he could first *bene le, bene con, bene can* (as they call it), which is to read well, to counter well, and to sing well." For Introduction of Sacred Music, see ART. 1051.

Mr. Eliot Warburton says of the insane, in the lunatic asylum near Quebec, "With very few exceptions, music appears to cause them great pleasure, soothing rather than exciting them. They very often dance, and are very fond of the amusement" (*Warburton's Hochelaga, or England in the New World*, 8vo, 1846, vol. i. p. 176). The connection between music and religion, particularly the religion of enthusiasm, is noticed by M. Cousin (*Histoire de la Philosophie*, part i. tome ii. pp. 198, 199, Paris, 1846). Montesquieu ingeniously supposes that the reason why the ancients insisted so much on the study of music, was a desire to correct the

ferocity produced by their gymnastic exercises (*Esprit des Lois*, livre iv. ch. viii. *Œuvres de Montesquieu*, Paris, 1835, pp. 209, 210). Esquirol found that in insanity music is injurious. (See *Dr. Williams's Principles of Medicine* in *Encyclopædia of the Medical Sciences*, 1847, 4to, p. 536). Wesley and his family were fond of music (see *Southey's Life of Wesley*, 8vo, 1846, vol. ii. p. 117).

780. EARLY IN THE SEVENTEENTH CENTURY PHYSICIANS AND SURGEONS WERE DIFFERENT.

See also ARTS. 816, 2001.

"Physicians minister purgations before they apply any medicine. Surgeons lay corrosives to any wound, to eat out the dead flesh ere they can cure it" (Page 139 of *Nash's Christ's Tears over Jerusalem*, in vol. i. of *Bridge's Archaica*).

1. See Pasquier's Recherches de la France, livre ix. ch. xxxi. Œuvres, Amsterdam, 1723, tome i. folio, 961–970, and for the difference between surgeons and barbers see the next chapter of Pasquier. See p. 14 of Quarrel between Hall and Mallorie, in Miscellanea Antiqua Anglicana, 4to, 1816. It would *appear* that in 1563 they were sometimes united; see Forbes's State Papers, ii. 361; rather an obscure passage.

781. PHYLACTERIES RATHER TALISMANS THAN AMULETS.

"These phylacteries, of which I have elsewhere given a particular account (Bibliotheca Sussexiana, vol. i. part i. pp. xxxvi. xxxviii.) ought properly to be regarded as talismans rather than amulets. They are of three kinds, and used for the head, the arm, and also attached to the door-post. Upon these, various portions of holy writ are inscribed, and they are directed to be prepared in a peculiar manner" (*Pettigrew, On Superstitions connected with Medicine and Surgery*, p. 45, 8vo, 1844).

For an account of the amulets worn by the Arabs, see Niebuhr, Description de l'Arabie, 1774, pp. 112, 113. Bingham's Antiquities of the Christian Church, book xi. ch. v. sect. ix., and book xvi. ch. v. sect. vi. in Works, 8vo, 1843, vol. iii. p. 496, and vol. vi. p. 67. Strutt's Dresses and Habits of the People of England, edit. Planché, 1803, 4to, p. xxxiii. of vol. i. Le Clerc, Bibliothèque universelle, xiii. 425. Bernard's Creed and Ethics of the Jews, Cambridge, 1832, p. 239. Michaelis, Commentaries on the Laws of Moses, 8vo, 1814, vol. iii. pp. 370, 371. Roger Bacon said that they were used not from a belief in them, but to "cover and conceal the wonderful effects of natural causes from the knowledge of the vulgar" (*Biographia Britannica*, edit.

Kippis, vol. i. p. 422). Respecting the superstitious veneration of the modern Jews for amulets, see Henderson's Biblical Researches, &c., in Russia, 8vo, 1826, pp. 227–228.

782. HARVEY THE INVENTOR OF ENGLISH HEXAMETERS.

"If I never deserve any better remembrance, let me rather be epitaphed the inventor of the English hexameter, whom learned M. Stanihurst imitated in his Virgil, and excellent Sir Philip Sidney disdained not to follow in his Arcadia and elsewhere" (*Harvey's Four Letters and Sonnets touching Robert Greene*, Lond. 1592, p. 16, in vol. ii. of *Bridge's Archaica*, 1815, 4to).

Disraeli's Miscellanies of Literature, ed. 8vo, 1840, p. 99. Nash alludes to it in one of his violent attacks upon Harvey (see p. c. of *Dyce's Account of Greene*, in vol. i. of *Greene's Works*, 8vo, 1831).

783. DECLINING TASTE FOR ITALIAN LITERATURE AT THE END OF THE SIXTEENTH CENTURY.

"Even Guicciardini's silver history and Ariosto's golden cantos grow out of request; and the Countess of Pembroke's Arcadia is not green enough for greasy stomachs, but they must have Greene's Arcadia; and, I believe, most eagerly longed for Greene's Fairy Queen" (*Harvey's Four Letters*, &c., Lond. 1592, p. 22, in vol. ii. of *Bridge's Archaica*).

Edward VI. had an Italian servant, and Mary had several (*Ambassades de Noailles*, Leyde, 1762, tome ii. pp. 33, 213). Nash visited Italy (see p. x. of *Collier's Introduction to Pierce Penniless's Supplication to the Devil*, Shakespeare Society); words of Italian origin existed at this period in England (see p. 104 of *Collier's Notes to Pierce Penniless*). Perlin, who visited England in the reign of Mary, says, "The Italians frequent the country much on account of the bank" (*Antiquarian Repertory*, iv. 505). Drake truly says that it was the most fashionable language at the court of Elizabeth (*Shakespeare and his Time*, 1817, 4to, vol. i. p. 451); but I think he exaggerates in adding (p. 539), "It may be asserted, we believe, with a close approach to accuracy, that in the space which elapsed between the middle of the sixteenth century and the accession of James I. nearly all the most striking fictions of the Italian novelists had found their way to the English press, either immediately translated from the original Italian or through the medium of Latin, French, or Spanish versions."

784. EVIDENCES OF INCREASING TASTE FOR SPANISH LITERATURE AT THE END OF THE SIXTEENTH CENTURY.

It was usual to travel into Spain as well as in Italy. Thus, in the "Repentance of Robert Greene" as quoted by Dyce (*Life of Greene*, p. iv. in vol. i. of *Greene's Works*), it is said, "For being at the Universitee of Cambridge, I light amongst wags as lewd as myself, with whom I consumed the flower of my youth, who drew me to travel into Italy and Spain."

Brantôme, who died in 1614, uses many Spanish expressions in that easy off-hand way which shows he expected his literary readers at least to understand them. Shakespeare uses "pocas palabras" (see *Collier's Shakespeare*, vol. iii. p. 107). Nugæ Antiquæ, edit. Park, 8vo, 1804, ii. 308.

785. AT THE END OF THE SIXTEENTH CENTURY SURGEONS AND APOTHECARIES WERE DIFFERENT.

"I questioned them what they were? And the one said he was a barber, the other a surgeon, and the third an apoticary" (*Greene's Quip for an Upstart Courtier, or a Dispute between Velvet Breeches and Cloth Breeches*, 1592, in vol. v. of *Harleian Miscellany*, 4to, 1810).

It is evident that in 1563 "pothycaries" and "surgens" were different (see *Forbes's State Papers*, ii. 441, 442). The soldiers used to contribute to pay the surgeons (p. 448).

786. NOTICE OF THE USE OF LOVE-LOCKS AND MODES OF WEARING HAIR.

"Then comes he out with his fustian eloquence, and making a low conge, saith, 'Sir, will you have your worship's hair cut after the Italian manner, short and round; and then frounst with the curling yrons, to make it look like to a halfe moone in a mist? or like a Spanyard, long at the eares, and curled, like to the two endes of an olde cast periwig? Or will you be Frenchified with a love-lock down to your shoulder, wherein you may wear your mistress favour'" (*Greene's Quip for an Upstart Courtier*, 1592: *Harleian Miscellany*, vol. v. p. 406).

1. Strutt's Dresses (edit. Planché, 1842, 4to) vol. i. pp. 37, 38, 94, 95, 97, 106, 107; vol. ii. pp. 36, 47. 2. Peck's Desiderata Curiosa, 1779, 4to, vol. ii. p. 577. 3. Love-locks were perhaps of French origin (see *Dekker's Gull's Horn Book*, edit. Bristol, 1812, p. 137).

787. USE OF FANS AMONG COURTIERS IN THE SIXTEENTH CENTURY.

See also ART. 2000.

"Then charity flourished in the court, and young courtiers strove to exceed one another in virtue, not in bravery. They rode not with fans to ward their faces from the wind, but with burgant to resist the shock of a battle-axe" (*Greene's Quip for an Upstart Courtier*, 1592: *Harleian Miscellany*, v. 402).

Ellis, History of Madagascar, 8vo, 1838, vol. i. p. 252. Used by women in 1601 (see *Ben Jonson's Works*, ii. 466). 1. Dekker's Gull's Horn Book, edit. Bristol, 1812, 4to, p. 89. 2. Their use is also mentioned by Bishop Hall, who wrote in 1597 and 1598 (*Virgidemiarum*, edit. Oxford, 1753, 12mo, pp. 68, 75, book iv. satires iv. and vi.) 3. At Persepolis is represented "a eunuch bearing a fan" (*Heeren's Asiatic Nations*, 8vo, 1846, vol. i. p. 114), and see p. 121, where Heeren refers to "Xenophon, Cyrop. viii. p. 241." 4. They are used by the Japanese (see *Golownin's Captivity in Japan*, 8vo, 1824, vol. ii. p. 104, and *Thunberg's Voyage to Japan*, London, 1795, 8vo, vol. iii. p. 284). And by the Africans (see *Laird and Oldfield's Expedition up the Niger*, 8vo, 1837, vol. i. p. 387; vol. ii. p. 232. *Bowdich's Mission to Ashantee*, 4to, 1819, pp. 33, 36). In 1595, a present was made to Elizabeth of "a fine fan, with a handle garnished with diamonds" (*Sydney Letters*, folio, 1746, vol. i. p. 376).

788. TITLES OF BOOKS SOMETIMES GIVEN BY PUBLISHERS AND NOT BY AUTHORS.

"The principal ground of Nash's complaint was that the publishers had put 'a long-tailed title' to it, and had thus let the author, 'in the fore front of his book, make a tedious mountebank's oration to the reader.' This of itself is somewhat curious, if not important, as a piece of literary history, since it shows that in many cases the lengthy laudatory title-pages to tracts of the time were not the composition of the writer of the body of the work, but of the bookseller who wished to make it sell. It strongly confirms the opinion of some of the commentators on Shakespeare, that when we find his 'Merchant of Venice' called a 'most excellent history,' or 'Love's Labour's Lost' a 'fine conceited comedy,' the author of those plays had nothing to do with such descriptive designations" (*Collier's Introduction to Nash's Pierce Penniless*, p. xiii. 1592, Shak. Soc. reprint).

789. DRUNKENNESS IN ENGLAND IN THE SIXTEENTH CENTURY INTRODUCED FROM HOLLAND.

"From gluttonie in meat, let me descend to superfluitie in drinke, a sinne that, ever since we have mixed ourselves with

the Low Countries, is counted honorable, but before we knew these lingering warres, was held in the highest degree of hatred that might be. Then if we had seen a man go wallowing in the streets, or lie sleeping under the board, we would have spet at him as a toade, and called him foule drunken swine, and warned all our friends out of his company; now he is nobody that cannot drink *super nagulum*, carouse the hunter's hoope, quaffe *opsey freze crosse*, with leapes, glowes, mumpes, frolickes, and a thousand such domineering inventions" (*Pierce Penniless's Supplication to the Devil, by Thomas Nash*, 1592, Shak. Soc. p. 52). See also p. 55, where Nash enumerates "eight kinde of drunkards."

Lylie's Euphues Anatomie of Wit, edit. 1631, 4to, sig. A 7, verso, and see Euphues and his England (edit. 1605, 4to, signature C 4, reverse), where he says: "Carouse with the Dutchman" (also A a 3, reverse, and B b 3, reverse). See also a curious anecdote in Fry's Bibliographical Memoranda, Bristol, 1816, 4to, p. 175. Perlin, who visited England in the reign of Mary I., says: "The English are great drunkards" (*Antiquarian Repertory*, vol. iv. p. 511). In 1593, the great time for getting drunk was Whitsuntide (*Harleian Miscellany*, edit. Park, ii. 304). In a curious pamphlet published in 1627, it is said that it was only within sixty years that drunkenness had become fashionable in England (see *Harleian Miscellany*, edit. Park, iii. 207). Dr. Jackson, who had great experience in such matters, says "that the habit of smoking by the working classes and labourers tended to provoke to drinking, as the inveterate smoker is often also a beer-tippling sot, or an irreclaimable consumer of gin and brandy" (*Jackson's Formation, Discipline, and Economy of Armies*, 8vo, 1845, p. cix.) Fortune-tellers and astronomers used to distil strong spirits, and I think it likely that persons used to go and consult them merely with a view of drinking. In 1594, the famous Forman writes in his Journal, "This yere I distilled moch strong water and divers other waters, and made many sirupes" (*Autobiography of Dr. Forman*, edited by Mr. Halliwell, 4to, 1849, p. 23). In 1832 the police arrested in London 32,557 drunken persons, of whom the men were to the women as 149 to 100 (*Quetelet, Sur l'Homme*, Paris, 1835, tome ii. pp. 137, 138). In France, during four years, there were committed 1,129 murders, 446 of which were the consequences of quarrels in ale-houses (*Quetelet, Sur l'Homme*, ii. 246).

790. USE OF BLUE STARCH.

"Blue starch was used for stiffening ruffs, &c., and seems to have preceded yellow starch, which was in the highest fashion in

the reign of James I. Mrs. Turner, who was executed for being concerned in the murder of Sir Thomas Overbury, was a maker of it" (Page 98 of *Collier's notes to Pierce Pennilesse*, Shakespeare Society).

In 1604, we hear of "your bawds about London in the manner of starch women, which is the most unsuspected habit that can be to train out a mistress" (*Middleton's Works*, 1840, vol. v. p. 586). Starch was sold in paper (p. 587).

791. NOTICE OF RHUBARB.

"Physicians deafen our ears with the *honorificabilitudinitatibus* of their heavenly panachea, their sovereign Guiacum, their glisters, their trieacles, their mithridates compacted of fortie several poisons, their bitter rubarbe and torturing stibium" (*Nash's Lenten Stuffe*, 1599, in *Harleian Miscellany*, edit. Park, vi. p. 158).

1. Satyre Ménippée contre les Femmes, par Thomas Sonnet, Lyon, 1623, 8vo, p. 4. 2. Francis I. of France used always to carry some about him, mixed with mummy (see *Pettigrew's History of Egyptian Mummies*, 4to, 1834, p. 9). 3. Dobell (*Travels in Kamtchatka and Siberia*, Lond. 8vo, 1830, vol. i. pp. 290, 291) found in Siberia, "a kind of bastard rhubarb growing in abundance." Phillips says it was first used as an aperient by Paulus Ægineta (*History of Cultivated Vegetables*, 8vo, 1822, vol. ii. p. 113). It was introduced into Europe in, or a little after, 1535 (p. 114), and "one species of it, Rhaponticum, has been cultivated in England since 1573" (p. 117), but I should infer from Tusser that it was grown still earlier in England (see *Five Hundred Points of Husbandry*, 8vo, 1812, p. 124).

792. EARLY NOTICES OF FRENCH LITERATURE IN ENGLAND.

Harrington quotes Rabelais several times. See his Metamorphoses of Ajax, pp. xiv. 3, Chiswick reprint; and in his Ulysses upon Ajax, p. 68, he cites Bouchet.

Du Bartas is mentioned by Gabriel Harvey in Pierce's Supererogation, 1593 (*Archaica*, ii. 67), and see Fry's Bibliographical Memoranda, 1816, 4to, Bristol, p. 218.

793. EARLY NOTICES OF ITALIAN LITERATURE IN ENGLAND.

Boccacio is quoted by Harrington at p. 114 of his Metamorphosis of Ajax, 1596, Chiswick reprint, 8vo, 1814.

Petrarch is eulogised by Gabriel Harvey in his Pierce's Supererogation, 1593 (*Archaica*, ii. 61), and is mentioned in Lylie's Euphues and his England, 1605, 4to, signature Q 4.

794. SURGERY PROBABLY LITTLE UNDERSTOOD IN ANCIENT EGYPT.

"It is singular that among the many implements found in the tombs of Egypt, no instruments that can fairly be denominated surgical have been hitherto discovered; the proficiency of the art of surgery in those early days could not therefore have been great" (*Pettigrew, On Superstitions connected with Medicine and Surgery*, 8vo, 1844, p. 26).

795. MARRIAGES FIRST FORBIDDEN DURING LENT.

"And by another canon of the council of Laodicea, all celebrations of marriages and birthdays are absolutely forbidden in Lent" (*Bingham's Antiquities of the Christian Church*, book xxi. ch. i. sect. 23, in *Works*, vol. vii. p. 223, 8vo, 1844). "The most ancient prohibition of this kind" (i.e. the times in which marriage might or might not be celebrated) "that is met with is that of the council of Laodicea, which forbids all marriages as well as birthdays to be celebrated in Lent. And this is the only prohibition in point of time that we meet with in any of the genuine records of those early ages" (*Bingham's Antiquities of the Christian Church*, xxii. 2, 14, *Works*, vii. 311). Bingham also takes notice (vol. vii. p. 312) of an error made by Selden on the subject. Le Clerc, Bibliothèque universelle, tome i. p. 320. In the Russian Church "no marriages are solemnised in the time of Lent" (*Pinkerton's Russia*, 8vo, 1833, p. 304).

796. PRICE OF MASSES FOR THE DEAD IN THE FOURTEENTH CENTURY.

In Lady Cobhem's will, 13th August, 1369 (*Nicolas, Testamenta Vetusta*, 8vo, 1826, vol. i. p. 81), occurs this passage: "I will that vii thousand masses be said for my soul by the canons of Tunbrugge and Tanfrugge, and the four orders of Friars in London, viz. the Friars Preachers, Minors, Augustines, and Carmelites, who for so doing shall have xxix*l.* iii*s.* and iv*d.*"—Upon this passage Nicolas notes (*Testamenta Vetusta*, p. xxiii.), "It is curious to ascertain the different rates at which masses for the dead were valued. We have here 7,000 for 39*l.* 3*s.* 4*d.*" (But the will says 29*l.* 3*s.* 4*d.*, nor does the Table of Errata at the end of vol. ii. afford any clue as to which is right; but probably the smaller sum, as that makes each mass exactly 1*d.*)

1. For their price in the eighteenth century, see Chais, Lettres sur les Jubilés, La Haye, 1751, tome iii. pp. 823, 824. 2. Abelard tells us that in his time a mass cost one denier, and an annual 40 deniers (*Histoire littéraire de la France*, xii. 128). 3. In France, in 1563, masses cost "threepence halfpenny a pece," as we learn

from Sir Thomas Smith's Letter to Cecil (in *Forbes's State Papers*, ii. 350).

797. PRICE OF LAND IN ENGLAND IN THE FIFTEENTH CENTURY.

"This circumstance ascertains the price of land, or annuity issuing from land, to have been in 1471 at twenty years' purchase, or five per cent." (*Nicolas, Testamenta Vetusta*, 8vo, 1826, vol. i. p. xxxiv.)

In 1562, "ten years purchase of land" is mentioned, but seems, if I rightly understand it, to have been considered a bad bargain for Cecil. See the passage, which is obscure, in Forbes's State Papers, ii. 155. Early in the reign of Elizabeth (the exact date is not mentioned) Sir G. Bowes bought for 980*l.*, tenements worth 34*l.* a year (see *Sharp's Mem. of Rebellion of* 1569, p. 287). Lodge says (*Illustrations of British History*, 1838, vol. ii. p. 454), that in 1593, 'fourteen years' purchase was the current value of landed property."

798. DAUGHTER USED SOMETIMES FOR GRANDDAUGHTER IN THE FOURTEENTH CENTURY.

"Thus it is certain that this passage has been misunderstood, for it will be seen, in other parts of this work, that the word *daughter* was frequently used about that period in Testaments for *granddaughter*" (*Nicolas, Testamenta Vetusta*, 8vo, 1826, vol. i. p. 58).

It seems that *cousin* was sometimes used to describe a *grandchild* (*Nicolas, Testamenta Vetusta*, i. 119).

799. THE SACRAMENT PROBABLY NOT GENERALLY ADMINISTERED TO THE POOR AT THEIR OWN HOUSES.

In Lady Elizabeth Andrew's will, dated 18 October, 1474, occurs this passage: "I will that great part of the host be done to poor bedrede people, most need having to the honor and pleasure of God." Upon which Nicolas notes (*Testamenta Vetusta*, 1826, vol. i. p. 330), "This bequest, from its singularity, merits a slight notice. Amidst the numerous pious directions which form so prominent a feature in almost every will in this volume, *this is the only one* that desires that the host, i.e. the Holy *Sacrament*, should be *administered* to such *poor people* as from their infirmities were unable to receive it at church."

800. CUSTOM OF CHAINING BOOKS IN THE CHURCHES.

See also ART. 1977.

"I will and bequeth to the abbot and convent of Hales-Oweyn, a book of myn called Catholicon, to theyr own use for ever; and

another book of myn wherein is contaigned the Constitutions Provincial, and De Gestis Romanorum, and other treatis therein, which I will be laid and bounded with an yron chain in some convenient parte, within the saide church, at my costs, so that all preests and others may se and rede it when it pleaseth them" (*Will of Sir Thomas Lyttleton*, in *Nicolas's Testamenta Vetusta*, vol. i. p. 367).

This Lyttleton was the famous lawyer, who died A.D. 1481.

801. SUPERSTITION IN THE SIXTEENTH CENTURY.

"His will is a very interesting document, and proves that even so late as the year 1521, the superstitious feelings which are so manifested in the early testaments in this work, were as prominent as in the darkest ages of our history" (*Nicolas, Testamenta Vetusta*, 8vo, 1826, vol. ii. p. 580). See also ART. 729.

At p. 758 is given the will of Sir Nicholas Pelham, upon which Nicolas notes (*Testamenta Vetusta*, ii. 759), "This singular contrast which it forms to the superstition and bigotry exhibited in the preceding wills printed in this volume cannot fail to be particularly noticed."

To me the only difference seems to be that between Catholic superstition and Protestant superstition.

802. HOLDING AUCTIONS AFTER THREE PROCLAMATIONS BY TRUMPET IN THE FOURTEENTH CENTURY.

In Testamenta Vetusta, vol. ii. p. 762, 763, is given an abstract of the will of Walter Frampton, Lord Mayor of Bristol, dated 1388, upon which Nicolas notes, "This very severe *prohibition* of a *second marriage*, or concealed concubinage, occurs in several of the wills of the inhabitants of Bristol, dated about this period, and was probably therefore considered by the prudent burgesses as a proper precaution. The practice of holding auctions after three proclamations made by sound of trumpet at the high cross is a curious evidence of a local custom."

803. PARTICULARS RESPECTING MARRIAGE LAWS.

The following I extract from a very curious work, the materials of which are principally manuscript sources. It is entitled: "The Fleet Registers, comprising the History of Fleet Marriages, and some account of the Parsons and Marriage-House Keepers. With extracts from the Registers. To which are added Notices of the May Fair, Mint, and Savoy Chapels, and an Appendix re-

lating to Parochial Registration. By John Southerden Burn, author of the History of Parish Registers." Lond. 8vo, 1833.

Burn says (p. 1): "It was not until the *Council of Trent* (1429)[1] that the intervention of a priest or other ecclesiastical functionary was deemed in Europe indispensable to a marriage. It was then ascertained that the existence of the marriage contract as a mere civil engagement, unhallowed by any spiritual sanction, tended much to the formation of clandestine connections and their concomitant evils. The celebrated decree passed in that session interdicted any marriage otherwise than in the presence of a priest and at least two witnesses. But in England, previous to 1754, the Common Law continued to regulate the law of marriage, the authority of the Council of Trent not having been acknowledged in this country; and, while in virtue of domestic institutions, a form was enjoined for the more solemn celebration of matrimony, and persons departing from these regulations were liable to ecclesiastical censure, still other and more private modes of contracting a marriage were tolerated and acknowledged by law. Hence a contract *per verba de præsenti*, that is to say, between persons entering into a present engagement to become man and wife, or a promise *per verba de futuro*, which was an agreement to become husband and wife at some future time, if the promise were followed by consummation, constituted marriage without the intervention of a priest."

At p. 2 Burn says: "The author has many curious particulars relative to espousals, which was the contract *per verba de futuro*. It must suffice, however, merely to give an entry of espousals in the parish register of Boughton Monchelsea, Kent, the only one he has ever met with—'Michaelis 1630: Sponsalia inter Gulielm' Maddox et Elizabeth Grimestone in debitâ juris formâ transactâ 10 die Januarii—Michaelis 1633: Nuptiæ inter Gulielm' Maddox et Elizabetha Grimestone ultimo Octobris'—'By the Civil Law, whatsoever was given *ex sponsalitia largitate* betwixt them that are promised, have a condition (for the most part silent) that it may be had again if marriage ensue not.—Si sponsus dederit aliquid et aliquo casu impediantur nuptiæ, donatio penitus rescinditur nisi osculum intervenit; but if he had a kiss for his money, he loseth one half of that which he gave. But with the woman it is otherwise; for kissing or not kissing, whatsoever she gave, she

[1] What council was this? Madan (Thelyphthora, 2nd edit. vol. ii. p. 143, 8vo, 1781,) says, though without giving any authority, that "Soter, fifteenth bishop of Rome, at the end of the second century, ordained that no woman should be deemed a lawful wife unless formally married by the priest."

may ask and have it again. This is but for gloves, rings, bracelets, and other small wares, and in releaving a woman hath greter favour in greater guifts than a man hath,' *Spon.* crud. 9, fo. 13."

1. See Reeve's History of the English Law, vol. iv. pp. 52, 55, 8vo, 1787, 2nd edit. 2. Kissing was the common form of salutation among the Romans (see *Suetonius* in *Tiberius Nero*, cap. xi. and note of Pitescus in *Opera Suetonii*, i. 408, Lewardiæ, 1714, 4to). Troth-plighting or affiancing was very common in the sixteenth century, and though not a legal marriage, was often followed by cohabitation (see *Drake's Shakespeare and his Times*, 1817, 4to, vol. i. pp. 222, 223).

At p. 3 Burn says: "Banns were first directed to be published by Canon Hubert Walter, No. 22 (1200); and the constitution of William la Zouch, No. 7 (1347), notices the performance of clandestine marriages, and that 'some contriving unlawful marriages and affecting the dark lest their deeds should be reproved, procure every day in a damnable manner marriages to be celebrated without publication of banns duly and lawfully made, by means of chaplains that have no regard to the fear of God, and the prohibition of the laws.'"

1. Although banns be comparatively modern, yet there was something analogous in the early churches; for the passages cited by Bingham (*Antiq.* xxii. 2, 11, *Works*, vii. 285, 286) show that "all Christians were obliged to acquaint the church with their designs of marriage before they completed it." 2. Lylie's Euphues, edit. 1631, 4to, sig. D 5. Wycherley's Gentleman Dancing-Master, act i. sc. ii. p. 40A.

"The marriage at the Fleet (says Burn, p. 15) of the Hon. Henry Fox (afterwards Baron. Holland) with Georgiana Caroline, eldest daughter of Charles second Duke of Richmond, was in 1744 a subject of general conversation; but it was not until 1753 that the law of marriage was taken up with effect, when Lord Hardwicke brought in a bill (26 George II. c. 33) enacting that every person solemnising matrimony in any other than a church or public chapel without banns or license, should on conviction be adjudged *guilty of felony*, and be transported for fourteen years, and that all such marriages *should be void*. Such an impediment to matrimony, which thitherto had been validly contracted without even the presence of a clergyman—such 'an *innovation*' (to use the words of Blackstone) '*upon our ancient Laws and Constitution*,' could not be expected to pass into a law without a violent opposition." At pp. 16, 17, Burn mentions that the chief opposition came from the lower orders. The bill, however, was passed, though mutilated and much shorn of its original proportions.

At pp. 13, 15, Burn has given a very curious extract from the Grub Sheet Journal, January 1734–1735, illustrating the great disorders openly practised in the principal London streets by men whose object it was to effect *compulsory* marriages. At pp. 25, 26, Burn has given a curious account of a clergyman, Dr. Gaynam, who performed marriages at the Fleet from about 1709 to 1740. At pp. 51–57, Burn has given some extraordinary extracts from the books kept by the Fleet clergymen. It seems that when these exemplary gentlemen had an entry to make more than usually scandalous, they used to write it in 'Greek characters,' of which a comical instance is given at p. 52.

For an instance of coarse manners see ART. 2212.

804. EARLY IN THE SIXTEENTH CENTURY PHYSICIAN AND APOTHECARY DIFFERENT.

See also ART. 846.

This seems probable from the following passage in the will of Catherine of Aragon, first wife to Henry VIII. (in *Nicolas's Testamenta Vetusta*, vol. i. p. 37, 8vo, 1826): "I ordain to Mr. John, mine Apothecary, his wages for the year coming, and besides that, all that is due to him," which seems quite decisive as to the difference, unless indeed at that period physicians had not the title of *Doctor*, for he is called "*Mr.* John."

They certainly were in 1579, for Lylie, in his Euphues Anatomie of Wit says, "We esteem better of the physician that ministereth the potion than of the apothecary that selleth the drugs" (see edit. 1631, 4to, sig. H 6). See Privy Purse Expenses of the Princess Mary, edited by Madden, 8vo, 1831, p. lxxviii.

805. FREQUENCY OF ESPOUSALS IN THE SIXTEENTH CENTURY.

"Neither ought I in this matter to use any persuasion, for that maidens commonly now-a-days are no sooner born than they begin to bride it" (*Lylie's Euphues Anatomie of Wit*, published in 1579, edit. 1631, 4to, sig. D 4).

See Euphues and his England, 4to, 1605, signature D D 3, reverse, and D D 4 reverse.

806. DESCRIPTION OF WOMEN IN THE SIXTEENTH CENTURY BY LYLIE.

"I loath almost to think on their ointments and apothecary drugs, the stiking of their faces, and all their slibber sauces which bring queasiness to the stomach and disquiet to the mind. Take from them their *periwigs*, their paintings, their jewels, their roles, their *boulsterings*, and thou shalt soon perceive that a

woman is the least part of herself. . . . . Look in their closets, and thou shalt find an apothecarie's shop of sweet confections, a surgeon's box of sundry salves, a pedlar's pack of new fangles. Besides all this, their shadows, their *spots*, their lawns, their lœfekies, their ruffs, their rings," &c. &c. (*Lylie's Euphues Anatomie of Wit*, 1681, 4to, sig. F 3).

In 1548 Udall wrote a Preface to Mary's translation of Erasmus's Paraphrase on John. It is printed in vol. i. of Erasmus's Paraphrase upon the New Testament, Lond. 1548, folio, and contains some curious evidence of the learning of young Englishwomen in Greek, Latin, French, and Italian. See the passage in Chalmers's Biographical Dictionary, art. Mary, vol. xxi. pp. 339, 400.

* *

807. IN THE SIXTEENTH CENTURY DID WOMEN GENERALLY NURSE THEIR OWN CHILDREN?

I should suspect *not*, from the eagerness with which Lylie in his Anatomie of Wit, edit. 1631, 4to, recommends them to do so. His observations on the subject are very sensible. (See sig. F 8–G.) And in 1561, Tusser thought it necessary to inculcate the necessity of it even on the wives of farmers (see his *Points of Huswifery*, edit. Mavor, 1812, p. 275). Saint Evremoniana, Amsterdam, 1701, p. 270. Bede's Eccles. Hist. edit. Giles, 8vo, 1847 (Bohn), p. 47. The practice of *not* nursing their children is censured by Dr. Muffett (see his *Health's Improvement*, 4to, 1655, pp. 120, 121). Autobiography of Sir Simon d'Ewes, edited by Halliwell, 8vo, 1845, vol. i. pp. 26, 149; vol. ii. p. 45. Anne Boleyn wished to nurse Elizabeth, but Henry VIII. would not allow it (*Strickland's Queens of England*, vol. vi. p. 6, 8vo, 1843). In the code of ecclesiastical laws published in the reign of Edward VI., "the niceness and delicacy of those women who refuse to suckle their children is deeply censured, and the preachers are ordered to declaim against this misbehaviour" (*Collier's Ecclesiastical History*, vol. v. p. 482).

✓ 808. SEVERITY OF DISCIPLINE IN THE SIXTEENTH CENTURY.

This is notorious. Lylie has some remarks on the absurdity of it, which, considering the times he wrote in, do him great honour (see his *Euphues Anatomie of Wit*, 1631, sig. H 2). For children "birche and greene willowe" (*Poetical Miscellanies, from a MS. of the time of James I., by Halliwell*, p. 38, Percy Society, vol. xv.) In 1587, Robert Cecil writes to his father Burghley, "May it please your lordship" (*Murden's State Papers*, p. 588). Tytler (*Life of Henry VIII.*, 2nd edit. 8vo, 1837, Edinburgh) says (p. 42) that Erasmus has left a curious picture in his

'De Pueris Instituendis.' The works of Textor and Macropedius also afford evidence of the cruelties practised at schools (see *Southey's Doctor*, 8vo, 1848, p. 609). In 1534, when Tusser was eighteen or nineteen, Udall, master of Eton, administered to him "fifty-three stripes, for faults but small, or none at all" (*Tusser's Five Hundred Points of Husbandry*, edit. Mavor, 1812, pp. 8, 317). Indeed masters and mistresses whipped their servants as children are now whipped (*Tusser*, pp. 144, 246, 251). It would seem that girls were not whipped after they were fourteen (p. 282); the birch was used (p. 276).

809. THE OATHS OF FRENCH KINGS.

"Brantôme nous a conservé dans ces quatre vers, les jurons de quatre rois:

'Quand la *Pasque Dieu* décéda . . . (Louis XI.)
Par-le-jour-Dieu lui succéda ; . . . (Charles VIII.)
Le Diable m'emporte s'en tint près, . . (Louis XII.)
Foi de Gentilhomme vint après.'. . . (Francis I.)

Discours 45, tome v. p. 181" (*Dulaure, Histoire de Paris*, tome iv. p. 487, troisième édit. Paris, 1825, 12mo).

In a curious account of France, published in 1573, it is said that Charles IX., and indeed the French generally, were great swearers; "at every third word they blasphemously swear by the head, death, blood, and belly of God" (*Harleian Miscellany*, edit. Park, vii. 354).

810. IGNORANCE OF THE FRENCH CLERGY IN THE SIXTEENTH CENTURY.

See also Arts. 487, 743.

"'Le Parlement de Paris ayant en 1557 à juger un prêtre de Poitou, appelé Jean Claveau, accusé de fausse monnaie, l'interrogea en latin et en français sur la définition des mots *prêtre, diacre, sousdiacre*; il ne put répondre. On lui demanda ce que signifiaient les mots *presbyter* et *salve, sancta parens*; il ne sut le dire. Ne pouvant répondre à d'autres interrogations, lit-on dans les registres de cette cour, se serait trouvé plein d'ignorance et insuffisance, a ordonné et ordonne que remontrances très-humbles seraient faites au roi sur l'ignorance mauvaise et scandaleuse vie de plusieurs prêtres et clercs de ce royaume, qui sous ombre du dit titre de *prêtre* et de *clerc* se veulent soustraire de son obéissance et juridiction, commettant plusieurs grand crimes sous espérance d'impunité ou de punition légère.' Registres Criminels du Parlement de Paris, registre côté 105, au 18 Mars 1556 (1557)" (*Dulaure, Histoire de Paris*, tome iv. p. 536, Paris, 1825, 12mo).

811. IMMORALITY OF THE MONKS IN FRANCE IN THE SIXTEENTH CENTURY.

Dulaure (*Histoire de Paris*, tome iv. pp. 521–523, Paris, 1825, 12mo, troisième édition) has given extracts from a judicial inquiry, and an order of parliament in 1555, which discloses scenes of the greatest infamy attested by upwards of eighty witnesses. As to the greedy ambition of the mendicant orders early in the sixteenth century, see Ranke, Die Römischen Päpste, Berlin, 1838, band i. p. 61.

See also ARTS. 1009, 1024.

812. INTRODUCTION OF SILK STOCKINGS INTO FRANCE AND ENGLAND.

"L'usage des bas de soie naquit pendant cette période. Henri II en porta le premier en France ; ce fut à l'occasion des noces de sa sœur, noces qui furent célébrées en 1559 (Avis à Messieurs de l'Assemblée des Notables de 1626, procès-verbal de ce qui s'est passé pendant cette assemblée, p. 47). Avant l'usage des bas de soie, on se couvrait les jambes avec des étoffes de lin, de soie, ou de laine. Ensuite on tricota des bas à l'aiguille ; enfin un garçon serrurier de la Basse Normandie inventa le métier à faire des bas. N'ayant pu obtenir un privilége exclusif du roi de France, qui ne se doutait pas alors qu'il fût nécessaire de protéger l'industrie, il passa en Angleterre, où sa découverte fut accueillie. Dans la suite, un autre français se rendit à Londres, vit le métier, et à son retour en France en 1656 en établit plusieurs dans le chateau de Madrid, au Bois de Boulogne, où le roi autorisa l'établissement de sa manufacture" (*Dulaure, Histoire de Paris*, 12mo, 1825, tome iv. p. 580).

1. Satire Ménippée contre les Femmes, par Thomas Sonnet, Lyon, 1623, 8vo, p. 104. 2. Nicolas, Testamenta Vetusta, vol. i. p. 181. 3. Dulaure is mistaken, for silk stockings were worn by Henry VIII. of England (see *Strutt's Dresses*, edit. Planché, 1842, 4to, vol. ii. p. 149). 4. In the Privy Purse Expenses of Henry VIII., by Nicolas, 8vo, 1827, pp. 94, 237, there are two notices of stockings, but in neither case are silk ones mentioned. 5. Dunlop says, "Philip II., who began to reign in 1556, was the first who wore silk stockings" (*Memoirs of Spain*, Edinburgh, 1834, 8vo, vol. ii. p. 402). Drake says, "silk stockings were first worn by the queen in 1560" (*Shakespeare and his Times*, 1817, 4to, vol. ii. p. 98). At the end of the sixteenth century there was quite a rage for silk stockings (see *Ben Jonson's Works*, 8vo, 1816, vol. i. pp. 21, 22 ; iii. 395 ; iv. 361 ; v. 404). In 1661, Evelyn (*Diary*, 8vo, 1827, vol. ii. p. 172) "went to see the wonderful engine for weaving silk stockings, and said to have been the invention of an Oxford scholar forty years since."

813. DUELS ENCOURAGED BY HENRY II. OF FRANCE.

"— les duels que ces étrangers introduisirent dans la Gaule avec la féodalité et la barbarie, que Louis XI et ses successeurs avaient constamment travaillé à détruire, et qui commençaient à tomber en désuétude, lorsque Henri II eut la détestable imprudence d'en faire renaître l'usage" (*Dulaure, Histoire de Paris*, 12mo, 1825, troisième édition, tome v. p. 299).

Dulaure remarks (pp. 299, 300) that this evil went on increasing during the reigns of Charles IX. and Henry III., and at p. 301 he cites a passage from l'Estoile by which it appears that from the accession of Henry IV. to the year 1607 (that is, eighteen years), "on faisait compte au moins de quatre mille gentilshommes tués en ces misérables duels" (see also tome iv. pp. 198 and 567). This is perhaps connected with the decline of tournaments. See ART. 620. See Carew's Relation of the State of France under Henry IV. at p. 467 of Birch's Historical View of the Negotiations, &c., 8vo, 1749. In the Magnetick Lady, acted in 1632, Compass says that in France, "every gentleman professing armes" thinks himself bound to carry a challenge for another without any inquiry as to the nature of the dispute (*Ben Jonson's Works*, 8vo, 1816, vol. vi. p. 69). In 1667 one was fought in Covent Garden (*Pepys's Diary*, 8vo, 1828, vol. iii. p. 313). The Jesuits allowed them under certain circumstances (see *Ranke, Päpste*, iii. 134).

814. AN ABBESS FOR A CONVENT OF MONKS.

"Louis XIII donna à la veuve du duc de Lorraine *l'abbaye de Saint-Germain des Prés* (Gallia Christiana, tome vii. col. 469). Ainsi voilà une femme nommée abbesse d'un couvent de moines" (*Dulaure, Histoire de Paris*, tome vi. p. 201, troisième édit. 1825, 12mo).

815. THE "MERCURE" THE FIRST PERIODICAL WORK IN FRANCE.

This was begun in 1611. See an account of it in Dulaure, Histoire de Paris, tome vi. pp. 261, 262, troisième édit. 12mo, 1825.

In 1721, Montesquieu complains that periodical critics were too lenient to authors, and only ventured to make extracts from the books they reviewed (*Lettres Persanes*, No. cx. *Œuvres*, Paris, 1835, p. 74).

816. NOTE RESPECTING "BADAUD."

See on this point the remark in Dulaure, Histoire de Paris, troisième édit. 1825, tome iv. pp. 548, 549. See Le Roux de

Lincy, Livre des Proverbes français, Paris, 1842, tome ii. p. 245. Voltaire (*Dictionnaire Philosophique*, art. Badaud, in *Œuvres* xxxvii. 267) derives *badaud* "de l'italien *badare*, qui signifie regarder, s'arrêter, perdre son temps."

817. A COLLEGE OF SURGEONS IN FRANCE IN THE THIRTEENTH CENTURY.

A "Confrérie des Chirurgiens" was legally established in Paris under the reign of Philip the Bold about 1278. The terms were so severe, that with one exception, all the foreign surgeons quitted Paris (see *Dulaure, Histoire de Paris*, 1825, 12mo, troisième édit. tome iii. pp. 4–6).

818. FREEDOM ENJOYED BY FRENCH WOMEN IN PARIS AT THE END OF THE SEVENTEENTH CENTURY.

"La liberté de ce sexe est ici plus grande que celle dont jouissent à la campagne les Arabes, qui ne couchent jamais le soir dans de lieu où ils se sont levez le matin. . . . . Elles vont par la ville comme il leur plaît ; la porte de leur maison est toujours ouverte à ceux qui y sont entrés une seule fois" (*A Letter from Paris, dated August* 20, 1692, in pp. 268, 269 of *Saint Evremoniana*, Amsterdam, 1701).

819. INTRODUCTION OF PARASOLS INTO FRANCE.

See some curious remarks on this subject in Dulaure, Histoire de Paris, 12mo, 1825, tome viii. pp. 353, 354. In 1676, at Montpellier, women carried "Parasols, a pretty sort of cover for women riding in the sun, made of straw, something like the fashion of tin covers for dishes" (*King's Life of Locke*, 8vo, 1830, vol. i. p. 110).

820. DRAMATIC SATIRE AGAINST THE POPE PERFORMED IN PARIS IN 1511.

Dulaure (*Histoire de Paris*, tome iii. pp. 516–526) has given an account of, and several extracts from, this piece, which he calls "une *solie*, ou pièce satirique dirigée contre le pape Jules II et la cour de Rome : elle était intitulée *Le jeu de princes, des sots, et mèresotte*." It was performed "aux Halles de Paris, le jour du Mardi Gras de l'an 1511."

821. ORIGIN OF THE EXPRESSION "IL EST NÉ COIFFÉ."

See Dulaure, Histoire de Paris, tome iii. pp. 225, 226. Ellis's edit. of Brand's Popular Antiq. 8vo, 1841, vol. iii. pp. 59–62.

Ben Jonson's Works, 8vo, 1816, vol. iv. p. 33. Catlin's North American Indians, 8vo, 1841, vol. ii. p. 133.

822. CUSTOM OF WOMEN IN THE FOURTEENTH CENTURY OF DISPLAYING, WHEN DRESSED, THEIR SIDES.

On this very singular subject see Dulaure, Histoire de Paris, 1825, 12mo, tome iii. p. 316. Montaigne (*Essais*, Paris, 8vo, 1843, p. 282, livre ii. chap. xii.) says that in his time women almost showed their navel. Charron says (*De la Sagesse*, Amsterdam, 8vo, 1782, tome i. p. 71), "Nous tenons aussi découvertes les parties qu'il nous plaît, voire le plus tendres et les plus sensibles, l'estomach, les dames mêmes delicates, la poitrine."

823. SPECIMENS OF THE "PRÉCIEUSES RIDICULES."

"Car s'il est jamais rencontré Gentils-homme en Normandie amoureusement passionné et passionnément amoureux de la science, c'est vous, Monsieur, comme les effets l'ont faict paroistre, ayant eu l'âme touchée d'une tant curieuse recherche et d'une curiosité tant recherchée" (*Sonnet's Dedication to his Satyre Ménippée contre les Femmes, sur les poignantes traverses et incommoditez du Mariage*, sign. 3 and *3 reverse, Lyon, 1623, 8vo).

824. THE DRESS OF A FRENCH WOMAN IN THE SEVENTEENTH CENTURY.

See also ARTS. 649, 652.

See also ARTS. 866, 1110, 2100.

"Voudra des cotillons d'un tafetas changeant,
De velours de Damas ou satin esclattant,
Qu'il convient d'enricher de tant de broderie,
De bandes de satin pour le piafferie.
Ce n'est encore rien ; il faut mille affiquets,
Bagues, chaines, carquans, ceintures et bouquets,
Des bourses au mestier, de belles *peccadilles*,
D'un relief esclattant, de brodures gentilles,
Les beaux *gans parfumez*, les esmaillez couteaux,
Et d'un azur bruny les desmasquez ciseaux.
* * * * * * *
Tant de moulles frisez, de *perruquez* cheveux,
Retors et anrulez en mille et mille nœux,
Les toilettes de nuict, et les coiffes de couches
Brassières de satin quand Madame est en couche."

(*Satyre Ménippée contre les Femmes, by Thomas Sonnet*, pp. 23, 24, Lyon, 1623, 8vo).

In 1569, the ordinary German dress was "ung manteau noir à bizette d'argent, et ung gros chappeau de soye vellu" (*Correspondance diplomatique de Fénelon*, Paris, 1840, tome i. p. 417).

Retrospective Review, second series, vol. i. p. 226. Grammont, when in London, used to order from Paris perfumed gloves to give to his mistresses (see *Mémoires du Comte de Grammont*, Londres, 1776, 12mo, tome i. p. 194). In the time of Rabelais, ladies wore perfumed gloves. (See a not very decent passage in *Œuvres de Rabelais*, Amsterdam, 1725, tome i. p. 77). Even Locke, in 1681, wore perfumed gloves (see *King's Life of Locke*, 1830, 8vo, vol. i. p. 245).

825. USE OF MUSK BY FRENCHMEN EARLY IN THE SEVENTEENTH CENTURY.

"De tant de serviteurs, de mignons *perruquez*,
De jeunes Adonis, *poudrez*, frisez, *musquez*."

(*Satyre Ménippée, par Thomas Sonnet*, p. 36, Lyon, 1623, 8vo.)

Privy Purse Expenses of Princess Mary, by Madden, pp. 13, 232. Chevenix says the French invented hair-powder (*Essay on National Character*, 8vo, 1832, vol. ii. p. 584), but he gives no evidence of this, and his own authority is not worth much.

826. USE OF INVISIBLE INK.

Sonnet (*Satyre Ménippée contre les Femmes*, Lyon, 1623, 8vo, p. 39) gives a very curious account of the different modes lovers had of corresponding together by means of invisible ink. He particularly mentions

—"le secret *nouveau*
De l'Alun emplumé."

1. In Congreve's Love for Love (act iv. scène xvi. p. 227B) Tattle says: "'Tis written in my heart safer there, sir, than letters writ in juice of lemon, for no fire can fetch it out." 2. Invisible ink which became visible by fire is mentioned in 1563 (see the *Earl of Warwick's letter*, in *Forbes*, ii. 267).

827. THE CUCUMBER INTRODUCED INTO FRANCE.

Le Grand d'Aussy (*Histoire de la Vie privée des Français*, édit. Roquefort, 8vo, 1815, tome i. p. 161) cites this passage from Champier, who wrote (see p. 157) in the year 1560: "Le concombre quoiqu'assez recherché en France était cependant un aliment très malsain, et que les habitants du Forez qui en mangeaient beaucoup étaient sujets à des fièvres périodiques."

Satyre Ménippée contre les Femmes, par Thomas Sonnet, Lyon, 1623, 8vo, p. 51. At all events they were known in England in 1537 (see p. 34 of *Privy Purse Expenses of Princess Mary*, by Madden, 8vo, 1831). Miss Strickland thinks Mary imported them

from Spain (see her *Life of Mary*, p. 215, 8vo, 1842). They were grown in England in the time of Tusser (see *Five Hundred Points of Good Husbandry*, 1812, 8vo, p. 119).

829. ARGUMENT OF A JESUIT IN FAVOUR OF GOING TO WAR.

In tome i. pp. 97–112 of Le Retour des Pièces Choisies, Emmerick, 1687, 12mo, are published minutes of conversation between the Marshal d'Hocquencourt and the Père Canage, a Jesuit. Canage having allowed that he had been an "homme de guerre," the Maréchal reproachfully taunts him with it. To which Canage replies (p. 100): "Aller à la guerre est aimer son prince; et servir son prince est servir Dieu."

830. ORIGIN OF THE WORD SCARAMOUCH.

It has been supposed that the word Scaramouch is applied to men who perform feats of agility, &c., from the celebrated Scaramouch who is stated to have come to England in 1673, but this I doubt, because the word "Scaramouche" occurs in *Nugæ Antiquæ*, i. 287, edit. Park; and for the verb "escaramoucher," see p. 184 of *Sonnet's Satire Ménippée contre les Femmes*, Lyon, 1623, 8vo.

See however Halliwell's Dictionary, *in voc.* Scaramouch.

831. ARTICHOKES IN ENGLAND IN THE MIDDLE OF THE SIXTEENTH CENTURY.

"While there the king [i.e. Henry VIII.] sends her [the Princess Mary] a present of artichokes, then a rare and fashionable vegetable" (*Privy Purse Expenses of the Princess Mary, by F. Madden*, 8vo, 1831, p. xcvii).

In these expenses there are five notices of this vegetable (see pp. 33, 120, 121, 160); in the first instance, as early as A.D. 1537. In 1598 Burghley writes to his son, "I supped yesternight with four or five leaves of an artychock" (*Wright's Elizabeth*, 8vo, 1838, vol. ii. p. 487). In 1609 they were grown in London (see *Rowley's Search for Money*, p. 28, edit. Percy Society, 1840). They were grown in England in the time of Tusser (see *Five Hundred Points of Good Husbandry*, edit. Mavor, 1812, p. 119).

1. Le Grand d'Aussy, Histoire de la Vie privée des Français, édit. Roquefort, Paris, 1815, tome i. p. 1542. Privy Purse Expenses of Henry, by Nicolas, 8vo, 1827, p. 296, where ten references are made. They are *not* mentioned in the Expenses of Elizabeth of York, nor in Wardrobe Accounts of Edward VI., by Nicholas, 8vo, 1830. 3. Peck's Desiderata Curiosa, 1779, 4to, vol. i. p. 180. 4. Ledwich (*Antiquities of Ireland*, Dublin, 1804,

4to, p. 374) says, "About 1632, artichokes seem to have been first introduced." I suppose he means in Ireland. 5. The Jerusalem artichoke is very abundant south of Gondar (*Bruce's Travels*, Edinburgh, 1790, vol. iii. p. 584). Mr. Jacob supposes that artichokes were not introduced into England till the seventeenth century (*Historical Inquiry into the Precious Metals*, 8vo, 1831, vol. ii. p. 138). In 1672, artichokes, asparagus, and cauliflowers were unknown at Moscow, except to foreigners (*Storch, Economie politique*, St. Petersburgh, 8vo, 1815, tome ii. p. 236).

832. THE EXPRESSION "OLD HARRY" DERIVED FROM HENRY VIII.

"He was in fact a complete *Mormo* to his subjects, as well as to his family; and it would seem from the term 'Old Harry,' applied in later times to the author of evil, that the recollection of the king's violence and arbitrary proceedings had survived all traces of any good qualities he might have possessed" (*Privy Purse Expenses of the Princess Mary, by Madden*, 8vo, 1831, p. civ.)

1. This is *not* mentioned in vol. ii. p. 297 of Ellis's edition of Brand's Popular Antiquities, 8vo, 1841. 2. The origin of "The Devil and his Dam" is unknown (see Mr. Wright's Notes in *Political Ballads*, pp. 116, 117, Percy Society, vol. iii.) It occurs in Porter's Two Angrie Women of Abington, 1599, Percy Society, vol. v. p. 73.

833. THE EARLIEST POETICAL VALENTINES EXTANT.

"It is presumed that the earliest specimens remaining of poetical valentines are those preserved in the works of Charles duke of Orleans, a prince of high accomplishments, and the father of Louis XII of France" (*Douce, Illustrations of Shakespeare*, p. 471, edit. 8vo, 1839).

In the Privy Purse Expenses of the Princess Mary, by Madden, 8vo, 1831, there are two entries respecting valentines (see pp. 59, 177, and p. cxli. of Introduction). It was usual to give gloves (see *Autobiography of Sir Simon d'Ewes*, edit. Halliwell, 8vo, 1845, vol. ii. p. 164). Ben Jonson's Works, 8vo, 1816, vol. vi. pp. 133, 135, 150, 183. Pepys's Diary, 8vo, 1828, vol. i. p. 179; vol. iii. pp. 147, 148. Le Roux de Lincy, Livre des Proverbes français, Paris, 1842, tome i. p. 81. Ménage ascribes the origin of the custom to the daughter of Henry IV., Madame Royale (see his *Dictionnaire étymologique*, Paris, 1750, tome ii. pp. 558). Butler's Lives of the Saints, edit. Dublin, vol. i. pp. 162, 236. Brand's Popular Antiquities, edit. Ellis, 1841, vol. i. pp. 33–35. Pepys's Diary, 8vo, edit. iii. 147. But I suspect it is older than any of these writers supposed. A very similar custom existed

among the Eastern nations in February (see *Richardson's Dissertation on the Languages, Literature, and Manners of the Eastern Nations*, Oxford, 1778, pp. 189, 190). In Scotland, valentine also means a sealed order for apprehending vagrants (see *Jamieson's Scotish Dictionary*, vol. ii. p. 602, Edinburgh, 1841, 4to). In Congreve's *Way of the World*, act ii. scene vii. p. 269A, Mirabell says of two newly married persons: "What, billing so sweetly? is not Valentine's Day over with you yet?" In England they are as old as the fifteenth century (*Drake, Shakespeare and his Times*, 1817, 4to, 324–327).

834. INTRODUCTION OF THE TURKEY INTO ENGLAND.

See also ARTS. 425, 731.

The turkey is supposed to have been introduced into England in 1524. If so, it must have long remained very rare; but I doubt if it was brought here so early, because it is not mentioned in the Privy Purse Expenses of the Princess Mary, 8vo, 1831; nor in the Privy Purse Expenses of Henry VIII. 8vo, 1827; because Baker (in his Chronicle), the authority always cited, is mistaken respecting introduction of *carps*, for one is mentioned in Privy Purse Expenses of Elizabeth of York, by Nicolas, 8vo, 1830 (see p. 184).

1. Oldfield found it as high up the Niger as Rabbah (see *Laird and Oldfield's Expedition into the Interior of Africa*, 8vo, 1837, vol. ii. p. 63). 2. See Ellis's History of Madagascar, 8vo, 1838, vol. i. p. 201.

835. NOTICES OF PEACHES IN ENGLAND IN A.D. 1532 AND 1537.

See pp. 38 and 40 of the Privy Purse Expenses of the Princess Mary, by Madden, 8vo, 1831. See also the Privy Purse Expenses of King Henry VIII. by Nicolas, 8vo, 1827, pp. 253, 264, both of which are in 1532. They are not noticed in the Privy Purse Expenses of Elizabeth of York, by Nicolas, 8vo, 1830. See Dr. Muffett's Health's Improvement, 4to, 1655, pp. 209, 210. He mentions their great abundance in Switzerland, "where the poor men fat themselves and their hogs with them exceedingly when they are in season."

836. NOTICE OF QUINCES.

"Qwince pyes" are mentioned in pp. 28 and 63 of Privy Purse Expenses of the Princess Mary, by Madden, 8vo, 1831. See several notices of quinces at p. 346 of Nicolas's edition of the Privy Purse Expenses of Henry VIII.; but *not* in the Privy Purse Expenses of Elizabeth of York.

837. RESPECTING THE INVENTION OF WATCHES.

In pp. 101, 110, 162 of Privy Purse Expenses of Princess Mary, 8vo, 1831, mention is made of "the Princess's clocks," upon which Sir Frederick Madden notes (p. 223), "There can be little doubt that by the term clock, we are often to understand the more modern one of watch." 1. Mr. Jacob (*Historical Enquiry into the Precious Metals*, 8vo, 1831, vol. i. p. 309) says watches were first introduced in the fourteenth century. 2. In 1610 they were still rare in England, and to possess them was a mark of distinction (see Gifford's note in *Ben Jonson's Works*, 8vo, 1816, vol. iv. pp. 25, 26); but in 1616 they do not seem to have been so very uncommon (see *Ben Jonson*, vol. v. p. 30, and see p. 172). At Edinburgh "watches were imported from Germany till about the conclusion of the seventeenth century" (*Chambers's Traditions of Edinburgh*, 8vo, 1847, p. 103).

838. INTRODUCTION OF PERFUMES INTO ENGLAND.

"'*Fuming boxes of silver*;' the above entries are sufficient to refute the idle assertion that perfumes were first introduced into this country from Italy, in the reign of Elizabeth, by Edward Vere, Earl of Oxford" (*Madden's Notes to the Privy Purse Expenses of Princess Mary*, p. 232, 8vo, 1831).

Phillips strangely supposes that it was not till the seventeenth century "that the English were addicted to the use of perfumes" (*History of Cultivated Vegetables*, i. 311). The rooms were so filthy that it was necessary to strew in them scented herbs (see a list of them in *Tusser's Husbandry*, edit. Mavor, 1812, p. 121). In 1560, "Perfume in Sleves" (*Haynes's State Papers*, 368).

"A boxe with burnynge perfumes" occurs temp. Henry VIII. (*Retrospective Review*, second series, vol. i. p. 336.) "Musk doublet" (in *Congreve's Love for Love*, act iii. sc. viii. p. 219 A). Vanbrugh's Relapse, act iv. sc. vi. p. 324 A. Dr. Muffett (*Health's Improvement*, London, 1655, 4to, p. 19) says, "Some men love not their meat, nor drinke, nor the aire, nor their wives, nor themselves, unless they smel or rather stinck of sweet, costly, and foreign fumes." In 1599, men of fashion used to carry about perfumes in bottles. Thus Brisk is described with "his civet and his casting glass" (*Jonson's Works*, 8vo, 1816, vol. ii. p. 144, and see pp. 233, 263). They seem to have been sold at "milliners' shops" (ii. 255). These casting bottles, made of silver gilt, were hung up in ladies' bedrooms early in the seventeenth century (*Middleton's Works*, 8vo, 1840, vol. iv. p. 567, and compare vol. ii. p. 216).

839. CUSTOM OF KEEPING A FEMALE FOOL IN ENGLAND.

In the Privy Purse Expenses of the Princess Mary, 8vo, 1831, are several notices respecting "Jane, the Fool," upon which Madden remarks (p. 241), "The practice of keeping a female fool was not confined to this country, as appears from Mr. Douce's very curious and valuable essay on the subject, in which are engraven three different examples of the attire worn by them. . . . . Yet, we believe the above name is the only one on record of a female fool maintained on the same footing as the court jesters are well known to have been."

840. THE VIRGINALS SAID TO HAVE ORIGINATED THE MODERN PIANO.

Madden (*Note to the Privy Purse Expenses of Queen Mary*, 8vo, 1831, p. 272) has given an interesting description of the virginals, and he has shown that even at the beginning of the eighteenth century their use was not "wholly laid aside." Miss Strickland says (page 148 of *Life of Mary*, vol. v. of *Queens of England*), that "the virginals was the first rude idea our ancestors had formed of a piano."

1. Privy Purse Expenses of Henry VIII., by Nicolas, 8vo, 1827, p. 359. 2. The clavichord was similar (see *Nicolas*, note at p. 187 of the *Privy Purse of Elizabeth of York*, 8vo, 1830). 3. Retrospective Review, second series, vol. i. p. 135. 4. Nott distinguishes between *virginal* and a *pair of virginals* (see *Dekker's Gull's Horn Book*, edit. Bristol, 1812, p. 72). 5. In 1559, Sir Nicholas Throckmorton, ambassador in France, used to keep a "virginall player" (see *Forbes's State Papers*, i. 206, 244).

841. NOTICES OF RINGS WORN AS ORNAMENTS.

Lylie's Euphues and his England, edit. 1605, 4to, signature B reverse, and N 3. Strutt's Dresses and Habits, edit. Planché, 4to, 1842, vol. i. pp. xlix. cxi. 77. "A ryng with a dyamond" is mentioned in a will made in A.D. 1427 (see the *Antiquarian Repertory*, 4to, 1808, vol. iii. p. 353), and in 1572 is mentioned "a rynge with a lytle diamond." Sharp's Memorials of Rebellion of 1569, 8vo, 1840, p. 192. At Rabbah, "the custom of wearing perforated dollars as rings on their fingers seems to be general" (*Laird and Oldfield's Expedition into the Interior of Africa up the Niger*, 8vo, 1837, vol. ii. pp. 69, 201). Diamond rings were worn by men in 1610 (see *Ben Jonson's Works*, 1816, vol. iv. p. 124). Pepys (*Diary*, 8vo, 1828, vol. iv. pp. 211, 212) in 1668 visited his aunt and uncle, and says of the first, "Mighty proud she is of her wedding ring, being lately set with diamonds, cost her about

12*l*. In 1652 Evelyn (*Diary*, 8vo, 1827, vol. iii. p. 56) used to wear an onyx ring, with his arms engraved on it.

842. STOMACHERS WORN IN THE SIXTEENTH CENTURY IN ENGLAND.

"If a taylor make your gowne too little, you cover his fault with a broad stomacher; if too great, with a number of pleights" (*Lylie's Euphues and his England*, 1605, 4to, signature B, reverse).

1. See pp. 257, 258, of Nicolas's notes to the Wardrobe Account of Edward IV., 8vo, 1830. 2. In Strutt's Dresses, ii. 250–266, 1842, it is said that placards were stomachers for men. Evelyn (*Diary*, 1827, 8vo, vol. i. p. 293) in 1645, at Lucca, mentions "embroidered stomachers generally worn by gentlemen in these countries."

843. AFTER SUPPER CUSTOM IN ENGLAND.

"But all being ended we up rose, when, as the manner is, thanks and curtesie being made to each other, we went to the fire" (*Lylie's Euphues and his England*, edit. 1605, 4to, signature G 4).

844. "HAT" USED TO SIGNIFY A WOMAN'S BONNET.

"A gentleman that once loved a ladie most entirely, walking with her in a park, with a deep sigh began to say, 'O that women could be content!' shee replied, 'O that they could not!' pulling *her hat* over *her* head. 'Why,' quoth the gentleman, 'doth the sunne offend your eyes?' 'Yea,' answered she, 'the sonne of your mother.'" (*Lylie's Euphues and his England*, edit. 1605, 4to, sign. H 2, rev.)

845. SUPERSTITION RESPECTING THE DIAMOND.

"Here, Fides, take this diamond, which I have heard old women say to have been of great force against idle thoughts, vain dreams, and frantick imaginations" (*Lylie's Euphues and his England*, signature K 3, 4to, 1605).

Heeren says (*Asiatic Nations*, Lond. 1846, vol. i. pp. 34, 35) that diamonds are not mentioned by the Grecian authors during the Persian dynasty.

846. NOTICE OF PHYSICIANS IN THE SIXTEENTH CENTURY.

"The admonition of a true friend should be like the practice of a wise *physician*, who wrappeth his sharp pills in sugar, *or* the

See also ART. 780.

cunning *chirurgion*, who, launcing the mouth with an yron, immediately applieth to it soft lint; or as mothers deal with their children for wormes, who put their bitter seeds into sweet raisins" (*Lylie's Euphues and his England*, 4to, 1605, signature N 2).

Mary was constantly attended by an English physician, Dr. Wahan (see *Ambassades de Noailles*, Leyde, 1763, tome iv. p. 331).

In 1428, a man who called himself Baron of Blakamoore visited England, and wished to be "principal physician" to Henry VI., but was discovered to be an impostor and was hung (*Stow's London*, edit. Thoms, 8vo, 1842, p. 22). Morestede, who in 1436 was one of the Sheriffs of London, was chirurgeon to Henry IV., V., and VI. James Fries was "physician to Edward IV., and William Hobbs physician and chirurgeon for the same king's body" (*Stow*, p. 118). "Christopher Turner was chirurgeon to Henry VIII." (p. 130). Stow adds (p. 138): "In Knightriders Street is the College of Physicians, wherein was founded in 1582 a further lecture in surgery." At the end of the sixteenth century, there was a famous German physician at Norwich (*Mr. Rimbault's Notes to Chettle's Kind Heart's Dream*, p. 66, Percy Society, vol. v.) It would seem that in the latter part of the fifteenth century, English physicians used to wear silk and gilt girdles (see *Thoms's Notes to Reynard the Fox*, Percy Society, xii. 189, 190). Had they the title of doctor? In 1569, Lord Lumley mentions "*Mr.* Atteslowe, a Phesicyon" (*Haynes, State Papers*, p. 537). In 1553, Dr. Huys was appointed ordinary physician to the Queen, with wine, wax, and 100*l.* a year (*Nichols's Note in Machyn's Diary*, p. 364, Camden Society, vol. xlii.)

See also ART. 804.

847. ARTIFICIAL FLOWERS WORN IN THE SIXTEENTH CENTURY.

"It is not the sweet flowers that ladies desire, but the faire, which maketh them wear that in their heads, wrought forth with the needle, not wrought forth by nature; and in the like manner they account of that love which art can colour, not that the hart doth confesse" (*Lylie's Euphues and his England*, 1605, 4to, sign. O, reverse).

848. SPECIMENS OF LOVE LETTERS IN THE SIXTEENTH CENTURY.

In Lylie's Euphues and his England, 4to, 1605, signature Q and Q reverse, there is a very curious love letter from Philantus "to the fairest Camilla," and at signature Q 3, and Q 3 reverse, is her answer, and at R reverse, another letter from the unsuccessful Philantus.

In 1571, "It was folded and sealed privily with paper, after the manner as ladies do letters of love" (*Murdin's State Papers*, p. 96).

849. THE USE OF RUSHES IN HOUSES IN THE SIXTEENTH CENTURY.

When the Lady Flavia sees Euphues at her house, she says to him, "I am sorry, Euphues, that we have no green rushes, considering you have been so great a stranger." Euphues replies, "Faire ladie, it were unseemlie to strew green rushes for his coming, whose company is not worth a straw" (*Lylie's Euphues and his England*, 1605, 4to, signature U 3, reverse).

The rushes became in such a filthy state, that to avoid an undue accumulation of fleas they were strewed with wormwood (*Tusser's Husbandry*, p. 172). 1. In 1609 rushes were used in theatres (see *Dekker's Gull's Horn Book*, edit. Bristol, 1812, pp. 135, 148). 2. In the Directions given to the Household of Edward VI. (published in *Antiquarian Repertory*, vol. iv. pp. 648–651) it is ordered "that the groomes strowe the chambers that are to be strowed, and sweep those that are malled" (p. 648). Ben Jonson's Works, ii. 125, 273. Early in the seventeenth century tables were covered by "the finest Turkey carpets" (*Dyce's Notes on Middleton's Works*, 8vo, 1840, i. 385; iii. 63); but in Your Five Gallants, we find "Marmaduke laying the cloth for dinner" (*Middleton*, ii. 293, and see p. 295).

850. NOTICE OF QUAILS.

The Lady Flavia says to Euphues: "We will have quailes to amend your commons;" but he rejoins, "As for the quailes you promise me, I can be content with beef" (*Lylie's Euphues and his England*, 1605, 4to, signature U 3, reverse).

Dobell (*Travels in Kamtchatka, &c.*, 8vo, 1830, vol. ii. p. 222–224) has given a curious account of quail-fighting as practised by the Chinese. For an account of the Tibetan method of catching quails, see Moorcroft's and Trebeck's Travels, edited by H. H. Wilson, 8vo, 1830, vol. ii. p. 138.

851. GLASS CHAINS WORN IN THE SIXTEENTH CENTURY.

"The new found glass chains that you wear about your neck argue you to be more brittle than glass" (*Lylie's Euphues and his England*, 1605, 4to, signature A A reverse).

At sign. L 4, reverse, he reckons "chaines" among the "new devices."

Nicolas, Privy Purse of Elizabeth of York, 8vo, 1830, pp. 184, 185.

852. NUMBER OF BISHOPS IN ENGLAND IN THE SIXTEENTH CENTURY.

"There are in this land two-and-twenty bishops" (*Lylie's Euphues and his England*, 1605, 4to, signature A A 2, reverse).

853. CUSTOM IN THE SIXTEENTH CENTURY OF CARRYING THE KEYS AT THE GIRDLE.

Euphues, in a letter to Philantus respecting his marriage with Mistress Francis, says to him, "Let the keys hang at her girdle, but the *purse* at thine" (*Lylie's Euphues and his England*, 4to, 1605, signature E E, 3, reverse).

854. MERCHANTS IN ENGLAND IN THE SIXTEENTH CENTURY.

"The feast being ended, which was very sumptuous, as marchantes never spare for cost when they have full coffers" (*Lylie's Euphues and his England*, 1605, 4to, signature z 4).

Again, at signature A A 3, reverse, "Gentlemen and merchantes feed very finely, and a poor man it is that dineth with one dish."

See also Art. 855.

1. Mr. Thoms acutely observes that the story of Whittington and his Cat, which was so very popular early in the seventeenth century, affords evidence of the influence of the mercantile element in our national character; for nothing at all similar to it is found in the legendary literature of France or Germany (Note in *Stow's London*, 1842, 8vo, p. 91). There is a rhyming account of Whittington in Mr. Mackay's Ballads relative to the London Prentices, edit. Percy Society, 8vo, 1841, pp. 4–10, and another in Johnson's Crowne Garland of Goulden Roses, 1612, p. 20–25, Percy Soc., vol. vi. The story of Whittington and his Cat was known in Italy in the thirteenth century, and is indeed a Persian tale (see *Keightley's Tales and Popular Fictions*, 1834, pp. 261, 262, 266, 341).

855. THE USE OF SNUFFERS IN ENGLAND IN THE SIXTEENTH CENTURY.

A pair of silver "snoffers" is mentioned at p. 99 of Privy Purse Expenses of the Princess Mary, by Madden, 8vo, 1831. See also Nicolas's Privy Purse Expenses of Henry VIII., 8vo, 1827, pp. 4, 89, 108. They are not noticed in the Privy Purse Expenses of Elizabeth of York, and Wardrobe Account of Edward IV., by Nicolas, 8vo, 1830.

Miss Strickland (*Life of Mary*, p. 149 in vol. v. of *Queens of England*), says, "The use of snuffers at this era is a proof that England had surpassed all other nations in luxury." But how does she know that no "other nation" had snuffers? The anec-

dote she relates merely refers to Sweden. 1. In 1603, Stow writes: "Noblemen of this realm of old time, as also of late years, have dealt in merchandises" (*Survey of London*, edit. Thoms, 8vo, 1842, p. 77). "A great gilt candlestick and a pair of silver snuffers" (*Middleton's Works*, 1840, ii. 346).

856. LIBERTY OF CONVERSATION ALLOWED TO YOUNG ENGLISH WOMEN IN THE SIXTEENTH CENTURY.

This is strikingly exemplified in the curious conversation recorded in Lylie's Euphues and his England, edit. 1605, 4to, signature x–z 2, where young unmarried people of both sexes meet together and discuss without reserve the ticklish metaphysics of love. But though treading on such slippery ground, it is remarkable that they never, even by allusion, fall into grossness. Their delicate propriety is not improbably the effect of their liberty.

857. "GENTLEMAN" USED IN SPEAKING INSTEAD OF "SIR" IN THE SIXTEENTH CENTURY IN ENGLAND.

This is proved all through Lylie's Anatomie of Wit, and Euphues and his England, where I do not remember to have seen the word Sir, but whether the gentleman was addressed either by his own or by the other sex, the remark always began "Gentleman," supposing of course the interlocutors were not sufficiently intimate to call each other by their name (see, for proof, *Euphues and his England*, edit. 1605, signature R 2, rev., R 3 rev., I 3 rev., N 4, N 4 rev., O 3, O 4 rev., P 2, P 3, Q 2, Q 2 rev., X, Y 2, Y 3 rev., Y 4 rev.)

But in 1609, Sir seems to have been only applied to knights (see *Dekker's Gull's Horn Book*, edit. Bristol, 1812, 4to, p. 171). It was a common title for clergymen (see *Knight's Notes on Merry Wives of Windsor*, p. 159, royal 8vo, and *Petheram's Notes* to the curious Martin Mar-Prelate tract, "*Hay any Work for Cooper*," reprint, 8vo, 1845, p. 77). Wright's Elizabeth, 8vo, 1838, vol. i. p. 442. Drake observes that the custom of calling clergymen "Sir" was not disused till the end of the reign of Charles II. (*Shakespeare and his Times*, 1817, 4to, vol. i. pp. 89, 90.)

858. ORIGIN AND ETYMOLOGY OF THE STAR CHAMBER.

In Archæologia (vol. xxv. pp. 342–393) there is an essay by John Bruce on the "History of the Court of Star Chamber." He says (p. 349), "The origin of the name of Star Chamber has been a subject of dispute which has given occasion to several ingenious

guesses. The most satisfactory explanation appears to be that supported by Mr. Caley in the eighth volume of the Archæologia, p. 404, that the roof of the chamber was anciently ornamented with gilded stars."

See Miss Strickland's Life of Mary, p. 307, 8vo, 1842.

Mr. Thoms (note in *Stow's London*, 8vo, 1842, p. 175) follows Blackstone in deriving it from "the Starra or Starrs—the contracts and obligations of the Jews." Blackstone's Commentaries, 8vo, 1809, edit. Christian, iv. 266, where it is said that there is no authority for believing that there were any stars in the roof. He derives it from "Starra, or stars, from a corruption of the Hebrew word *shetar*, a covenant." Lord Brougham derives it "from the ceiling of the room in which it met" (*Political Philosophy*, 8vo, 1849, vol. iii. p. 257).

859. SPLENDOUR OF BEDS IN ENGLAND IN THE MIDDLE AGES.

"Some curious descriptions of the beds of our ancestors will be found in the 'Testamenta Vetusta,' *passim*, from which an idea can be formed of their magnificence. Even in this æra of luxury, our beds are far inferior in splendour to those of the fourteenth, fifteenth, and sixteenth centuries" (*The Privy Purse Expenses of Henry VIII., by Nicolas*, 8vo, 1827, p. 300).

1. Nicolas, Testamenta Vetusta, 8vo, 1826, vol. i. p. iii., "bed of black satin." 2. Nicolas, Privy Purse of Elizabeth of York, and Wardrobe Account of Edward IV., 8vo, 1830, p. 177. In 1611, Moll says of a bedizened dandy, "He looks for all the world with those spangled feathers, like a nobleman's bed-post" (*Middleton's Works*, 1840, ii. 464). In 1463, a Mr. Baret of Bury bequeathed "My bedys of white ambyr with the ring of syluir and soie gilt longyng thereto" (*Wills from the Registers of Bury St. Edmunds*, p. 15, Camden Soc., 1850).

860. IN THE SIXTEENTH CENTURY A WHISTLE WAS THE INSIGNIA OF A NAVAL COMMANDER.

See a note by Nicolas at p. 362 of the Privy Purse Expenses of Henry VIII., 8vo, 1827.

861. WINES USED IN ENGLAND IN THE MIDDLE AGES.

In Nicolas's Privy Purse Expenses of Henry VIII., 8vo, 1827, pp. 363, 364, there is a valuable and curious account of the wines used in England at an early period. In 1566, the French ambassador wished Mary "oster l'excessif impost de huict ducats pour tonneau que depuis le commencement des dernières guerres

a été my et imposé sur les achapteurs des vins de France et Gascogne entrant en son royaulme" (*Ambassades de Noailles*, Leyde, 1763, tome v. p. 360). Ford (*Handbook for Spain*, 1847, p. 23) says: "Sherry was first known in England about the time of our Henry VII. It became popular under Elizabeth, when those who sacked Cadiz brought home the fashion of good 'sherris-sack.' "It is still called *seco* here" (i.e. in Xerez.)

862. BLACK NIGHTGOWN MADE FOR ANNE BOLEYN.

In Privy Purse Expenses of Henry VIII., by Nicolas, 8vo, 1827, there occurs (p. 223), under the year 1532, the following entries: "Paid to John Malt, for 13 yards of black satin for a night gown for my lady Ann, at 8 shillings the yard. The same day, paid for 8 yards of black taffeta, to line the same gown, at 8 shillings the yard."

863. VALUE OF CYPRESS WOOD IN THE FOURTEENTH CENTURY.

See a note upon the value set on cypress wood in Nicolas's Privy Purse Expenses of Henry VIII. p. 311.

864. CUPBOARD PERHAPS MEANT CUPHOARD.

See some reasons for thinking this in Talbot's English Etymologies, 8vo, 1846, p. 57. But I have never seen it so spelt. Nicholas thinks that it had anciently a different meaning (see p. 313 of his *Privy Purse Expenses of Henry VIII.*, 8vo, 1827). Privy Purse Expenses of Elizabeth of York and Wardrobe of Edward IV., by Nicolas, 1830, 8vo, pp. 190, 191. In 1560, Sir Nicolas Throckmorton writes to Cecil respecting "suche as dothe preferre a present off a coberd off plate, or a fair chayne, to the honor of the realme" (*Forbes, Elizabeth*, i. 474); and in 1563, Throckmorton writes to Elizabeth, "The Duke of Guise rose from the table and toke me by the hande, and led me to a cupborde, who had these woords unto me" (*Forbes*, ii. 257). In the description of a very slovenly room we read of "the cat in the cubbord" (*The Mad Pranks of Robin Goodfellow*, 1628, p. 40, Percy Society, vol. ii.)

865. CUSTOM OF WEARING KNIVES AT THE GIRDLE.

"Knives were worn at a very early period. In the 6th Edward III., John Lord Grey of Rotherfeild is stated to have been committed to prison for drawing his knife partly out of its sheath on Wilkin Lord Zouch of Ashby (Rot. Parl. vol. ii. p. 656). Long

knives or other suspicious arms were forbidden to be worn in the city of London or Westminster in 1351, during the sitting of Parliament (Ibid. p. 235)," &c., &c. (*Privy Purse Expenses of Henry VIII. by Nicolas*, 8vo, 1827, p. 332.)

M'Culloch says that Macpherson is mistaken in supposing that "knives were not made for use in England till 1563." They had been made "for centuries before in Hallamshire" (*Dictionary of Commerce*, 1849, p. 787).

866. NOTICES OF GLOVES.

See also ARTS. 824, 1110, 2100.

Nicolas has given a quotation from the Vision of Piers Plowman, where "one paire of gloves" occurs, and another of "his glove" (see p. 369 of *Privy Purse Expenses of Henry VIII.*) In 1463, gloves were forbidden to be imported (see p. 323). And respecting perfumed gloves, see p. 296. In 1571, we have the expense of gloves for performers on the stage put down at 6*d.* a pair; in 1576, from 5*d.* to 8*d.*; in 1580, 7*d.*; in 1581, 7*d.*; in 1584, 7*d.* (see *Accounts of the Revels at Court*, edited by Mr. Cunningham, 8vo, 1842.) 1. Wardrobe Account of Edward IV., by Nicolas, 8vo, 1830, p. 247. 2. Strutt's Dresses and Habits, edit. Planché, 1842, 4to, vol. i. pp. cvii. 12, where it is said they were unknown to the Anglo-Saxons before the end of the tenth century. (See also pp. 44, 45, 97; and vol. ii. p. 49). 3. See p. 29 of An Account of the Christmas Prince in the University of Oxford, A.D. 1607, printed in Miscellanea Antiqua Anglicana, 4to, 1816. 4. But gloves had sometimes another meaning (see the note at p. 28 of reprint of *Dekker's Gull's Horn Book*, Bristol, 1812, 4to, and see p. 30). 5. The Japanese never wear them (see *Golownin's Captivity in Japan*, 8vo, 1824, vol. iii. p. 129). It appears from Tusser that farmers used to give gloves to their reapers who were industrious (*Five Hundred Points of Good Husbandry*, edit. Mavor, 1812, p. 183). In 1562, the English ambassador in Spain sends some gloves to Lady Throckmorton (*Haynes's State Papers*, 383), and see p. 387, where Sir Nicholas requests two more pairs of perfumed gloves to be sent; one pair for his wife and the other *for himself*. They are ordered to be "perfumed with orange flowers and jessamina."

867. LIBRARY AT GREENWICH IN THE SIXTEENTH CENTURY.

See also ART. 1135.

"The 'highest library' at Greenwich contained, according to the inventory in the Harleian MS. 1419 A, f. 62, three hundred and twenty-nine volumes" (*Nicolas, Privy Purse Expenses of Henry VIII.* p. 334, 8vo, 1827).

Gifford says—but without authority—that Ben Jonson had probably the best library in England (*Life*, p. cxlvii. in *Works of Jonson*, 8vo, 1816, vol. i.)

868. NOTICES OF THE HOURS OF DINING IN ENGLAND.

In 1531, "Dinner at ten, and *supper* at four" (*Archæologia*, iii. 155). Early in the seventeenth century, at twelve (*Collier's History of Dramatic Poetry*, vol. iii. p. 377, 8vo, 1831). Respecting the hours of the ancients, there is some curious information in Ant. Van Dale, Historia Baptismorum, &c., Amsterdam, 1705. See Le Clerc, Bibliothèque choisie, ix. 237. Dekker, in 1609, says that at the ordinaries "you shall find half an hour after eleven most of your fashion-mongers planted in the room, waiting for meat" (*Dekker's Gull's Horn Book*, edit. Bristol, 1812, 4to, p. 109). See also the note at p. 110, where it is said that early in Elizabeth's reign *eleven* was the usual dinner hour. Drake says that, at the beginning of Elizabeth's reign, country gentlemen dined at eleven, and then retired to their arbours and took desert (*Shakespeare and his Times*, 4to, 1817, vol. i. p. 80; vol. ii. p. 125). He adds (i. 103) that though the upper classes in the country dined at eleven, yet the farmers and servants dined at one. In 1538, Lady Lisle writes to her husband, Lord Lisle, requesting him that he should keep little company during her absence, and "dine at ten of the clock every day" (*Miss Wood's Letters of Royal and Illustrious Ladies*, 8vo, 1846, vol. iii. p. 43). In 1533, the Princess Mary, afterwards queen, used to eat so much meat at breakfast that her physician ordered her to dine between nine and ten in the morning, "and so eschew the superfluous breakfast" (*Wood's Letters*, 8vo, 1846, ii. 244). At the end of the sixteenth century the dinner-hour was eleven, and supper at six (see *The Case is Altered*, in *Ben Jonson's Works*, 8vo, 1816, vol. vi. p. 352). In 1557, farmers had better dinners on Sunday than on other days (see *Tusser's Five Hundred Points of Good Husbandry*, 8vo, 1812, p. xxvi. and see p. 273).

In 1561, twelve o'clock was the dinner-hour in farms (see *Tusser's Five Hundred Points of Good Husbandry*, edit. Mavor, 1812, p. 259). Sometimes there were not knives enough at table, and then the guests were obliged to use their daggers (*Tusser*, pp. 284, 285). Was it usual to dine later in Holland? In 1584, on the day that the Prince of Orange was assassinated, we are told in a contemporary account that he dined "between one and two of the clocke in the afternoon" (*Harleian Miscellany*, edit. Park, iii. 202). In 1599, Nashe tells us that "the masters and batchel-

lours commensement dinners at Cambridge and Oxford are betwixt three and four in the afternoon" (*Harleian Miscellany*, vol. vi. p. 150). Farmers dined at twelve (see *Chettle's Kind Hart's Dream*, 1592, p. 59, Percy Society, vol. v.) Early in the sixteenth century "the potage" was first served, and, when dinner was concluded, the servants altogether presented themselves "for to say grace" (see the *Doctrynall of Good Servauntes*, p. 8, Percy Society, vol. vi.) In a letter dated London, 1555, the French ambassadress bitterly complains that the admiral, Lord Effingham, who had promised to dine with them, kept them waiting dinner till twelve, and after all did not come (*Ambassades de Noailles*, Leyde, 1763, tome v. p. 195). In 1571, the Duke of Norfolk bequeaths to Sir W. Mildmay "my gold spoons with pearl" (*Murdin's State Papers*, p. 171). At the end of the fourteenth century it was usual both in France and England, after dinners of ceremony, to give wine and comfits (see *Chronique de la Traïson de Richart deux d'Angleterre*, pp. 118–167, Londres, 8vo, 1846, edited by Dr. Williams). Early in the seventeenth century it was considered rather ill-bred for a man to go out to dinner and take a knife from his pocket (see *Thoms's Anecdotes and Traditions*, p. 10, Camden Society, 1839). In 1580, Elizabeth's dinner was concluded between one and two (see the *Diary of Dr. John Dee*, p. 9, Camden Society, 1842, vol. xix.) Cranmer dined at twelve (see *Todd's Life of Cranmer*, ii. 538). Six was his hour for supper, which he rarely took (p. 538).

869. PEASCODS IN THE SIXTEENTH CENTURY.

In p. 137 of the Privy Purse Expenses of Henry VIII., 8vo, 1827, is an entry respecting "pescodd," upon which Nicolas notes, (p. 342), "Peascods seem formerly to have been a favourite article of food. In 'London Lickpenny' they are said to have been cried about the streets of London." They occur at p. 16 of Privy Purse Expenses of Elizabeth of York, 8vo, 1830, by Nicolas.

870. OLDEST MENTION OF WAITS AS MUSICIANS.

In the Privy Purse Expenses of Henry VIII., pp. 266, 274, are two entries relative to the waits, upon which Nicolas remarks (p. 359): "This is perhaps the earliest instance known of the use of the word in the sense of nocturnal musicians, as Archdeacon Nares does not cite any older authority than Beaumont and Fletcher. They appear to have played to the king, whilst at Canterbury, on his route to Dover on the 9th of October, and on his return on the 18th of November, 1532. Among the entries

in the Household Expenses of Thomas Kytson, Esq., in 1574, is "in reward to Richard Reede, one of the *wayghtes* of Cambridge, for his attendance in Christmas time, xxs. History and Biography of Hengrave, p. 201."

A "wayte" was a regular officer in the court of Edward IV. (see the *Liber Niger Domus Regis Edw. IV.* in p. 48 of *Collection of Ordinances, &c.*, published by Society of Antiquaries, 4to, 1790). In a curious pamphlet early in Elizabeth's reign, this nuisance is well characterised as "one noise of Musicke as the Waits of London" (*Harleian Miscellany*, edit. Park, ix. 395).

871. MARY APPOINTED WOMEN TO JUDICIAL OFFICES.

"Queen Mary, having overcome the repugnance of the English to be governed by a Sovereign Lady, was desirous to place her own sex in stations of authority, of which there have been few examples before or since. She made Lady Berkeley a justice of the peace for Gloucestershire, and Lady Rous she appointed of the quorum for Suffolk, 'who did usually sit on the Bench at assizes and sessions among the other justices, *cincta gladio*, girt with the sword'" (*Miss Strickland's Life of Mary*, pp. 424, 425, in vol. v. of *Queens of England*, 1842). For this assertion Miss Strickland in the note cites "Harl. MS., 980, 1, in MS. Notes of Mr. Attorney General Noy."

872. NOTICES IN ENGLAND OF THE SPANISH LITERATURE AND LANGUAGE.

"Of the acquirements of Elizabeth of York little is known, excepting on the doubtful authority of Brereton, who represents her as being able to write French and Spanish" (*Nicolas, Privy Purse of Elizabeth of York*, p. xcvi. 8vo, 1830, and p. 223). Arthur, son to Henry VII., knew Spanish (see *Tytler's Life of Henry VIII.*, p. 14, second edition, Edinburgh, 1837, 8vo).

873. BONNETS WERE USED BY MEN AS WELL AS BY WOMEN.

"Bonnets, as is shown by Strutt, were used as well by men as by women. They were commonly made of cloth, and were sometimes ornamented with jewels, feathers, gold buttons, &c. Thus we find bonnets bought for the use of the queen and for the use of her nephew, Lord Henry Courtenay; and in the 'Privy Purse Expenses of Henry VIII.,' bonnets are mentioned as being bought for his majesty (p. 15). See also *Bonnets* in the index to the 'Wardrobe Account of Edward IV.' In a curious letter from Edward IV. when Earl of March, and his brother, the Earl of

Rutland, to their father, after thanking his 'noblesse and good faderhood' for the green gowns he had sent them, they request him that they might have 'summe fyne bonnets sende unto us by the next seure messigere, for necessitie so requireth' (Ellis, Orig. Letters, First Series, 1, 10)" (*Privy Purse of Elizabeth of York, and Wardrobe of Edward IV., by Nicolas*, 8vo, 1830, p. 179).

In 1599, haberdashers used to sell men's hats (see *Ben Jonson's Works*, 8vo, 1816, vol. ii. p. 157).

874. NOTICE OF BUSKINS.

Nicolas has a long note on the use of buskins at pp. 182, 183, of the Privy Purse of Elizabeth of York, and Wardrobe of Edward IV., 8vo, 1830. In 1588 it was considered rather effeminate to wear boots, even on a journey (see *Challoner's Memoirs of Missionary Priests*, Manchester, 1803, vol. i. p. 127).

Boots were worn on horseback in the reign of Mary (see *Sandys' Sermons*, edit. Parker Society, p. xiv). In 1576, Gilbert Talbot sends to his father Lord Shrewsbury a present of a "homely thing, a pair of Ross boots" (*Lodge's Illustrations of British History*, ii. 79, 1838). Strutt's Dresses, edit. Planché, 1842, 4to, vol. i. pp. 42, 43, 99; vol. ii. pp. 48, 182, 233–237. He says (p. 182) that in the seventeenth century wearing boots was a proof of gentility. In 1617, they were worn by men for riding on horseback (see *Mr. Cunningham's Introduction to Rich's Honestie of this Age*, Percy Society, vol. xi. p. xxiii.) There was very recently, and perhaps still is, a law at Balliol College, Oxford, forbidding boots to be worn!! (*Life and Correspondence of R. Southey, by the Rev. C. C. Southey*, 8vo, 1849, 1850, vol. i. p. 170).

875. CHERRIES IN ENGLAND IN THE FIFTEENTH CENTURY.

"It is said that Henry VIII. introduced the Kentish cherries. Holland, in his additions to Camden, states that Richard Harris, fruiterer, was employed for this purpose, and that these cherries were planted in many parishes near Tenham (*Archæologia*, vii. p. 119). Be this as it may, it is evident from these accounts that cherries were not uncommon in England many years before that monarch's accession" (*Privy Purse of Elizabeth of York, and Wardrobe of Edward IV., by Nicolas*, p. 186).

They were, I suppose, common in the fourteenth and fifteenth centuries, for "cherry fairs" was almost a proverb (see *Mr. Halliwell's Notes on Audelay's Poems*, p. 85, edit. Percy Society,

vol. xiv.) Early in the sixteenth century they were common (see *Cocke Lorelles Bote*, p. 3, Percy Soc., vol. vi.) 1. See Wright's notes to Pierce Ploughman's Vision, vol. ii. p. 527. Dr. Muffett (*Health's Improvement*, 4to, 1655, p. 199) says: "In England we have also seen white cherries growing, wherein the artificial choler marreth the good nature and taste of them; wherefore I will not commend them for wholesomeness, but show their rareness." Mr. Jacob positively says that cherries were not grown in England before the seventeenth century (*Historical Inquiry into the Precious Metals*, 8vo, 1831, vol. ii. p. 138). A writer at the end of the sixteenth century mentions "cherries at 20*s*. a lb." (*Drake's Shakspeare and his Times*, 4to, 1817, vol. ii. p. 127.) They are mentioned in 1609 (*Ben Jonson's Works*, iii. 427), and early in the seventeenth century "cherries ripe and strawberries" were cried about London (see *Jonson's 92nd Epigram*, *Works*, viii. p. 202). In 1602 are mentioned "cherries at a crown the cherry" (*Middleton's Works*, 8vo, 1840, vol. i. p. 279). In 1581 we used to import cherries, and apparently in great quantities (see *Stafford's Brief Conceipt of English Policy*, in *Harleian Miscellany*, ix. pp. 158, 168).

876. CUSTOM OF WOMEN IN LABOUR WEARING BLESSED GIRDLES.

See a note on this subject by Nicolas, at pp. 197, 198 of his Privy Purse Expenses of Elizabeth of York, 8vo, 1830. See Ellis's edition of Brand's Pop. Antiq. ii. 41, 1841. 1. See Wright's Notes to Piers Ploughman's Creed, vol. ii. p. 572. 2. Fosbroke's British Monachism, third edit. 1843, pp. 161, 173. 3. Had this any connection with "Thomas Aquinas's girdles"?—respecting which see Southey's Vindiciæ Ecclesiæ Anglicanæ, 8vo, 1826, pp. 329–336. 4. Euthymius Zigabenus composed in the twelfth century a discourse "sur la ceinture de la Sainte Vierge" (*Ceillier, Auteurs sacrés*, xxi. 540).

877. NOTES RESPECTING MAUNDY THURSDAY.

See p. 208 of Nicolas's Privy Purse Expenses of Elizabeth of York, and Wardrobe of Edward IV., 8vo, 1830. Machyn's Diary, edit. Camden Soc., p. 230. Pepys's Diary, 8vo, 1828, vol. iii. p. 188. Mr. Wright says the name is derived from *mande*, because Christ *ordered* the washing of feet (*Notes to the Legend of St. Brandan*, p. 61, Percy Society, vol. xiv.), but Soames says "it is most probably derived either from the Saxon *mand*, a basket, or from the French *manne*, signifying the same thing; and this

day acquired a name from one of these sources because upon it individuals of opulence, like the ancient Roman patricians, were used to present a *sportula*, or small basket, full of necessaries to the poor" (*History of the Reformation of the Church of England*, vol. i. pp. 382, 8vo, 1826).

* 878. ROSES IN ENGLAND IN 1521.

This is established by a passage at p. 216 of Nicolas's Privy Purse of Elizabeth of York, 8vo, 1830.

Roses will not grow in Sennaar (*Bruce's Travels*, Edinburgh, 4to, 1790, vol. iv. p. 436). They were evidently common in the time of Tusser (see his *Five Hundred Points of Good Husbandry*, edit. Mavor, 1812, pp. 21, 88, 121).

879. NATURAL: USED FOR A LEGITIMATE SON.

In Sir Henry Ellis's Orig. Letters, 2nd edit. 1825, first series, vol. i. pp. 9, 10, is a letter from Edward IV. when Earl of Marche, and his brother, in which they call themselves "natural sonnes," upon which Sir Henry Ellis remarks: "The chief singularity in this letter is the use of the word 'natural' as implying a legitimate son. It was brought in evidence on this very account a few years ago, before the House of Lords, in the case of the Borthwick Peerage."

880. IN THE FIFTEENTH CENTURY SHEETS DID NOT EXTEND THE WHOLE LENGTH OF A BED.

It seems that there were *foot* sheets and *head* sheets. See the note by Nicolas, at pp. 245, 246 of the Wardrobe Account of Edward IV. 8vo, 1830.

Munday, in 1581, gives a curious account of the beds in the English college at Rome. He says: "Every man hath his bed proper unto himself, which is two little trestles with four or five boards laid along over them, and thereon a quilted mattresse, as we call it in England," &c. (*Harleian Miscellany*, vol. vii. p. 145). They had a quilt besides sheets. In London, even as late as 1720, it was usual among the more respectable of the lower class to hire half a bed; which in lodgings, &c., might be thus shared by an entire stranger (see *Life of Thomas Gent, by Himself*, 8vo, 1832, pp. 73, 115). In 1535, Jane Barset writes to her step-mother, Lady Lisle: "I have received your beds, both flock and feathers, with bolsters and pillows, with cushions and coverlets" (*Miss Wood's Letters of Royal Ladies*, 8vo, 1846, ii. 141); and again she writes to her of "your feather-beds and your testers of silk"

(p. 149). In 1538, Lady Guilford bequeaths to each of her servants "a feather bed, with sheets, bolsters, and other appurtenances, such as they usually slept on, and a black gown" (p. 159). In 1553 "pillow-covers" (iii. 270). Cambric sheets, see ART. 912.

881. NOTICES RESPECTING CARPS.

See an interesting dissertation in Beckmann's History of Inventions, 8vo, 1814, vol. iii. pp. 133–150. Those of the Danube were famous in the fifth century (see *Guizot, Histoire de la Civilisation en France*, Paris, 1846, tome iii. p. 34, note). In 1527, Anne Boleyn expresses a wish that Henry VIII. would send her from his table "some of your good meat, as carps, shrimps, and other" (*Miss Wood's Letters of Royal and Illustrious Ladies*, 8vo, 1846, vol. ii. p. 46).

882. INVENTION OF THE TELEGRAPH.

See Dulaure, Histoire de Paris, troisième édition, 1825, 12mo, tome ix. pp. 136–139.

883. ORIGIN OF THE TITLE OF DAUPHIN.

"Humbert II, de la Tour-du-Pin, dernier dauphin du Viennois, qui après la mort de son fils abdiqua sa souveraineté en faveur des fils ainés des rois de France; c'est depuis cette abdication faite en 1348 que ces fils ainés ont porté le titre de *Dauphin*" (*Dulaure, Histoire de Paris*, troisième édit. 1825, 12mo, tome ii. pp. 467, 468).

Ménage, Dictionnaire Étymologique de la Langue française, folio, 1750, tome i. p. 462.

884. AT THE END OF THE SEVENTEENTH CENTURY THERE WERE THREE THEATRES IN PARIS.

"Pendant le carême, le peuple court le matin au sermon avec grande dévotion, et l'après dîner à la comédie avec le même empressement. Il y a ici trois théâtres qui sont continuellement ouverts pour divertir ceux qui aiment ces sortes de plaisirs. Sur l'un on représente des spectacles en musique; et les deux autres sont remplis l'un par des comédiens français et l'autre par des comédiens italiens. Chaque troupe travaille à l'envi pour s'attirer des spectateurs; mais la foule se trouve au théâtre où l'on rit davantage; c'est pour cela que les comédiens italiens profitent plus que les comédiens français de la simplicité populaire" (*A Letter written by a Sicilian from Paris*, dated 20 August, 1692, in *Saint Evremoniana*, edit. Amsterdam, 1701, 8vo, p. 277).

1. In p. 70 of "An Account of the Christmas Prince exhibited in Oxford, A.D. 1607" (printed in *Miscellanea Antiqua Anglicana*, 1816, 4to) it is said: "There was an English tragedy almost ready—but many arguments were alleged against it, first for the time, because it was *near Lent*, and consequently a *season unfit for plays*." It is evident from Wycherley's Dedication of Love in a Wood to the Duchess of Cleveland, that soon after the accession of Charles II. theatres were open in Lent. In 1770, Grimm writes (*Correspondance littéraire*, vii. 252) that when a child, he had seen in Germany 'schattenspiel' by itinerant players.

885. PERFUMES UNPOPULAR IN PARIS AT THE END OF THE SEVENTEENTH CENTURY.

"Ils jouissent en même temps de tous les plaisirs qui peuvent flatter les sens excepté l'odorat: comme le roi n'aime pas les senteurs, tout le monde se fait une nécessité de les haïr, les dames affectent de s'évanouir à la vue d'une fleur. Ainsi les personnes les plus délicates refusent de se satisfaire dans les odeurs que nous autres italiens aimons si parfaitement" (*Letter from Paris in* 1692, in *Saint Evremoniana*, Amsterdam, 1701, 8vo, p. 287).

886. ITALIAN AND SPANISH LANGUAGES FASHIONABLE IN PARIS AT THE END OF THE SEVENTEENTH CENTURY.

See also ART. 929.

"On trouve plusieurs maîtres qui enseignent les langues étrangères; l'italienne et l'espagnole sont plus à la mode que les autres, et elles ont des sectateurs. Les dames surtout, curieuses d'entendre ces deux langues, et de les parler, n'épargnent pas leur peine, et elles réussissent" (*Letter from Paris in* 1692, in *Saint Evremonia*, Amsterdam, 1701, 8vo, p. 288).

887. AT THE END OF THE SEVENTEENTH CENTURY MEN IN PARIS USED TO COMB THEMSELVES IN THE STREETS, AND WOMEN USED TO CARRY MIRRORS.

See also ART. 2106.

"Ceux qui ne sont pas français ne peuvent souffrir que les hommes se peignent publiquement dans les rues, que les dames portent toujours un petit miroir à la main, et qu'elles aillent masquées toute l'année" (*Letter from Paris dated* 1692, in *Saint Evremoniana*, p. 294).

Looking-glasses were adorned with precious stones (see *Œuvres de Rabelais*, Amsterdam, 1725, 8vo, tome iii. p. 165).

888. LARGE WATCHES FASHIONABLE IN PARIS AT THE END OF THE SEVENTEENTH CENTURY.

"Les petites ont été recherchées, et elles sont aujourd'hui ridicules, et les plus grosses sont le plus à la mode" (*Letter from Paris* in *Saint Evremoniana*, p. 296).

Jacob says they were not invented till the reign of Henry VIII., and not commonly used before the seventeenth century (*Inquiry into the Precious Metals*, 8vo, 1831, vol. ii. p. 39). In 1787 it was estimated that the yearly sale of watches in Paris was 20,000, of which 1,000 were of gold (ii. 201). In 1789, 200,000 were supposed to be made yearly in France; and in 1819, 300,000 (ii. 301). M. Jacob adds (ii. 400) on the authority of a correspondent, that the first watchmakers in Geneva were established there in 1587.

889. CUSTOM OF PUTTING THREE SEALS TO A LETTER.

"J'ai même ouï dire que l'on ne fait plus de compliments dans les lettres, mais que l'on introduit une nouvelle mode, qui est de cacheter non plus d'un seul cachet, mais de trois, de peur de blesser la civilité" (*Letter from Paris* in *Saint Evremoniana*, Amsterdam, 1701, p. 296).

Fosbroke's British Monachism, 3rd edit. 8vo, 1843, pp. 229–230. In 1538, a Letter of the Viscountess Lisle to her husband is sealed (*Miss Wood's Letters of Royal and Illustrious Ladies*, 8vo, 1846, vol. iii. p. 55).

890. PAPAL INFALLIBILITY DENIED BY ADRIAN VI.

"Adrian VI a laissé quelques écrits de piété, et dans son Commentaire sur *Le quatrième Livre des Sentences*, on trouve cette proposition remarquable, qu' '*un pape peut errer, même dans ce qui appartient à la foi.*' Il avait composé cet ouvrage avant d'être pape; il le fit réimprimer depuis sans y rien changer" (*Life of Adrian VI.* in *Biographie universelle*, tome i. p. 259).

The Jesuit Suarez draws a distinction between infallibility of doctrine, which he allows to the popes, and infallibility of *fact*, which he denies them to possess (see *Chais, Lettres sur les Indulgences*, La Haye, 1751, tome ii. p. 575).

891. THOMAS CROMWELL THE INVENTOR OF PARISH REGISTERS.

Tytler (*Life of Henry VIII.*, 2nd edit. Edinburgh, 1837, 8vo, p. 426) says of Cromwell, who was executed in 1540, "Yet he was the author of one truly valuable improvement—the institution of parish registers." See also ART. 2017.

892. CONNECTION BETWEEN ALLITERATIVE VERSE AND PUBLIC MOVEMENTS OF THE FOURTEENTH CENTURY.

See also ART. 553.

Wright in the Introduction to the Vision and Crede of Pierce Ploughman has some interesting remarks on this curious subject. He observes (p. xxxiv.) that "rhyming verse was not in use among the Anglo-Saxons," and that "the Anglo-Normans first brought in rhymes, which they employed in their own poetry," and he adds that "the adoption of the new system" (i.e. of rhyme) "into the English language was gradual, but appears to have commenced in the first half of the twelfth century." He goes on to state (p. xxxvi.), "that after the middle of the thirteenth century we only find alliteration in songs;" and then he makes the interesting observation that "there appears little room for doubting that during the whole of this time the pure alliterative poetry was in use among the lower classes of society; and its revival towards the middle of the fourteenth century appears to have been a part of the political movement which then took place"; and he adds, "the old alliterative verse came so much into fashion at this period, that it was adopted for the composition of long romances, of which several still remain."

893. DISCIPLINE INFLICTED ON MONKS IN THE FOURTEENTH CENTURY.

"And I am chalanged in the Chapiter hous
As I a child were;
And baleired on the bare ers,
And no brech bitwene."

(*The Vision of Pierce Ploughman*, edited by Wright, vol. i. p. 87, vv. 2820–2823).

See also Wright's note at pp. 519, 520. Fosbroke's British Monachism, 3rd edit. 8vo, 1843, pp. 184, 186, 223. It would appear that in the eleventh century it was also practised among the Clunists, for in one article Ulric says in reference to the monks, that they were to be whipped with rods, and in another article that the children were also to be whipped with rods, but in the latter instance he adds as a qualification "sur la chemise" (*Fleury, Histoire ecclés.*, livre lxiii. no. 60, vol. xiii. pp. 505, 506).

894. ORIGIN, ETC., OF GOBLIN.

See Wright's remarks on this subject at vol. ii. p. 567, of his edition of Pierce Ploughman's Vision and Crede; and Pinkerton's Correspondence, 8vo, 1830, vol. ii. pp. 243–245. Wright's Essays on the Middle Ages, 8vo, 1846, vol. i. p. 127.

895. ASTROTH A NAME GIVEN TO THE DEVIL.

"This name as given to one of the devils occurs in a curious list of actors in the miracle play of St. Martin, given by M. Jubinal in the Preface to his Mystères inédits, vol. ii. p. ix. It is similarly used in the miracle play of the martyrdom of St. Peter and St. Paul, Jubinal, ibid. vol. i. p. 69. In one of the Townley Mysteries (p. 246), this name is likewise given to one of the devils.

'Calle up Aztaroth and Annaballe,
To gyf us counselle in this case.'"

(*Wright's Notes to Pierce Ploughman's Vision*, vol. ii. p. 568).
Le Clerc, Bibliothèque choisie, iii. 154.

896. TRANSLATIONS FROM FRENCH INTO ENGLISH IN THE SIXTEENTH CENTURY.

A French work of Louis Leroy (who died in 1577) was translated in 1594 (see *Fry's Biographical Mem.*, p. 16). One of Peter Boaistuan, translated in 1581 (see *Fry's Bibliographical Memoranda*, p. 261). Of Claude Grugel in 1576 (*Fry's Bibliog. Memoranda*, p. 301).

Perlin, who visited England just before the accession of Elizabeth, mentions the hatred borne by the English to the French (see *Antiquarian Repertory*, vol. iv. p. 504).

897. TRANSLATIONS FROM FRENCH LITERATURE IN THE SEVENTEENTH CENTURY.

"Estienne's Apologie pour Herodote" was translated into English in 1607, with the title of Stephen's World of Wonders (see *Fry's Bibliographical Memoranda*, p. 17). Part of D'Urfe's Astree was translated in 1620 (see *Fry's Bibliographical Memoranda*, pp. 365-367). Leigh Hunt supposes that Wycherley was greatly indebted to Molière (*Life of Wycherley*, in *Works*, 8vo, 1840, p. xx.)

898. TRANSLATIONS OF ITALIAN LITERATURE BEFORE A.D. 1600.

Respecting Lydgate's Translation of Boccaccio, see Fry's Bibliographical Memoranda, p. 45. In 1573 we find "The Garden of Pleasure done out of the Italian" (*Fry's Bibliog. Mem.*, p. 57).

899. TRANSLATIONS FROM SPANISH INTO ENGLISH BEFORE A.D. 1600.

"The pleasant History of Lazarillo de Tormes" in 1596 (see *Fry's Bibliographical Memoranda*, p. 226). Edmund Hogan, who in 1577 was Elizabeth's ambassador to the king of Barbary,

says: "I dutifully delivered your Majesty's letters, and declared my message in Spanish" (*Wright's Elizabeth*, Lond. 8vo, 1838, vol. ii. p. 56).

900. TRANSLATIONS FROM SPANISH INTO ENGLISH AFTER A.D. 1600.

. . . . . .

See also ART. 922.

. . . . . 'In 1629, among the requisites of a man of fashion are particularly enumerated "gloves, the natives of Madrid" (*Ben Jonson's Works*, 8vo, 1816, vol. v. p. 360). Early in the seventeenth century the best needles used in England came from Spain (See ART. 2,288, or *Middleton's Works*, vol. i. p. 244).

901. PATCHES WORN BY THE ANCIENTS AS ORNAMENTS.

"— and to conceal any little deformity in the skin they" (i.e. the Roman women) "used patches in the form of a crescent; but patches were often worn for mere ornament. Lunatum, Mart. ep. viii. 32, 33. Plin. Epist. vi." (*A Complete View of the Dresses and Habits of the People of England, by Joseph Strutt*, new and improved edit. by J. R. Planché, 1842, 4to, vol. i. p. cxiii. See also vol. ii. p. 158).

Dekker's Gull's Horn Book, edit Bristol, 1812, p. 47. The Ashantees have something of the sort. See Bowdich, Mission to Ashantee, Lond. 1819, 4to, p. 318, and Bruce (*Travels*, 1790, vol. iv. p. 534) saw them at Chendi.

902. CARMEN'S FROCKS OF SAXON ORIGIN.

"From the short tunic of the Saxons originated, I doubt not, the garment so commonly worn at this day by the rustics in all parts of England, and known by the name of round frock, or carmen's frocks" (*Strutt's Dresses and Habits*, edit. Planché, 1842, 4to, vol. i. p. 5).

903. ETYMOLOGY OF GOWN.

"Our word *gown* is derived from the Saxon *gunna*, itself perhaps founded on the British *gwn*, latinised by Varro *gaunacum*" (*Planché's Note* at vol. i. p. 15 of his edit. of *Strutt's Dresses*, 1842, 4to).

See also Strutt, vol. ii. pp. 138, 246. Peck's Desiderata Curiosa, 1779, 4to, vol. ii. p. 570. "Gowne" occurs in 1562 (see *Forbes's Elizabeth*, ii. 118).

904. STOCKINGS USED BY THE ANGLO-SAXONS.

"There is nothing more certain than that stockings were in use among the Anglo-Saxons as far back as the eighth century. . . . . One instance, however, I have procured in the boy upon the sixth plate; his legs in the original painting are *blue*, which clearly proves them to have been covered" (*Strutt's Dresses and Habits*, edit. Planché, 1842, 4to, vol. i. p. 12).

Lee's stocking-frame is described by Deering (see *Nichols's Illustrations of the Eighteenth Century*, vol. i. p. 220). Chevenix says the stocking-frame was invented by Lee in 1589 (*Essay on National Character*, 8vo, 1832, vol. ii. pp. 581, 582).

See also Strutt, ibid. vol. i. pp. 20, 29, 39, 98; vol. ii. pp. 149, 150, where it is said that a stocking-frame was invented by William Lee, a fellow of Cambridge and master of arts, at the end of the sixteenth century (see also pp. 231, 232). 2. Peck's Desiderata Curiosa, 1779, 4to, vol. ii. p. 574. Storch ascribes the invention to William Lee (*Économie politique*, St. Petersbourg, 8vo, 1815, tome ii. pp. 349, 350). In 1594, we hear of "Guernsey stockings" (*Dodd's Church History*, edit. Tierney, vol. iii. p. 115). In 1587, we hear that Mr. Holford, in London, on one occasion, "rising about five in the morning, pulled on a yellow stocking upon one of his legs, and had his white boot hose on the other" (*Challoner's Memoirs of Missionary Priests*, Manchester, 1803, vol. i. p. 117).

905. DRAWERS USED BY THE ANGLO-SAXONS.

"I have no proof from the ancient Saxon delineations that drawers were in use in this country prior to the ninth century. About that time we meet with the first indications of them; for the tunics of the soldiers are often represented so short that much of their thighs are exposed to the sight" (*Strutt's Dresses and Habits*, edit. Planché, 1843, 4to, vol. i. p. 29; see also vol. i. pp. 34, 35; vol. ii. p. 35).

906. NOTES RESPECTING THE USE OF SILK.

"It appears, however, equally certain, that silks, and the finest linen, and other cloths, made a considerable part of the imports from foreign countries, not only at this period" (i.e. *before* the end of the eighth century), "but even for some time after the Norman Conquest. Silk, we are assured, was used soon after the conversion of the Anglo-Saxons to Christianity, to ornament the altars of their churches, and in a short space of time it became

one of the luxuries of the wealthy in their dress; but there is no sufficient authority to support the supposition of its having been made in England during the Saxon æra" (*Strutt's Dresses and Habits*, edit. Planché, 1842, 4to, vol. i. pp. 2, 3; see also vol. i. p. 68; vol. ii. p. 2).

Fosbroke's British Monachism, 8vo, 1843, 3rd edit. p. 106. By 1632 it had become common, for in the Magnetick Lady, even Chair, the midwife, is promised "a new silk grogram gown" (*Ben Jonson's Works*, 8vo, 1816, vol. vi. p. 79).

907. NOTICES OF THE GERMAN LITERATURE AND LANGUAGE BEFORE A.D. 1600.

Arthur, son to Henry VII., knew German (*Tytler's Life of Henry VIII.* Edinburgh, 8vo, 1837, p. 14). In 1559, Sir Nicolas Throckmorton writes to Elizabeth, advising that Richard Tremayne should be sent to conduct the Earl of Arran through Germany, "havynge the high duche tongue verie well" (*Forbes' State Papers*, i. 164). Chevenix (*Essay on National Character*, 8vo, 1832, vol. i. p. 478) says: "The first attempt of German literature to become refined was by imitation, in which it indulged so long that it at last became weary, and resolved to revenge itself for its servility by launching out into the most ambitious originality." Archbishop Cranmer knew German (see *Todd's Life of Cranmer*, vol. ii. p. 207).

908. EARRINGS WORN BY THE ANGLO-SAXONS.

"The names only of earrings occur in the Saxon records; but, as they are spoken of without the least indication of novelty, we may conclude that they formed part of the ancient headdress. The earrings, like the head-tires, are always so completely concealed by the coverchief, that the form of them cannot by any means be ascertained" (*Strutt's Dresses and Habits of the People of England*, edit. Planché, 1842, 4to, vol. i. p. 75).

But in vol. ii. p. 157, Strutt quotes a passage from Stubbes's Anatomy of Abuses, first published in 1583, upon which he remarks, "The custom of boring the ears, so common in the present day, appears at that time to have been in its infancy." Did the Anglo-Saxons then wear a particular sort of earring without boring the ears? John de Meun, in Romance of the Rose, *seems* to mention earrings (*Strutt*, vol. ii. p. 119). 1. The Japanese do not wear earrings (see *Thunberg's Voyage to Japan*, in his *Travels*, Lond. 8vo, 1795, vol. iii. p. 276); but they are not fond of *any* ornament (p. 253). 2. In Burmah, they wear them immensely large; and, on the occasion of a boy's ears being bored, those who

can afford it make a great feast (see *Travels in South Eastern Asia, by the Rev. H. Malcom*, Lond. 8vo, 1839, vol. i. p. 215).

909. ANGLO-SAXON WOMEN NOT SO CAPRICIOUS IN DRESS AS THE MEN.

"It has already been premised that the Anglo-Saxon ladies were much less capricious with respect to the fashion of their garments than the men. We have seen four distinct parts of dress appropriated to the females of the eighth century, exclusive of those belonging to the feet and legs; and the subsequent delineations, even to the close of the eleventh century, do not exhibit a single additional garment" (*Strutt's Dresses and Habits*, edit. Planché, 1842, 4to, vol. i. p. 46; see also vol. i. p. 102).

910. BLACK SEEMS NOT TO HAVE BEEN WORN BY ANGLO-SAXONS AS MOURNING.

"One would naturally suppose that the mourning dresses would have been decidedly different from the common habits of the time, and on this supposition expected to have found that difference marked in the manuscript drawings. This, however, is by no means the case; the representation of burials and of the previous ceremonies thereupon dependent are frequently enough to be met with; but from the minutest examination of the attendant figures, I cannot trace the least material alteration made in the habits of either sex upon this occasion; widows' garments and nuptial garments are mentioned, it is true, in the Saxon records; but by what particular mark they were distinguished from the usual dress cannot be discovered" (*Strutt's Dresses and Habits*, edit. Planché, 1842, 4to, vol. i. p. 63). But see Strutt, vol. ii. pp. 209, 210.

At all events it was worn in 1603 (see *Morgan's Phœnix Britannicus*, 1731, 4to, p. 31). The ancients wore black for mourning (see Ellis's edition of *Brand's Popular Antiquities*, 1841, vol. i. p. 173).

911. AT END OF THE THIRTEENTH CENTURY THE ANGLO-SAXONS AND NORMANS WERE BLENDED.

"We may with great propriety place the commencement of the English era at the close of the thirteenth century; the differences between the Saxon and Norman customs and habits being at that period so perfectly reconciled, and so completely blended, that it would be absurd to attempt a separate investigation" (*Strutt's Dresses and Habits*, vol. ii. p. 67, edit. Planché, 1842, 4to).

912. INTRODUCTION INTO ENGLAND OF CAMBRIC AND LAWN.

"Cambric and lawn, according to Stow (Chronicle, pp. 868, 869), were first brought into England during the reign of Queen Elizabeth" (*Strutt's Dresses and Habits*, vol. ii. p. 91, edit. Planché, 1842, 4to).

This is inaccurate. Lawn was known in England in the fifteenth century (see ART. 433). 1. And cambric is mentioned in De Bury's Philobiblon, written in 1344 (see p. 26 of Inglis's edit. 8vo, 1832). 2. Phillips says, the city of "Cambray first manufactured that beautiful linen called from thence Cambric" (*History of Cultivated Vegetables*, 8vo, 1822, vol. i. p. 206). 3. In 1608, "cambric sheets" are mentioned as a great luxury (*Middleton's Works*, 8vo, 1840, ii. 351).

913. USE OF BUTTONS IN ENGLAND.

"Buttons are mentioned occasionally by various authors, from the commencement of the fourteenth century to the present time; and appear at the earliest period to have formed part of the dress then in fashion, but were often, I trust, adopted rather for ornament than for use; the purpose to which the buttons of the present day are appropriated, in former times was answered by ribands or laces. In the paintings of the fourteenth and succeeding centuries, these ornaments frequently appear upon the garments belonging to both sexes; but in a variety of instances they are drawn without the button-holes, and placed in such situations as preclude the idea of their usefulness," &c., &c. (*Strutt's Dresses and Habits*, edit. Planché, 1842, 4to, vol. ii. p. 100).

Retrospective Review, 2nd series, vol. ii. p. 151.

914. IN THE FOURTEENTH CENTURY WOMEN WORE MALE ATTIRE ON HORSEBACK.

This was certainly as early as 1348 (see *Planché's Notes to Strutt's Dresses and Habits*, 8vo, 1842, vol. ii. p. 135). It is often ridiculed in the Spectator, particularly in no. 104. See Planché's British Costumes, 1846, p. 320.

915. BLUE COATS IN THE SEVENTEENTH CENTURY A BADGE OF SERVITUDE.

"At the commencement of the seventeenth century, and probably long before, blue coats were the common badge of servitude, and they are frequently alluded to as such in early plays. . . . . Some temporary prohibition probably occasioned the following

speech in a comedy entitled 'The Heire' (by Edward Sharpman, A.D. 1615):—'Since bleu coats were left off, the kissing of the hands is the serving-man's badge.' If such a prohibition ever did exist, it certainly was but of short duration, as may be proved by the previous quotations" (*Strutt's Dresses and Habits*, edit. Planché, 1842, 4to, vol. ii. p. 191).

In 1607, the beadles wore blue dresses (see *Middleton's Works*, 8vo, 1840, vol. i. p. 485). The custom was as old as the Romans, and Pliny (xvi. 18) says that the Gauls clothed their slaves in blue (see *Fosbroke's British Monachism*, 8vo, 1843, 3rd edit. p. 196). Douce (*Illustrations of Shakespeare*, pp. 205–209, 8vo, 1839) has a long note on "their blue coats brushed" in Taming of the Shrew, but he does not seem to have known *why* blue was a servile colour. See also the note at p. 168 of Dekker's Gull's Horn Book, edit. Bristol, 1812, 4to. Drake quotes Moryson to the effect that in the reign of James I. blue coats were disused for servants (*Shakespeare and his Times*, 1817, 4to, vol. ii. p. 138). This is perhaps alluded to in "A Trick to catch the Old One," when Mistress Lucre says, "Since blue coats have been turned into cloaks, we can scarce know the man from the master" (*Middleton's Works*, 8vo, 1840, vol. ii. p. 26). In 1571, "in a frise coat lyke a serving-man" (*Harleian Miscellany*, edit. Park, iii. 102). "A country blue coat serving man" (*Rowland's Knave of Clubs*, 1611, p. 6, Percy Society, vol. ix.)

916. THE CRAVAT OR NECKCLOTH WAS INTRODUCED BY CHARLES II. OF ENGLAND.

"In the latter end of the reign of Charles II. the cravat, or neckcloth, was introduced, and being worn by him and by the courtiers, it became exceedingly fashionable and in a short time entirely superseded the strait bands," &c. (*Strutt's Dresses and Habits*, edit. Planché, 1842, 4to, vol. ii. p. 223).

See also ART. 1997.

917. ORIGIN AND PROGRESS OF RUFFS.

See some curious information on this point in Strutt's Dresses and Habits, edit. Planché, 1842, 4to, vol. ii. pp. 222, 223. He says that what is now called "ruffle" was originally entitled "handruff." Dunlop's Spain under Philip IV. and Charles II., Edinburgh, 1834, 8vo, vol. ii. p. 402.

918. ENGLISH LITERATURE VERY PROLIFIC BETWEEN 1640 AND 1660.

"Amidst our variety, one main article thereof may possibly be of the growth of those days of 'civil dudgeon' (as the inimitable

author of Hudibras has it), between the memorable epochas of 1640 and 1660; a period so productive of writings, that it may be doubted whether such quantities of sheets have ever passed the English printing presses, either before or since, in double that number of years. That great collector, the late Thomas Rawlinson, Esq., (whom we must acknowledge to have been a very competent judge in those affairs), used to say that the pamphlets only in that space of time, were it possible to collect them, would make several thousand volumes, and by what I myself have seen I am inclined to believe as much" (*The Phœnix Britannicus, by J. Morgan*, 1731, 4to, preface, p. iii.)

This is confirmed at p. 557 of Morgan's Phœnix Britannicus, where it is said that "from the latter end of the year 1640 to the beginning of 1660 it appears there were published in that space near thirty thousand several tracts." In the sixteenth century, pamphlet used to mean a production in verse. See the note at pp. 4, 5, of Dekker's Gull's Horn Book, 1609, edit. Bristol, 1812; at p. 122 occurs, "pamphlets *or* poems." The French are not more celebrated for their "Memoires" than we are for pamphlets, which, according to Oldys (*Harleian Miscellany*, 1808, 4to, vol. i. p. xvi.), began to appear early in the sixteenth century, but did not assume a political shape till the reign of Edward VI.

919. PARTICULARS RESPECTING THE PLAGUE OF LONDON IN 1603.

In Morgan's Phœnix Britannicus, 1731, 4to, pp. 27–50, is reprinted an old tract, giving a curious account of the state of London in A.D. 1603. The writer mentions (p. 41), that the physicians completely lost courage, and "not one of them durst peepe abroad." At pp. 44, 45, an affecting tragedy is related.

In 1563, in consequence of the plague, it was ordered that there should be fires in every street and lane in London. See a passage I do not understand in Machyn's Diary, p. 310.

In vol. v. of the Percy Society's Works, Mr. Halliwell has published a curious contemporary account of the Plague of 1603, which, as he observes (p. vi.–viii.), confirms in some degree the accuracy of Defoe; or, at all events, proves that in his History of the Plague he was not a mere inventor. As the coaches passed hastily through the streets, the nostrils of the horses were stuffed with herbs to guard against the infection (p. 13). Some who lay drunk in the streets were supposed to be dead, and carried away in the pest-cart (p. 26). Death succeeded death with such fearful rapidity, that the commonest decencies of burial were neglected, and the corpses of both sexes, with their clothes yet

hanging on them, were interred as they dropped in the common highways, in ditches, and in pits (p. 28, 29). As soon as a house was visited by the plague, "Lord have mercy upon us" was written on it (p. 37).

920. PARTICULARS RESPECTING THE PLAGUE IN LONDON IN 1625.

In number 2 of the Phœnix Britannicus (1731, 4to, pp. 97–114) is reprinted a pamphlet called "Vox Civitatis," in which are some details respecting the plague in London in A.D. 1625.

In 1592, Forman writes, "I took my bed and had the plague in both my groines, and some moneth after, I had the red tokens on my feet as brod as halfepence, and yet was twenty-two wickes before I was well again, the which did hinder me moch" (*Autobiography of Dr. Simon Forman*, edited by Mr. Halliwell, 4to, 1849, p. 22). In 1665, houses infected were marked with a red cross, and "Lord have mercy upon us" (*Pepys's Diary*, 8vo, 1828, ii. p. 273). There was a remedy called "Plague water" (p. 293; see pp. 305–311).

921. DESCRIPTION OF THE TORTURE OF THE RACK.

In Morgan's Phœnix Britannicus, 1731, 4to, pp. 199–201, there is a horribly minute account of the torture of the rack written by William Lithgow, who himself underwent the horrors he describes. Dunlop's Spain under Philip IV. and Charles II., Edinburgh, 1834, 8vo, vol. ii. pp. 340–342.

922. STUDY OF SPANISH IN ENGLAND EARLY IN THE SEVENTEENTH CENTURY.

"My lord, you would hardly have forborn laughter to have heard how I have been enquired after for masters in the Spanish tongue (that I may say nothing of so many bills set up at every corner of the city by professors); nay, I could have no service almost done me by my muleteers and grooms, for being employed in teaching the Spanish among ladies and their maids, though I knew I tell you English must be that they were to trust to when all was done" (*The Second Part of Vox Populi, by Thomas Scott*, Goricum, 1624, in *Morgan's Phœnix Britannicus*, 1731, 4to, p. 347).

Evelyn used the word "hablador" (*Diary*, vol. iii. p. 89). Middleton's Phœnix, acted in 1607, is said to have been taken from a Spanish novel; but this Mr. Dyce seems to doubt (*Middleton's Works*, 8vo, 1840, vol. i. p. 311). Pepys knew Spanish

(*Diary*, 8vo, 1828, vol. iv. p. 317). In 1646, Evelyn learnt Spanish (*Evelyn's Diary*, 8vo, 1827, vol. i. p. 388), and in 1667 he mentions (vol. ii. p. 431) that "my lord"—apparently the lord chamberlain—knew Spanish.

923. PARTICULARS RESPECTING THE OFFICES OF SENESCHAL AND HIGH STEWARD AND CONSTABLE.

In Morgan's Phœnix Britannicus, 1731, 4to, pp. 404–414, is reprinted a curious tract entitled "Certain Observations touching the two great offices of the Seneschalry or High Stewardship and High Constableship of England."

924. BARBARITY OF EXECUTIONS IN THE SIXTEENTH CENTURY.

"With that the hangman executed his office; and, being hanged a little while and then cut down, the butcher opening him and as he took out his bowels, he cried and said, "O Lord, Lord, have mercy upon me!' and so yielded up the ghost" (*The End and Confession of Christopher Norton*, A.D. 1570, in *Morgan's Phœnix Britannicus*, 1731, 4to, p. 421).

In 1586, the Babington conspirators were executed in St. Giles's Fields. Camden says: "The first seven were hanged, cut down, their privities cut off, their bowels taken out before their faces, while they were alive, and their bodies quartered, not without more than usual cruelty." The next day the other seven suffered, but "by the queen's express command, who detested the former cruelty, they all hung till they were quite dead, before they were cut down and bowelled" (*Annals of Elizabeth*, in *Kennet*, vol. ii. p. 518).

925. POPULATION OF ENGLAND AT THE END OF THE FIFTEENTH CENTURY.

Hallam estimates the population of England in 1485, at upwards of three million (see his *Constitutional History of England*, vol. i. p. 8, 8vo, 1842, fourth edition), and Jacob estimates it in 1500, at 3,800,000 (*Inquiry into the Precious Metals*, 8vo, 1831, vol. ii. p. 135).

926. NOTES ON THE STUDY OF SPANISH IN ENGLAND IN THE SIXTEENTH CENTURY.

Sir John Harrington, godson to Queen Elizabeth, knew Spanish (see *Nugæ Antiquæ*, edit. Park, 8vo, 1804, vol. i. p. 396, and vol. ii. p. 308), and so did Jones, who was one time English minister in France. See in *Forbes's State Papers*, i. 487, Jones's letter to Throckmorton, dated May, 1560. Heywood says that

Edward VI. knew Spanish (see his *England's Elizabeth*, reprinted in *Harleian Miscellany*, edit. Park, vol. x. p. 312). He also says (p. 321), that when Mary and Philip first met, "they had conference together about half an hour in the Spanish tongue."

At the end of the sixteenth century, Spanish books were common at booksellers' shops (*Jonson, Works*, 8vo, 1816, ii. 93). In the Alchemist, Surly adopts as a natural disguise the dress of a Spaniard (*Ben Jonson, Works*, iv. 132–136). Gifford adds (p. 137) how generally Spanish fashions were adopted at court early in the seventeenth century,—and for other notices to the same effect, see vol. ii. p. 245; vol. v. pp. 90, 360; vol. viii. p. 416; vol. ix. p. 364. In 1553–4, Mary sent an embassy into Spain; but none of the nobles who composed it could speak Spanish (see *Renard's Letter* in *Tytler's Edward VI. and Mary*, 8vo, 1839, vol. ii. p. 333).

927. DECLINE OF SPANISH LITERATURE IN THE SEVENTEENTH CENTURY, UNDER GONGORA AND GRACIAN.

"Olivarez was naturally endowed with a ready and persuasive eloquence; but in consequence partly of the false taste which at this time (i.e. at the accession of Philip IV. in 1621) began to infest Spain, from the influence of Gongora in verse, and Gracian in prose, and partly from a desire to conceal his real sentiments, his style both in speaking and writing was often ornate, ambiguous, and obscure" (*Dunlop's Memoirs of Spain during the reign of Philip IV. and Charles II.*, Edinburgh, 8vo, 1834, vol. i. pp. 39, 40, and see p. 359).

Hallam's Literature of Europe, 8vo, 1843, vol. iii. pp. 17, 18, 132. Cumberland visited Madrid in 1780. At that time he says, "There was but one theatre for plays, no opera, and a most unsocial, gloomy style of living seemed to characterise the whole body of the nobles and grandees" (*Cumberland's Memoirs of Himself*, 8vo, 1807, vol. ii. p. 104).

928. IN THE SIXTEENTH AND SEVENTEENTH CENTURIES SPAIN PRODUCED NO GREAT GENERAL.

"Since the days of the monster surnamed the Great Captain, Spain has produced no general except Alva of distinguished military attainments. All its great campaigns in the sixteenth century were conducted by foreigners. Lanoy was a Fleming; the Marquess of Pescara and Constable of Bourbon commanded at Pavia; and Emmanuel Philibert, duke of Savoy, gained the battle of St. Quentin. It was the Prince of Parma who retrieved affairs in the Netherlands, and vied with Henry the Great; and with Spinola now expired the military reputation of Spain" (*Dunlop's*

Spain during Philip IV. and Charles II., Edinburgh, 1834, vol. i. pp. 155, 156; see also vol. ii. pp. 232, 239).

1. It may be added that it was only the genius of Condé which for the eight years preceding the peace of the Pyrenees, at all sustained Spain. But they did produce *one* skilful general—Don John of Austria, the natural son of Philip IV. 2. See Michaelis, Commentaries on the Laws of Moses, art. lxvi. vol. i. He has pointed out (p. 348) the military blunders of Moses, and of Joshua (p. 351), and concludes (p. 352) that, "until David's time the Jews were very deficient in real military knowledge."

929. INFLUENCE OF SPAIN UPON FRENCH LITERATURE EARLY IN THE SEVENTEENTH CENTURY.

See also ART. 886.

Voiture, who so much influenced French literature, was a great friend of Olivarez, and as agent of the duke of Orleans (the weak-minded Gaston) studied in Madrid the "estilo culto" (see *Dunlop's Spain*, 8vo, 1834, vol. i. p. 163, and ART. 927). Nothing but the despotism of Louis XIV. saved French literature from the impending contamination. M. Villemain says that early in the eighteenth century it had no influence in France: "La poésie dramatique espagnole, connue et goutée en France au commencement du xviie siècle y était maintenant tou tà fait oubliée; et nulle littérature étrangère ne l'avait remplacée dans notre préférence" (*Villemain, Littérature aux XVIIIe Siècle*, Paris, 1846, tome i. p. 62). Burnet (*Own Times*, Oxford, 1823, 8vo, vol. i. p. 525) says that when the negotiations were going on for a marriage between Louis XIV. and the Infanta, "many young men of quality set themselves to learn the Spanish language, to give them the more credit with the young queen. All that fell to the ground when it appeared how weak a woman she was." In 1644, Evelyn, who was then in Paris, says that some man he saw there "was clad in the Spanish habit, which in Paris is the greatest bugbear imaginable" (*Diary*, 8vo, 1827, vol. i. p. 68).

Montaigne's father knew Spanish (*Essais de Montaigne*, Paris, 8vo, 1843, livre ii. ch. ii. p. 212, and ch. xii. p. 270).

930. TAXATION THE PRINCIPAL CAUSE OF REVOLUTIONS.

"No nation ever could endure illegal or unjust taxation. It is safer to trample on the laws and religion of a state than extend a sacrilegious hand to the purse of individuals. It was tonnage and poundage that in the reign of Charles I. weighed so heavily on the hearts of the patriots of England. A refusal of the parliament of Paris to register the royal edicts for an impost on

provisions brought into the capital gave rise to the cruel wars of the Fronde. The exaction of some duty on tea impelled the Americans to throw off their allegiance to Britain, and had it not been for the tenth and twentieth pennies, the Dutch would have endured from the Spaniards the persecution of the Protestant faith, the introduction of the Inquisition, and the execution of Egmont" (*Dunlop's Spain during Philip IV. and Charles II.*, 8vo, 1834, Edinburgh, vol. i. p. 286).

931. REVOLUTIONARY SPIRIT IN EUROPE IN THE MIDDLE OF THE SEVENTEENTH CENTURY.

"A revolutionary spirit seems to have been abroad on the face of Europe in the middle of the seventeenth century. The Portuguese reinstated their native princes; the Catalans, Sicilians, and Neapolitans attempted to throw off the yoke of Spain; the Turks slaughtered their sultan Ibrahim, and the English closed the Great Rebellion by the execution of their sovereign" (*Dunlop's Memoirs of Spain under Philip IV. and Charles II.*, vol. i. p. 518, Edinburgh, 1834). See also ART. 1123.

A very able writer says: "Pour moi, je crois que la mesure de l'état de civilisation où une nation est parvenue se trouve dans la manière dont elle fait ses révolutions" (*Quetelet, Sur l'Homme*, Paris, 1835, tome ii. p. 285).

932. ORIGIN AND ETYMOLOGY OF BUCCANEERS.

"It was about this period that these hunters and provision merchants began to be known by the name of buccaneers, an appellation derived from *boucan*, an Indian word for the hut in which the flesh of beeves was smoked and dried according to a peculiar process derived from the Carribees" (*Dunlop's Spain under Philip IV. and Charles II.*, Edinburgh, 1834, 8vo, vol. ii. p. 31).

See an article on the buccaneers in *Le Clerc's Bibliothèque universelle*, tome xviii. pp. 130–162, and for the etymology, p. 132.

933. DECLINING POPULATION OF SPAIN IN THE SEVENTEENTH CENTURY.

"Spain, which contained twenty millions of inhabitants in the reign of Ferdinand and Isabella, had only eight millions at the close of the reign of Charles II. Monçada, an author at the beginning of the seventeenth century, estimated the population of its capital at 400,000, and Uztaritz, who wrote immediately after the accession of the Bourbons, calculated it only at 180,000,

so that it may be rated that it had diminished by one half during the reigns of Philip IV. and his son" (*Dunlop's Spain under Philip IV. and Charles II.*, Edinburgh, 1834, 8vo, vol. ii. p. 320).

Montesquieu supposes that Spain was ruined by the decline of profits caused by the influx of the precious metals in the sixteenth century (*Esprit des Lois*, livre xxi. ch. 22, 23: *Œuvres de Montesquieu*, Paris, 1835, pp. 375–377). In the present state of economical knowledge, I need hardly stop to point out the fallacy of this view. It is certain that no general influx of the precious metals can possibly affect either profits or interest, but must fall entirely on prices.

934. AT THE END OF THE SEVENTEENTH CENTURY MANY ABLE SOVEREIGNS IN EUROPE.

"Europe at the close of the century was ruled by the ablest monarchs who had ever appeared at one era since the first rise of its states on the wreck of the Western Empire. The energies both of Holland and England were wielded by William III.; Louis XIV. reigned in France, the prudent Pedro in Portugal, John Sobieski in Poland, Charles XII. in Sweden, and in Muscovy the immortal czar" (*Dunlop's Memoirs of Spain*, Edinburgh, 1834, 8vo, vol. ii. p. 322).

935. EFFECTS OF THE INQUISITION ON SPANISH LITERATURE IN THE SEVENTEENTH CENTURY.

"The effect of the Inquisition on the progress of the human mind in Spain during the seventeenth century, has been the subject of much controversy. The reign of Philip II., when its power and tyranny were at their height, was unquestionably the golden age of Spanish literature, and it seems too much to impute to the Inquisition the decay of learning and degradation of taste during the time of Philip IV. and Charles II. But it had no doubt an injurious effect on science and general knowledge" (*Dunlop's Spain*, Edinburgh, 1834, 8vo, vol. ii. pp. 346, 347).

When it was proposed to unite two rivers in Portugal by means of a canal, the Inquisition refused to allow it, on the ground that if God had wished them to be united, he would have united them himself (*Storch, Économie politique*, St. Petersbourg, 8vo, 1815, tome v. p. 361). For a brilliant but rhetorical account of the Inquisition, see Abfall der Niederlande in Schiller's Werke, band viii. pp. 73–81, Stuttgart, 1838, and see at p. 78, a fine passage on its influence upon the Spanish character.

936. USE OF THE MANTILLA AND FARTHINGALE IN SPAIN.

See on this head Dunlop's Memoirs of Spain under Philip IV. and Charles II., Edinburgh, 1834, 8vo, vol. ii. p. 404. It is said (p. 405) that "an ordinance was promulgated by the court in 1639, prohibiting any woman from wearing the mantilla over her countenance," and for this statement Dunlop refers to Ortez. Compend. Cronol. tome vi. lib. 20, c. 4.

On the ruins of Persepolis is represented a feroosher, or spirit, "with a garment not unlike a farthingale" (*Heeren's Asiatic Nations*, Lond. 1846, vol. i. p. 116).

937. ANTIQUITY OF THE FANDANGO AND CASTANETS.

The former celebrated Spanish dance is supposed to be alluded to by Martial; and Juvenal certainly mentions the *testarum crepitus*, supposed to be the castanets. See vol. ii. p. 410, of Dunlop's Memoirs of Spain, Edinburgh, 1834, 8vo.

"A pair of castanets" (*Congreve's Way of the World*, act iv. scene ix. p. 279 A). Cumberland, who was in Spain in 1780, relates an anecdote which denotes the enthusiasm of the Spaniards for the fandango (*Cumberland's Memoirs of Himself*, 8vo, 1807, vol. ii. p. 34).

938. THE FRENCH LANGUAGE NOT SO MUCH STUDIED IN THE SEVENTEENTH CENTURY AS IS SUPPOSED.

Oxenstiern did not know French (*Sismondi, Histoire des Français*, xxiii. 266, Paris, 1840, 8vo). In Correspondance littéraire, par Grimm et Diderot (tome xiv. pp. 39, 49), there is an account of what seems an able work written by the Count de Rivarol—"De l'Universalité de la Langue française." Pepys (*Diary*, 8vo, 1828, vol. iv. p. 316) mentions an Oxford doctor of laws being sent in 1669, to welcome the Spanish ambassador, but being both ignorant of French and Spanish, was unable to converse with him. In 1699, Gale writes from Amsterdam, "all the world grows so very much French here that you shall meet with nothing else almost at any booksellers" (*Pepys's Diary*, 8vo, 1828, vol. v. p. 258). The duke of York, afterwards James II., was "a great lover of the French tongue, and kind to those who spoke it" (*Reresby's Travels and Memoirs*, 3rd edit. 8vo, 1831, p. 166). Dr. Lister (*Account of Paris at the close of the Seventeenth Century*, Shaftesbury, 8vo, p. 141) could not enjoy the French plays "by my imperfect knowledge of the language." In 1695 it was little known at Oxford (see *King's Life of Locke*, 8vo, 1830, vol. i. p. 353).

939. ESTABLISHMENT OF DESPOTIC POWER IN FRANCE BY RICHELIEU.

Sismondi (*Histoire des Français*, tome xxiii. 436, Paris, 1840, 8vo), speaking of the order registered by Parliament on the 21st of February, 1641, says, "On peut le considérer comme l'établissement systématique du pouvoir despotique en France et l'abolition de toutes les anciennes libertés," and see Sismondi, tome xxiv. p. 1.

940. HROSCUTHA, IN THE TENTH CENTURY, PERHAPS THE FIRST DRAMATIC WRITER IN EUROPE.

Price (note to *Warton's History of English Poetry*, vol. ii. pp. 18, 19, 8vo, 1840) says: "Perhaps the plays of Hroscutha, a nun of Gandersheim in Lower Saxony, who lived towards the close of the tenth century, afford the earliest specimens of dramatic composition since the decline of the Roman empire."

See Hallam's Literature of Europe, i. 10, 8vo, 1843. See Le Clerc's Bibliothèque universelle, xi. 46, Amsterdam, 1707. See an account of her in Ceillier, Histoire générale des Auteurs sacrés, xix. 685–687.

941. GENERAL BELIEF IN THE MIDDLE AGES THAT THE POPE WAS ANTICHRIST.

"The theology of the Middle Ages abounded with conjectures and controversies concerning Antichrist, who at a very early period was commonly believed to be the Roman pontiff. See this topic discussed with singular penetration and perspicuity by Dr. Hurd in Twelve Sermons Introductory to the Study of the Prophecies, London, 1772, p. 206" (*Warton's History of English Poetry*, 8vo, 1840, vol. ii. p. 60; see also iii. 370).

See Wright's edition of the Chester Plays, printed for Shakespeare Society, vol. ii. pp. 224, 227–241. There is a curious article on Antichrist in Calmet's Dictionary of the Bible, edit. Taylor, 1841, 4to, vol. i. pp. 142–145, from which it appears how lavish the early Christians were of that title, fastening it upon all their principal persecutors. The learned author gives fourteen names in which has been found the "number of the beast, 666," and among the names we find that of Luther himself. Pasquier, Recherches, livre vi. ch. xl. Œuvres, Amsterdam, 1723, tome i. folio, 665. Le Clerc, Bibliothèque universelle, iii. 542; v. 355; ix. 13; xii. 306, 315, 317; xxv. 424. Beaven's Account of Irenæus, 8vo, 1841, pp. 240–248. Les Propos de Table de Luther, par G. Brunet, Paris, 1844, pp. 9, 101–154, and the notes at pp. 111–119. Vincent de Beauvais wrote respecting Antichrist. (See *Histoire littéraire de la France*, xviii. 492).

942. GREAT LITERARY INFLUENCE OF THE MENDICANT FRIARS.

"The four orders of mendicant or begging friars commonly denominated the Franciscans, the Dominicans, the Carmelites, and the Augustines. . . . . They were regarded with the highest esteem and veneration throughout all the countries of Europe. . . . . They cultivated the literature then in vogue with the greatest assiduity and success. Gianoni (Hist. Napl. xvi. 3) says that most of the theological professors in the university of Naples, newly founded in the year 1220, were chosen from the mendicants. They were the principal teachers of theology at Paris, the school where this science had received its origin. . . . . The most learned scholars in the University of Oxford at the close of the thirteenth century were Franciscan friars. . . . . On the whole, two of these mendicant institutions, the *Dominicans* and the *Franciscans*, for the space of near *three centuries*, appear to have governed the European church and state with an *absolute* and *universal* sway" (*Warton's History of English Poetry*, edit. 1840, 8vo, vol. ii. pp. 88–92).

1. Blunt wishes to find a resemblance between the mendicants and the priests of Isis and Serapis (*Vestiges of Ancient Manners*, 8vo, 1823, ch. vii. pp. 127–137), and Middleton has found them in the ancient Selli (*Letter from Rome*, Lond. 1742, 8vo, 5th edit. pp. 219, 220). Charles Butler (*Works*, 8vo, 1817, 2nd edit. vol. iv. p. 181) allows that Francis d'Assissi had "little human learning" (i.e. in plain English, was a very ignorant fellow), but gravely adds, "in the science of the saints he had few equals!" Whewell (*Philosophy of the Inductive Sciences*, 8vo, 1847, vol. ii. p. 173) says of the Dominicans and Franciscans, "Nor can we doubt that the adoption of the Aristotelian philosophy by these two orders, in the form in which the Angelican doctor had systematised it, was one of the events which most tended to defer, for three centuries, the reform which Roger Bacon urged as a matter of crying necessity in his own time."

943. TRANSLATIONS GENERALLY THE ORIGIN OF NATIONAL LITERATURE.

"The revival of learning in most countries appears to have first owed its rise to translation" (*Warton's History of English Poetry*, 8vo, 1840, vol. ii. p. 128).

Irving observes (*Scotish Poets*, ii. 63, 64, 8vo, 1810) that the Scottish poetry forms an exception (see also vol. i. pp. 178, 179).

944. HUMPHREY DUKE OF GLOUCESTER A GREAT PATRON OF LITERATURE.

"Occleve in this poem, and in others, often celebrates Humphrey Duke of Gloucester, who at the dawn of science was a singular promoter of literature" (*Warton's History of English Poetry*, 1840, vol. ii. p. 264, and see pp. 265–267).

945. NOTICES OF EMINENT BENEDICTINES.

Lydgate, who flourished in 1430, was "a monk of the Benedictine abbey of Bury in Suffolk" (*Warton's History of English Poetry*, 8vo, 1840, vol. ii. p. 269).

Henry Bradshaw, a poet who wrote about A.D. 1500, was a Benedictine (Warton, ii. 371). So was Laurence Wade, a poet in 1497 (*Warton's English Poetry*, 8vo, 1840, ii. 418), and Bede.

946. THE FIRST ENGLISH ECLOGUES ARE BY BARKLAY, EARLY IN THE SIXTEENTH CENTURY.

Warton (*History of English Poetry*, 8vo, 1840, vol. ii. p. 426), speaking of Alexander Barklay, who in 1506 published a translation of Brandt's Ship of Fools, says, "Our author's egloges are, I believe, the first that appeared in the English language."

947. INTRODUCTION OF SCENERY ON THE ENGLISH STAGE.

See Ashby's note in Warton's History of English Poetry, 8vo, 1842, vol. ii. p. 528. Hallam's Literature of Europe, 8vo, 1843, vol. iii. p. 79. Collier's History of Dramatic Poetry, vol. iii. p. 366. Wright's Historical Account of the Stage, 1699, in Dodsley's Collection of Old Plays, 8vo, 1825, vol. i. p. cxlviii. Perhaps the use of *engravings* in plays had a similarly bad effect. See ART. 986. On the Chinese stage "the scene never changes" (*Dobell's Travels through Kamtchatka, &c.*, 8vo, 1830, vol. ii. p. 233). Schlegel says (*Lectures on Dramatic Literature*, 8vo, 1840 vol. i. p. 362), "From an observation of Corneille, we are led to conjecture that machinery was at that time in France extremely clumsy and imperfect." He observes that the introduction of scenery must have had a bad effect on dramatic poetry (vol. ii. pp. 276, 279, 280).

948. REVIVAL OF CLASSICAL LEARNING UNFAVOURABLE TO VERNACULAR POETRY.

"But there is a circumstance which among some others already suggested, impeded that progression in our poetry which might

yet have been expected under all these advantages. A revolution . . . . which by diverting the attention of ingenious men to new modes of thinking, and the culture of new languages, introduced a new course of study and gave a temporary check to vernacular composition. This was the revival of classical learning" (*Warton, History of English Poetry*, 8vo, 1842, vol. ii. p. 545).

949. LARGE PROFITS MADE BY EARLY ENGLISH ACTORS.

"In several parts of the recently published 'Life of Shakespeare,' Mr. Collier alludes to the fact that at the latter end of the reign of Elizabeth, and in the commencement of that of James I., acting was a very profitable employment. He shows (p. ccxii.) that Richard Burbage died in 1619 worth 300*l.* a year in land, besides personal property," &c. (*The Shakespeare Society Papers*, vol. i. p. 21, art. vi. 8vo, 1844).

See also Collier's History of Dramatic Poetry, vol. iii. pp. 427–440. And Collier's Memoirs of Actors, p. 31, 8vo, 1846. For profits of authors in the eighteenth century, see ART. 2257. Mr. Drake follows Malone in saying that at the end of the sixteenth century, actors "of the first class did not derive from their profession more than 90*l.* a year at the utmost" (*Shakespeare and his Times*, 1817, 4to, vol. ii. p. 224).

950. NOTES RESPECTING THE RELIGION OF SHAKESPEARE.

In favour of his being a Roman Catholic, see The Shakespeare Society Papers, vol. ii. pp. 115–117, art. xviii. See Butler's Memoirs of the Catholics, vol. iv. pp. 443, 444, 8vo, 1822. Also Collier's History of Dramatic Poetry, vol. iii. p. 74. And p. xiv. of Collier's Memoirs of Actors.

951. REASON OF THE RAGE OF JUDAS ISCARIOT AGAINST CHRIST.

See Wright's edition of the Chester Mysteries, 8vo, 1847, vol. ii. p. 12, where Judas says,—

"My mayster Jesus, as men maye see,
Was rubbed heade, foote, and knye,
With oyntmente of more daintie
Than I see manye a dayé.
To that I have great envye," &c. &c.

and again:—

"Hym had been better in good faye,
Had spared oyntment that daie;
For wrocken I will be some waie
Of waste that was done their."

Wright says (*Notes*, p. 202) "The reason here given for which

Judas took offence against his Lord is introduced in all the sets of religious mysteries I have compared. See the Coventry Mysteries, p. 265; Towneley Mysteries, p. 178; Jubinal, Mystères inédites, p. 147."

Judas was always represented with red hair and a red beard, (see *Middleton's Works*, 8vo, 1840, vol. i. p. 259; vol. iv. p. 47). He was generally believed to have been the purse-bearer of Christ and of his disciples (see *Mr. Wright's Edition of the Legend of St. Brandan*, p. 62, Percy Society, vol. xiv.)

952. THE FIFTEEN TOKENS WHICH WERE TO PRECEDE THE DAY OF JUDGMENT.

See an interesting note on this subject by Wright, in vol. ii. pp. 218–224, of the edition of the Chester Plays, Shakespeare Society, 8vo, 1847.

953. PURITANICAL EFFORTS AGAINST THE STAGE AS SHOWN IN BEDFORD'S WORK.

In 1719, Arthur Bedford, Chaplain to the Duke of Bedford, published his "Serious Remonstrances in behalf of the Christian Religion against the horrid Blasphemies and Impieties which are still used in the English Play House, 8vo." This is a volume of 383 pages; all his assertions are verified by quotations, or rather references, to the plays themselves, of which, on a rough calculation, he has given about four thousand. At pp. v.–xx., the pious chaplain has given a "list of above 1,400 texts of Scripture which are mentioned in this treatise, either as ridiculed and exposed by the stage, or as opposite to their present practices." He complains (p. 6), that in one comedy alone, the word God is "used thirty-nine times," and "twenty-three times in one tragedy;" and he sagaciously infers that "the design was to wear off the horror, and make the object sit easily upon our thoughts." At pp. 150–154, he has collected many hundred instances in which the impious dramatists employ the words "everlasting," "for ever," "eternal," and he in particular (p. 154) complains of the use of the word "immortalize," and (at p. 263) he says: "In one play it is said of a woman that she is divinely fair and divinely good; in another that she is devilish young and devilish handsome. In one play she is a dear angel and eternal happiness; and in another a dear devil." His taste he displays, (p. 26), by speaking of the "ridiculous plays of the 'Tempest' and 'Mackbeth,'" and with strange delusion he tells us (p. 36) that his book is written in the "cause of God and His glory." He speaks, as might be ex-

pected, very highly of the Societies for Reformation of Manners (see pp. 215, 229, 230). See also ART. 759.

954. THE LAWS OF THE EARLY CHURCH NOT SEVERE AGAINST WITCHCRAFT.

"During the earlier centuries of the Middle Ages, little was known of witchcraft. The crime of magic, when it did occur, was leniently punished. For instance, the Council of Ancyra (314), ordained the whole punishment of witches to consist in expulsion from the Christian community. The Visigoths punished them with stripes, and Charlemagne, by advice of the bishops, confined them in prison until such time as they should sincerely repent (*Horst, Zauberbibliothek*, vi. p. 231). It was not until very soon before the Reformation that Innocent VIII. lamented that the complaints of universal Christendom against the evil practices of these women had become so general and so loud that the most vigorous measures must be taken against them; and towards the end of the year 1489, he caused the notorious Hammer for Witches (*Malleus Maleficiarum*), according to which proceedings were set on foot with the most fanatical zeal, not only in Catholic, but strange to say, even in Protestant Christendom, which in other respects abhorred everything belonging to Catholicism. Indeed the Protestants far outdid the Catholics in cruelty, until, among the latter, the noble-minded Jesuit, J. Spee, and among the former, but not until seventy years later, the excellent Thomasius, by degrees put a stop to these horrors" (*Mary Schweidler, the Amber Witch, edited by W. Meinhold, translated from the German by Lady Duff Gordon*, Lond. 8vo, 1844, preface, p. vi.)

955. NOTES ON DE BURY'S PHILOBIBLON.

"Philobiblon, a Treatise on the Love of Books, by Richard de Bury, Bishop of Durham, written in 1344, and translated from the first edition, 1473, Lond. 8vo, 1832." This translation is anonymous, but Sir Frederick Madden (*note in Warton's History of English Poetry*, 8vo, 1840, vol. i. p. cxvi.), says that the author of it is Mr. Inglis.

Warton (*History of English Poetry*, i. cxvi.) and Dibdin (*Bibliomania*, 1842, 8vo, pp. 29, 187) assign the Philobiblon to "Robert Holcott, a Dominican friar;" but Hallam (*Literature of Europe*, 8vo, 1842, vol. i. pp. 75, 91) simply speaks of it as the production of De Bury; and Inglis (*Preface to the Philobiblon*, pp. iii. iv.), says "the error of attributing the Philobiblon to Holcot will

perhaps be best corrected by the book itself, the proofs of autobiography it contains being sufficient for that purpose." But in this I cannot coincide, for if Holcott wrote the work in the Bishop's name, of course he would preserve De Bury's identity.

Thomas à Kempis quotes the Philobiblon without acknowledgment (p. vi.) Boethius quoted (pp. 3, 14, 79, 81). Queen Elizabeth translated Boethius (*Camden* in *Kennett*, ii. 573). In the thirteenth century, Brunetto Latini translated Boethius, De Consolatione (*Daunou, Discours sur l'État des Lettres*, in *Histoire littéraire de la France*, xvi. 27). Respecting ignorance of the clergy, see p. 26. Their immorality, p. 26, and see pp. 34, 35. Did not wish laymen to read, pp. 31, 99, 100, and see the note at pp. 148–150. Extraordinary praise of Aristotle, pp. 1, 13, 16, 17, 53, and particularly pp. 69 and 81. And speaks contemptuously of modern genius, p. 61. Seems to speak contemptuously of University of Paris, p. 56. Study of Hebrew and Greek, p. 72. Amusing description of careless readers, pp. 98–100. He speaks highly of the zeal of the Mendicants for learning, pp. 55–58, and notes pp. 136, 140. Some have supposed that *clerk* meant anyone who could read; others that it was anyone who knew the Trivium and Quadrivium. But De Bury, in p. 83 of Philobiblon, says, "the tonsure or clerical name." See also p. 31, and particularly p. 24.

956. THE TONSURE NECESSARY FOR CLAIMING BENEFIT OF CLERGY.

De Bury (in pp. 23, 24 of his *Philobiblon*, edit. Inglis, 8vo, 1832) in a supposed address made by books, causes them to say, "At length you are defiled by robberies, homicides, and various shameful crimes," and "being called to justice are to be punished by a most ignominious death." Then "let him remember us; and that he may avoid the peril of approaching the death, let him display the little token of the antiquated tonsure which we gave him, begging that we may be called in on his behalf, and bear witness to the benefits conferred. . . . . Then the well-known book is tendered to be read, and, after a slight reading by the criminal, stammering from fear, the power of the judge is dissolved, the accuser is withdrawn, death is put to flight. . . . . Laymen must undergo secular punishment, while our pupil, by a single reading of the Book of Life, is commended to the custody of the pontiff, and rigour is converted into favour. And while the bench is transferred from the layman, death is averted from the clerical nursling of books." (See also *Inglis*, note at p. 129.)

Hallam's Constitutional History of England, 4th edit. 1843,

8vo, vol. i. pp. 57, 58. Reeve's History of the English Law, 2nd edit. 8vo, 1787; vol. ii. pp. 134, 272; vol. iii. p. 137; and respecting the tonsure, p. 421, which seems to me to state that, according to Littleton, a man might have his clergy *without* the *tonsura clericalis*. At vol. iv. p. 156, Reeves says, that by 25 Edward III., actual laymen were excluded from claiming clergy; "but," he adds, "the former latitude soon prevailed again, and a capacity to read became once more synonymous with clergy." (See also pp. 307, 315, 470, 480, 491). Southey's Vindiciæ Ecclesiæ Anglicanæ, 8vo, 1826, pp. 346–359. He thinks (p. 354), that it was not older than "other abuses during the troubled reign of Stephen."

957. IN THE SEVENTEENTH CENTURY BURIAL SEEMS SOON TO HAVE FOLLOWED DEATH.

Elias Ashmole, the famous antiquary, has this entry in his Diary, 'November 11, 1651, about four *post merid.* my wife's eldest son, Mr. Edward Stafford, died. Nov. 11, ten *post merid.* he was buried in Bradfield Church" (*The Lives of those Eminent Antiquaries, Elias Ashmole, and William Lilly, written by themselves*, London, 1784, 8vo, pp. 314, 315).

Michaelis observes that "it had not been usual among the early Hebrews to inter their dead until after a considerable time." (*Commentaries on the Laws of Moses*, 8vo, 1814, vol. iii. p. 326). Sir Simon d'Ewes says (*Autobiography*, edit. Halliwell, 8vo, 1845, vol. i. p. 43), "My grandfather was buried upon Thursday, fourteen days after his death." His mother "was buried some few days after her decease" (p. 118; see also pp. 158, 240). In 1564, Forman writes that his father was buried the same day that he died; on which Mr. Halliwell notes, "At this period it was a common custom to bury a person the day of his death" (*Autobiography of Dr. Simon Forman from* 1552 *to* 1602, 4to, 1849 edit. Halliwell, p. 13). Bishop Gardiner died in 1555, and was buried on the same day (*Machyn's Diary*, pp. 96, 97, Camd. Soc., 1848). But Sir Humphrey Foster, who died in 1556, on 18th September, was buried on the 25th (*Machyn's Diary*, pp. 403, 404).

958. IF THE LAITY WERE ALLOWED IN THE EARLY CHURCH TO ADMINISTER THE SACRAMENT.

A doubtful passage of Tertullian produced a controversy on this subject between Grotius and Petau, an account of which is given in Le Clerc's Bibliothèque universelle, tome iv. pp. 94–153.

The Russian Church allows a layman to *baptize*, in case of the absence of a priest (see ART. 1819).

Arnold thinks it was never allowed in the Church of England for a layman to administer the Eucharist, though, according to Hooker, lay baptism *is* valid (see ART. 2212).

959. THE VIRGIN MARY NOT SALUTED BEFORE THE SERMON PRIOR TO THE FIFTEENTH CENTURY.

"La coutume de saluer la Vierge par un *Ave-Maria*, ou immédiatement avant le sermon ou après l'exorde, n'est guère plus ancienne que le commencement du quinzième siècle, puisque St. Vincent Ferrier, qui florissait en 1410, est le premier que nous lisions qui s'en soit servi" (*Le Clerc, Bibliothèque universelle*, tome xxv. p. 486, Amsterdam, 1700, and see ibid p. 234 respecting Baillet's "Culte de la Vierge").

Bembo calls her *Dea* (*Le Clerc, Bibliothèque choisie*, tome i. p. 343; iv. 320–324). See also Bibliothèque universelle, xxii. 464. Le Roux de Lincy, Livre des Proverbes français, Paris, 1842, 18mo, tome i. pp. xxxv. 22. Fosbroke's British Monachism, 3rd edit, 8vo, 1843, p. 365. For the opinion of Irenæus, see Le Clerc, Bibliothèque choisie, xxv. 302, 303. See some very curious details in Southey's Vindiciæ Ecclesiæ Anglicanæ, 8vo, 1826, pp. 428–469. He indignantly denies that Luther looked on her as an intercessor (pp. 429, 430); and for some remarks on the Pagan origin of her worship, see pp. 511–519.

960. BEFORE THE REFORMATION IT WAS THOUGHT THE BIBLE SHOULD BE TRANSLATED INTO THE VULGAR.

For indications of the proofs of this, see Le Clerc, Bibliothèque universelle, tome xvii. pp. 500–504. The Greek Church in Russia approves of translations. See ART. 1819.

See a note in Irving's Scotish Poets, 1810, vol. ii. p. 99.

961. ETYMOLOGY OF BARON.

See some curious remarks in Le Clerc's Bibliothèque universelle, tome i. pp. 209, 210, where it appears baron originally meant a fool.

962. INFLUENCE OF ARISTOTLE UPON CHRISTIAN DOGMA.

Le Clerc (*Bibliothèque universelle*, xi. 307, 308) says, "Le long séjour des Maures en Espagne fut cause que les chrétiens eurent assez de commerce avec ces Musulmans, pour apprendre

d'eux la philosophie d'Aristote, et toutes les subtilitez arabesques," and to this union he ascribes transubstantiation, &c. &c. But this is in some degree contradicted by the assertion in tome xxii. p. 129 that Boethius was the first "qui ait expliqué la religion par la philosophie d'Aristote."

In the middle ages Boethius was the great authority for music. Lydgate says, "Boece her clerk" (see *Lydgate's Minor Poems*, edited by Mr. Halliwell for Percy Society, pp. 11, 265).

1. Guizot says, that from the fifth to the tenth century there is no period during which the works of Aristotle were not known in Europe (*Histoire de la Civilisation en France*, Paris, 1846, tome ii. pp. 175, 176). Humboldt (*Cosmos*, edit. Otté, 1848, vol. i. pp. 88, 89) says that Aristotle was "averse to those grander views of the elder Pythagoreans, which inculcated ideas so nearly approximating to truth respecting the structure of the universe." M. Villers is so ill acquainted with literary history as to suppose that it was not until *after* the Reformation that Aristotle was studied in the original (see his *Essai sur la Réformation*, Paris, 1830, p. 257).

963. THE FIRST CHRISTIAN LIBRARY WAS ESTABLISHED BY POPE HILARY.

"Le premier des chrétiens qui voulut rassembler des livres fut le pape Hilaire, qui établit à Rome, proche de la fontaine de Latran, deux bibliothèques," &c. &c. (*Le Clerc, Bibliothèque universelle*, tome xiii. p. 9, Amsterdam, 1700).

According to *Biog. univ.*, Hilary was elected pope in 461. Southey says it was not till about the middle of the eighteenth century that a circulating library was first opened in London. It was set up by Samuel Fancourt, a dissenting minister (*The Doctor*, edit. Warter, 8vo, 1848, p. 271).

964. SPLENDID LIBRARY AT BUDA, IN THE FIFTEENTH CENTURY, OF CORVINUS, KING OF HUNGARY.

Matthias Corvinus, king of Hungary, was born in A.D. 1443, and died in 1490. It is said in his life (*Biographie universelle*, tome x. p. 25), "À la mort de Corvin, sa bibliothèque de Bude était la plus belle de l'Europe; elle contenait cinquante mille volumes, presque tous manuscrits, magnifiquement reliés."

See also Le Clerc, Bibliothèque universelle, tome v. p. 410, and tome xvi. p. 190, and Hallam, Literature of Europe, 8vo, 1842, vol. i. p. 161, and Gibbon's Rome, p. 1220, ed. 1836.

965. NOTES ON THE USE OF THE QU IN THE SCOTTISH LANGUAGE.

Respecting the frequent use of the *qu* and *quh* as an alleged Scoticism, there are some curious remarks by Chalmers in his edition of the Poetical Works of Sir David Lyndsay (London, 1806, 8vo, vol. i. pp. 160–167). He says (p. 161), "It is certain that the *qu* and *quh* were not used in the writings of Scotland during the twelfth and thirteenth centuries;" and, "In the fourteenth century this innovation appears but seldom; yet in the charters of the fifteenth and sixteenth centuries, it became common."

He remarks (pp. 162, 163) that the British *gw* and the Saxon *cw* are "the nearest characters to the *qu* and *quh*," and "such words as begin with *w* in the English begin in the Welsh and Cornish with *gw*." And again, "Such words as begin with *gw* in the British begin with *f* in the Irish tongue." This assertion Chalmers has supported by a table of eight words in the three languages. In pp. 164, 165, Chalmers mentions the striking fact that "in the Great Charter of Edward I., which was issued in the English language, about the year 1284, we may see *gwiche* for *which*, and in an English song of that age, which Ritson has published from a Sloane MS. in the British Museum, *gwer* is used for *where*; and in the romance of Ywaine and Gawin, *guyn* is used for *whine*. Even Wickliff uses *gwyte* and *quyte* indiscriminately for *quit*; he writes *ghowling* for *howling*; and Chaucer writes *quishun* for *cushion*, being the French *coussin*. At p. 166, he notices that "in the formation of the English, the *qu* were uniformly put for the Saxon *cw*, as in *quartern* from *cwartern*," &c. &c.

See vol. ii. p. 520 of Pinkerton's Ancient Scotish Poems, from the Maitland MS., London, 1736, 8vo.

966. DEAN WAS USED INDISCRIMINATELY FOR A RELIGIOUS MAN.

"From the use of the title of *Dean*, as prefixed to the name of Ramsay in the preceding extract, there is no reason to suppose that the *dean* of a cathedral was meant. There is indubitable proof that *den* or *deyn* was indiscriminately given as a title of honour to religious men. V. Chartul. Aberbroth., fol. 127" (*Jamieson's Memoir of Life of John Barbour*, p. xvi. prefixed to *Barbour's Bruce*, Edinburgh, 1820, 4to).

967. NOTES ON THE ANCIENT SCOTCH MINSTRELS.

See Jamieson's remark in pp. iii. iv. of his edition of "Sir William Wallace," by Henry the Minstrel, Edinburgh, 1820, 4to,

and Irving's Lives of the Scotish Poets, 8vo, 1810, 2nd edit. vol. i. pp. 342–351.

It may be said that there are still minstrels in the north of England. See Mr. Dixon's Scottish Ballads, p. xiii., published in vol. xvii. of Percy Society; and see the same author's collection of Poems of the Peasantry of England, pp. 52, 242. The minstrels carried "violls" (see *Hutton's Follie's Anatomie*, 1619, p. 34, Percy Society, vol. vi.) In 1390 "the Duke of Orleans lent the Count of St. Pol. four of his minstrels to attend him at a joust in England," and they received what was then the immense pay of 100 francs a month (Mr. Williams's note at p. 172 of *Chronique de la Traïson de Richart Deux d'Angleterre*, Londres, 8vo, 1846).

968. SCOTCH POETRY MORE INDEBTED TO ENGLAND THAN TO FRANCE.

The celebrated author of the "Bruce," John Barbour, was educated at Oxford. The royal poet, James I., speaks of Chaucer and Gower as his great masters in style (see *Irving's Lives of the Scotish Poets*, 8vo, 1810, vol. i. p. 303).

Of Robert Henryson, the contemporary of Dunbar, Irving remarks (*Lives*, i. 378) "The longest of his poems is the Testament of Fair Creseide, of which the subject was suggested by the perusal of Chaucer's "Troilus and Creseide." (See also pp. 385, 386.)

See also Irving, i. 405, where it is said "Chaucer, Gower, and Lydgate are evidently the authors whom Dunbar regarded as his models." Dunbar has eulogised those three poets (see *Irving*, i. 437, 438). And yet Pinkerton says "Not one Scotish poet has imitated Chaucer, or is in the least indebted to him" (see his *Essay on the Origin of Scotish Poetry*, in vol. i. p. lxxii. of *Ancient Scotish Poems*, Lond. 8vo, 1786).

The first Scotch poet whom I find mentioned as throwing off the trammels of the English school is Gawin Douglas, Bishop of Dunkeld. Irving says (*Lives*, ii. 27), "His language is generally remote from that of the English poets," and that he is "scrupulous in rejecting Anglicisms." His style however is said to display many Latinisms. And yet in spite of all this, Irving (*Lives of the Scotish Poets*, ii. 63, 64) talks of their "confident reliance on native resources," and tells us that "among the poets of modern Europe no class seems so little indebted to foreign aid as those of Scotland"!!

Gawin Douglas, Bishop of Dunkeld, was received with hospitality at the court of Henry VIII., where he made the acquaintance of Polydore Vergil.

969. DOUBTS AS TO THE EXISTENCE OF ST. PATRICK.

"That such a man ever existed, Mr. Ledwich has shown to be extremely dubious. . . . . Patrick, with reverence be it spoken, seems partly entitled to a place among the number of fictitious saints" (*Irving's Lives of the Scotish Poets*, 2nd edit. Edinburgh, 1810, vol. i. pp. 13, 14).

970. THE OLDEST SCOTCH AUTHOR LIVED IN THE MIDDLE OF THE TWELFTH CENTURY.

"The most ancient author who can with apparent justice be claimed as a native of Scotland is Richard, Prior of St. Victor, at Paris; a celebrated theologian who flourished about the middle of the twelfth century. . . . Mair pronounces him equal to the greatest theologians of the age in which he lived; and particularly observes that he was the first who maintained the Blessed Virgin to be free from original sin. Major, De Gestis Scotorum, p. 114, edit. Edinburgh, 1740, 4to" (*Irving's Lives of the Scotish Poets*, 2nd edit. 8vo, 1810, vol. i. pp. 18, 19).

A Mahometan legend states that Mary was free from original sin (see *The Bible, the Koran, and the Talmud, by G. Weil*, Lond. 1846, 8vo, pp. 216–221). Her conception was easily managed (see p. 220). In Percy Anec. there is a list of ancient authors who held that the Virgin Mary was naturally conceived. This list was drawn up about A.D. 1440, and in it is the name of the famous Odon, founder of the Congregation of Cluni, who died A.D. 942. (*Histoire littéraire de la France*, vi. 248.)

971. PARTICULARS RESPECTING THE SCOTCH UNIVERSITIES.

"Previous to the foundation of the Scotish University of St. Andrews at the beginning of the fifteenth century," &c. (*Irving's Lives of the Scotish Poets*, vol. i. p. 60).

"In the year 1282, Dervorgil, the daughter of Allan, Lord of Galloway, and the wife of the elder John Baliol, founded and endowed a college at Oxford" (*Irving*, i. 61).

"In 1326, a college was founded and endowed at Paris by David Murray, Bishop of Murray. This is generally known by the name the Scotish College of Paris" (*Irving's Lives*, vol. i. p. 61). "The public lectures commenced at St. Andrew's in 1410" (*Irving*, i. 62). "The university of Glasgow was founded in 1453" (*Irving*, i. 64). Irving says (i. 64) that the papal bull for King's College, Aberdeen, was obtained in 1494; but the education there did not begin till 1500. He adds (p. 67), "David Chalmers has

impudently asserted that the University of Aberdeen was founded as early as 1240." "The University of Edinburgh was not founded till 1582" (*Irving*, i. 68). "The universities of Scotland were not like those of more opulent countries, occasionally enlightened by eminent teachers, attracted or invited from every quarter of Europe. In the list of our professors I have never been able to discover the name of a single foreigner except that of Dr. Hutcheson of Glasgow" (*Irving's Lives*, vol. i. p. 153: see also vol. i. p. 149).

Cousin gives precisely the same account of the origin of the Scotish Universities (*Histoire de la Philosophie*, Paris, 1846, part i. tome iv. pp. 16, 17).

972. JOHN VAUS THE FIRST SCOTCHMAN WHO PUBLISHED A GRAMMATICAL TREATISE.

"The first professor of humanity was John Vaus, who was also the author of the first grammatical treatise which is known to have been published by a native of Scotland" (*Irving's Lives of the Scotish Poets*, 1810, 8vo, vol. i. p. 66).

973. NOTE ON THE CUSTOM OF KEEPING FOOLS IN SCOTLAND.

See on this head Irving's Lives of the Scotish Poets, 8vo, 1810, vol. i. pp. 200–202.

In 1546, the Venetian ambassador at the court of Charles V. writes that the emperor kept a dwarf and a jester, with both of which he often played (*Correspondence of Charles V.*, edited by Mr. Bradford, Lond. 8vo, 1850, p. 439).

The princes in Abyssinia keep fools (see *Salt's Voyage to Abyssinia*, 4to, 1814, pp. 371–375). In 1611 we have "The man must wear long coats, like a fool," on which Mr. Dyce notes "i.e. petticoats: in some parts of Scotland they are still worn by male idiots of the lowest class" (*Middleton's Works*, 8vo, 1840, vol. ii. p. 472). At Java, "In the marriage ceremonies of persons of rank, a person dressed as a buffoon or satyr precedes the procession, exhibiting strange and fantastic gestures" (*Crawford's History of the Indian Archipelago*, vol. i. p. 91).

974. NO UNIVERSITIES EARLIER THAN THE THIRTEENTH CENTURY.

"It appears from the valuable dissertation of Conringius, that the seminaries which we denominate universities cannot be traced beyond the thirteenth century, and that the University of Paris surpassed every other in the antiquity of its foundation. See Conringii de Antiquitatibus Academicis Dissertationes sex, habitæ

in Academiâ Juliâ, p. 93, Helmerlad, 1651, 4to" (*Irving's Lives of the Scotish Poets*, 8vo, 1810, vol. i. p. 69). But an improved edition of the work of Conringius was published by Henman in 1739, Göttingen, 4to (see *Biographie universelle*, ix. 449, art. Conring).

975. PRESBYTERIANISM BOASTS OF FEW LITERARY MEN OF EMINENCE.

"Of the learned ecclesiastics who have been found entitled to our approbation, a very inconsiderable number was of the Presbyterian persuasion," &c. &c. (*Irving's Lives of the Scotish Poets*, 8vo, 1810, 2nd edit. vol. i. p. 149).

976. SCOTCH ACT OF PARLIAMENT MAKING EDUCATION COMPULSORY.

"In the year 1494, the Scotish Parliament had enacted that the eldest sons of barons and of freeholders should be sent to the grammar schools, in order to be instructed in the Latin language; and that they should afterwards prosecute the study of the law for the space of at least three years. To the infringement of the statute a penalty of twenty pounds was attached" (*Irving's Lives of the Scotish Poets*, 8vo, 1810, vol. i. p. 155).

What then can Irving mean by telling us (vol. i. p. 341) that in the time of Henry the Minstrel "the knowledge of the Latin language was almost exclusively confined to ecclesiastics?"

977. POVERTY OF THE DRAMATIC LITERATURE OF SCOTLAND.

See Irving's remarks upon this, in vol. i. pp. 221, 222, of his Lives of the Scotish Poets, 8vo, 1810, 2nd edit.

978. ORIGIN AND PROGRESS OF THE SCOTTISH DRAMA.

In Irving's Lives of the Scotish Poets, 1810, 8vo, vol. i. pp. 197–222, is a "Dissertation on the Early Scotish Drama." The first play he has observed is one by Sir David Lyndsay (pp. 207, 208), which "is supposed to have been represented in 1539." But from the extract he gives it seems only a morality.

Sir Robert Inglis, who died in 1554, is *said* to have written "tragedies and comedies" (p. 210). In 1568 was performed a play written by Robert Semple (p. 213). In 1599, a company of English comedians visited Edinburgh (p. 215). In 1603 was published a play called "Philotus" (Irving, i. 215–217); and from the account given of it, I should apprehend it to be the first effort of the Scotish drama—exclusive, of course, of Mysteries and Moralities. About the time of the Union, William Alexander,

afterwards Earl of Stirling, composed his "Monarchiche Tragedies," of which there are four (*Irving*, i. 217, 218).

There is an account of the *whole* of the Scotish drama up to the beginning of the seventeenth century, and Irving tells us (vol. i. p. 221), "were we to trace it to a later period, the prospect would be found still more barren."

979. STATIUS WAS AT ONE TIME A VERY FAVOURITE AUTHOR.

"The favorite classic of the time was Statius, and he also appears to have been the favorite of Barbour" (*Irving's Lives of the Scotish Poets*, 2nd edit. 8vo, 1810, vol. i. p. 260).

In the note at p. 261, Irving has given a curious passage from "Peacham's Complete Gentleman," which places Statius above Homer, and just below Virgil.

980. NOTES ON POETS WHO HAVE BEEN BLIND FROM THEIR BIRTH.

Irving, in his Life of Henry the Blind Minstrel, in Scotish Poets, 2nd edit. 8vo, 1810, vol. i. p. 354, says, "Another illustrious example, however, occurs in the case of the late Dr. Blacklock, who lost his sight at the age of five months."

981. INSTANCES OF LITERARY FRANCISCANS.

The famous William Dunbar had been "a travelling noviciate of the order of St. Francis" (see *Irving's Scotish Poets*, 8vo, 1810, 2nd edit. vol. i. p. 394).

982. THE OLPHARION SIMILAR TO THE LUTE.

"Sir Walter Raleigh was fond of music, and it seems to have been an hereditary taste in his family, for his brother, Sir Carew Raleigh, performed delicately on the olpharion, an instrument probably similar to the lute" (*Tytler's Life of Sir Walter Raleigh*, Edinburgh, 1844, 5th edit. p. 370).

983. NOTE ON THE CELEBRATED MERMAID CLUB.

Respecting this club, at which used to assemble Shakespeare, Ben Jonson, &c., there is some interesting information in Tytler's Life of Raleigh, Edinburgh, 1844, 8vo, appendix, note B. pp. 374–376.

984. ACCOUNTS OF THE DIFFERENT PRIVATE PRESSES IN ENGLAND.

Martin has given some account of them in pp. v–xii. of his *Catalogue of Books privately printed*, Lond. 8vo, 1834.

985. EMINENT MEN WHO HAVE BEEN EDUCATED AT CAMBRIDGE.

John Dryden . . . .

986. THE FIRST DRAMA PUBLISHED IN ENGLAND WITH ENGRAVINGS.

Scott (*Life of Dryden*, p. 186, in vol. i. of *Works of Dryden*, edit. 1808, 8vo), says that this was "the Empress of Morocco," by Elkanah Settle, the miserable rival of Dryden, and the tool of Rochester. This was in A.D. 1673.

987. CUSTOM OF VISITING THE BRIDE AFTER SHE WAS IN BED.

See also ART. 764.

A very singular anecdote illustrative of this is related by Dr. Edward Lake, of Charles II. on occasion of the marriage of his niece, the Princess Mary, with William of Orange (see it in p. 6 of *Lake's Diary*, published in *Camden Miscellany*, vol. i. 4to, 1847). See also Pepys's Diary, 8vo, 1828, vol. ii. p. 300, and vol. iv. p. 28. In the time of Montaigne, it was usual to bring a candle to the bridegroom on the first night of his marriage, while he was in bed (see *Essais de Montaigne*, livre i. ch. xx. Paris, 8vo, 1843, p. 46).

988. AGE FOR FIRST RECEIVING THE SACRAMENT.

Dr. Edward Lake, in his Diary (p. 8, *Camden Miscellany*, vol. i. 1847, 4to), has this entry, "March 31st, 1678, being Easter day, was the first time Lady Ann received the sacrament. . . . . Her highness was not (through negligence) instructed how much of the wine to drink, but drank of it twice or thrice, whereat I was much concerned lest the duke should have notice of it." Anne was born in 1664.

989. THE CUSTOM OF KEEPING A DIARY IN ENGLAND.

John Lord Harrington is said to have been "one of the first who began the pious fashion of a diary" (*Harrington's Nugæ Antiquæ*, edit. Park, 8vo, 1804, vol. ii. p. 313).

990. NOTE ON WILLS'S COFFEE HOUSE.

Respecting this famous resort of the wits, at the head of whom was Dryden, see p. 454 of Scott's Life of Dryden, in vol. i. of Dryden's Works, 8vo, 1808. See the amusing description of Wills's in Congreve's Love for Love, act i. scene 1, p. 204 A.

991. CELIBACY OF THE CLERGY NOT COMPULSORY IN ENGLAND, ETC., ETC.

In volume i. of p. 37 of Rotuli Curiæ Regis (*Rolls and Records of the Court held before the King's Justiciars or Justices from the Sixth Year of King Richard I. to the Accession of King John*, Lond. 8vo, 1835, published under the direction of Commissioners of the Public Records of the Kingdom, and edited by Sir Francis Palgrave), there is an "assize brought by Alice de Fundenhall, in A.D. 1194, against Herbert de Helleveton, concerning the advowson of the church of Dunston," upon which Palgrave remarks (*Introduction* to vol. i. pp. xxviii–xxxi.) that "it is declared by the assize that they have never seen the presentation of any parson to the church of Dunston; but the parsons have always held the same from parson to parson, and from *father to son*, until the death of the last parson. And they further say that the church is founded in the fee which Alice holds of the said Herbert in the township of Dunston, and that he had nothing in demesne round about the said church; upon this verdict judgment is given by the court that Alice should hold in peace, and that the bishop shall receive her clerk upon her presentation. The incumbents of Dunston held the church by inheritance. The ecclesiastical benefice descended as a military benefice would have done. This custom by which church property was considered as heritable and belonging to particular families, had subsisted of old time. In Ireland, the usage was already very ancient, and long established before the eleventh century. The archbishoprick of Armagh, previously to the election of St. Malachi, continued hereditary in one sept during fifteen generations[1] (Bernard, in Vita Sancti Malachiæ, c. 10). And so entirely was the archiepiscopal endowment converted into lay fee that the eight last bishops had *not* even *received holy orders*.[2] Such being the usage with respect to the primate of the Irish church, it cannot be doubted that the inferior members of the hierarchy enjoyed the same privileges. Amongst the Armorican Britons an hereditary succession in the church equally prevailed. See the Charters excerpted by Lobineau, Histoire de Bretagne, tome ii. pp. 251–253. . . . . It must be observed that the facts disclosed by the Dunston plea go much further than the deeds and charters transcribed by Fox the

[1] In Iceland in the eleventh century we find a married bishop succeeded by his son. See 'Historical Accounts of Iceland,' &c., p. 217, Edinburgh, 1840.

[2] In the Council of Duren, A.D. 779, it was decreed 'Que les évêques qui ne sont pas encore ordonnés le soient sans plus tarder' (*Guizot, Histoire de la Civilisation en France*, Paris, 1846, iii. 153.)

Martyrologist, for the purpose of establishing the position that priests with wives continued in England after Anselm. These instruments only prove that the children of priests had inheritable blood. That such issue should be considered as legitimate is in conformity to the doctrines of the Church of Rome; the marriage of clerks being only voidable, and not *ipso facto* void; whereas the plea shows the ecclesiastical benefice devolving from ancestor to heir."

See Lappenberg's History of the Anglo-Saxon Kings, edit. Thorpe, 8vo, 1845, vol. i. p. 201.

992. AT THE END OF THE TWELFTH CENTURY THE CONDITION OF THE COMMON PEOPLE OF ENGLAND WAS TOLERABLE.

"With respect to the condition of the common people, there are some slight yet clear indications that they were not stinted in their means; clean sheets were reasonably expected in the cottage of the churl; and the alehouse keeper and the vintner invited the guest in the upland towns" (*Palgrave's Introduction to Rotuli Curiæ Regis*, vol. i. p. xxxvi., Record Commission, 8vo, 1835).

993. ANTIQUITY OF THE RIGHTS, ETC., OF THE MAYOR OF LONDON.

"William Fitz-Osbert's appeal contains the declaration of Jordan the Tanner and Robert Brand—that they would have no king except the Mayor of London, Henry Fitz-Ailwin. The charter of the sixteenth of John is the first by which the citizens of London are authorized to elect a mayor; and it has been considered as *creating* that municipal office. But from these rolls we ascertain that, as is very frequently the case, the charter purporting to confirm a *new* privilege is really the *confirmation* of a pre-existing right; and the grant merely enabled the citizens to make a better title to a privilege which they already enjoyed. Other entries occur respecting the *mayor* upon the records, so as to establish the existence of this magistrate both in fact and name. The mayor of London essoigns himself before the justices at Hertford by Richard Newman. In an assize concerning a virgate of land in Pertinges, in the county of Sussex, it was found to be the lay fee of Peter, the son of Henry, the mayor of London, and of Isabella, the wife of the said Peter. This last entry is curious, as giving some particulars with respect to Fitz-Ailwin's family" (*Palgrave's Introduction to Rotuli Curiæ Regis from 6th of Richard I. to the Accession of King John*, vol. i. pp. xxxvii. xxxviii. Record Commission, 8vo, 1835).

994. NEWGATE WAS USED AS A GAOL IN THE TWELFTH CENTURY.

"Some particulars concerning the topography of London may be collected from the Rolls. Newgate, under the name of *Newport*, was already used as a gaol. 'Old Street without London,' then and now, still bears in its name the memorial of its Roman antiquity" (*Palgrave's Introduction to Rotuli Curiæ Regis*, vol. i. xxxviii. Rec. Com. 1835).

995. RESPECTING THE FORMATION OF SURNAMES.

"This entry, it may be observed, affords some insight into the custom by which the formation of surnames was regulated; and it shows that gentilitial names were sometimes at least guided by the descent of lands. John is styled Fitz-Rimwild, the son of his mother, and not the son of his father" (Page vi. of *Palgrave's Introduction* to vol. ii. of *Rotuli Curiæ Regis*, 8vo, 1835).

1. Irving's Lives of Scotish poets, 8vo, 1810, 2nd edit. ii. 152. 2. Le Roux de Lincy, Livre des Proverbes français, Paris, 1842, ii. 21. 3. Retrospective Review, second series, vol. i. pp. 62, 200–202. 4. Le Clerc, Bibliothèque universelle, ix. 53, *et seq.*; ii. 401, and xi. 204. 5. Respecting surnames in France, see Colonia, Bibliothèque de la Ville de Lyon, ii. 188, Lyon, 4to, 1730. 6. The Japanese have surnames (see *Golownin's Captivity in Japan*, 8vo, 1824, vol. i. p. 259). They change their names three times during their life (vol. iii. p. 82). See also Thunberg's Voyage to Japan, in his Travels, London, 1795, 8vo, vol. iii. p. 266. In 1608, Ben Jonson follows Camden in deriving the name Radcliff *a clivo rubro* (*Works*, 8vo, 1816, vii. 96).

996. GREAT DEFICIENCY OF SCOTCH LITERATURE IN THE SEVENTEENTH CENTURY.

"The seventeenth century, fatal to the good taste of Italy, threw a total night over Scotland; a night of Gothic darkness. . . . Not one writer who does the least credit to the nation flourished during the century from 1615 to 1715 excepting Burnet" (*Ancient Scotish Poems, from Collections of Sir Richard Maitland*, published by John Pinkerton, 1786, vol. i. pp. iii. iv.)

This is confirmed by the fact that Irving, in his Lives of the Scotish Poets, 2nd edit. 8vo, 1810, has only mentioned *one* poet who flourished between 1615 and 1715. His name was Alexander Pennycuick. See vol. ii. pp. 304–306. But see also vol. i. pp. 96–149.

997. ORIGIN OF GANTOUR AND GARRET.

See a note in Ancient Scotish Poems from MS. Collections of Sir Richard Maitland, published by John Pinkerton, London, 8vo, 1786, vol. ii. p. 373.

998. ANTIQUITY OF FOOT-BALL AND GOLF; PROPOSED ETYMOLOGY OF THE LATTER.

"The foot-ball and shooting arrows at butts seems to have been the chief, if not only, games of diversion used in the open air formerly by Scotish gentlemen. . . . The golf, an excellent game, has supplanted the foot-ball. The etymology of this word has never yet been given; is it not from *golf*, Isl. *pavimentum*—because it is played in the level fields? Perhaps the game was originally played in paved areas" (*Pinkerton's Ancient Scotish Poems*, London, 1786, 8vo, vol. ii. p. 379).

Barrow, when in Cochin China, saw the natives "playing at football with a bladder" (*Voyage to Cochin China*, London, 1806, 4to, p. 279). "The diversion which is peculiar to Scotland, and in which all ages find great pleasure, is golf" (*Topham's Letters from Edinburgh*, 8vo, 1776, pp. 96, 97).

999. THE COARSENESS OF THE EARLY SCOTISH POETS DEFENDED.

For a curious defence, see vol. ii. pp. 383, 384 of Pinkerton's Ancient Scotish Poems, from the Maitland MSS., London, 8vo, 1786. Sir W. Scott has some good remarks on the different sorts of indecencies. See ART. 2212.

1000. THE WINE OF GASCONY WAS USED IN SCOTLAND AT THE END OF THE FIFTEENTH CENTURY.

"Gaskan wine" is mentioned by Dunbar. See Pinkerton's Ancient Scotish Poems, London, 1786, vol. i. p. 71, and vol. ii. pp. 401, 402.

1001. MAIN BREAD—PERHAPS SAME AS MANCHET?

See a note in vol. ii. p. 403 of Pinkerton's Scotish Poems, London, 1786, 8vo. See Dr. Muffett's Health's Improvement, London, 4to, 1655, pp. 240, 241. See some information respecting bread in Venner's Via Recta ad Vitam Longam, 4to, 1650. He says (p. 21) that bread is never made of oats except in times of scarcity. As to manchet see pp. 26, 27.

1002. "WHIG" USED EARLY IN THE SEVENTEENTH CENTURY.

"In the Shepheard and King, printed about 1620, the shepherd says to Alfred,

'Of whig and whey we have great store.'"

(*Pinkerton's Ancient Scotish Poems, from Maitland MSS.* ii. 499, London, 1786, 8vo.)

Lord Brougham derives the names from "Whiggamore" and "a banditti-Tory" (*Political Philosophy*, 8vo, 1849, vol. i. p. 55). "Tory is in Irish a *robber*, probably from the word *toraim*, to give" (*Keightley, Tales and Fictions*, London, 1834, p. 191). Wilson's Life of De Foe, vol. i. pp. 72–74.

1003. HYDE PARK FASHIONABLE EARLY IN THE SEVENTEENTH CENTURY.

"Hyde Park must have been the fashionable mall so early as the beginning of the seventeenth century; for a song of that time says of Hyde Park,

'What thruch your ladies
All of the land,
Come riding hither
Forth of the Strand.'"

(*Pinkerton's Ancient Scotish Poems*, vol. ii. p. 499, London, 1786).

In the Prologue to the Staple of News, in 1625, we find "How many coaches in Hyde Park did show last spring" (*Ben Jonson's Works*, 8vo, 1816, vol. v. p. 167), and in 1620 it was a famous place for people of fashion "meeting with their coaches" (vii. 360, and compare vol. viii. p. 371). Edward VI. used to hunt in Hyde Park (see *Tytler's Edward VI. and Mary*, 1839, i. 288). In 1653, Evelyn writes (*Diary*, 8vo, 1827, vol. ii. p. 63, 64), "I went to take the air in Hyde Park, where every coach was made to pay a shilling and horse 6*d.*, by the sordid fellow who had purchased it of the state, as they were called."

1004. SCOTCH LITERATURE LITTLE INDEBTED TO THE ITALIAN.

The earliest instance I have found mentioned of Scotch poets imitating the Italian writers is the case of Robert Montgomery, who wrote in the latter part of the sixteenth century. See Irving's Lives of the Scotish Poets, 2nd edit. 8vo, 1810, vol. ii. p. 189.

1005. THE "MOULD BROKEN," AN OLD INSTANCE OF THE USE OF.

Montgomery, who wrote in the latter part of the sixteenth century, has these lines:

"Hir arms are long, hir shoulders braid,
Hir middil gent and small:
The mold is lost wharin was maid,
This a *per se* of all."

(*Irving's Lives of the Scotish Poets*, 2nd edit. 8vo, 1810, vol. ii. p. 197).

1006. SPAIN THE GREAT ORIGINAL COUNTRY OF PROVERBS.

See an interesting note in confirmation of this in Le Livre des Proverbes français, Paris, 1842, 18mo, vol. i. pp. xvi. xvii. of the Dissertation by Denis.

1007. ANTIQUITY OF PROVERBS IN FRANCE, AND FIRST USE OF THE WORD THERE.

Le Roux de Lincy (*Le Livre des Proverbes français*, Paris, 1842, 18mo, tome i. p. xxix.) observes that proverbs were always used in "les premiers livres écrits en français," but that "le *mot* n'est pas tout à fait aussi ancien, et c'est seulement dans le cours du xiiie siècle qu'il fut généralement adopté. Avant cette époque, on se servait du mot *respit*, un peu plus tard de celui de *reprouvier*, jusqu'à ce qu'enfin le Proverbium des latins ait entièrement prévalu" (see also pp. lxvi.–lxviii.)

Louis XV. one day said at table, "On a bien raison de dire qu'il faut qu'un menteur ait bonne mémoire" (*Memoires de Madame du Hausset*, Paris, 8vo, 1824, p. 82).

1008. IN THE TWELFTH CENTURY THE LEGEND OF SOLOMON BEING KING OF MAGIC WAS KNOWN IN FRANCE.

"La merveilleuse légende inventée par les rabbins juifs et par les chrétiens de l'Orient, avait dès le xiie siècle pénétré parmi nous" (*Le Roux de Lincy, Livres des Proverbes français*, tome i. pp. xxx. 1842). And as to Solomon, see pp. xxx. xxxii.

1. Histoire littéraire de la France, v. 558, 582. 2. See a curious Mahometan legend in The Bible, the Koran, and the Talmud, by G. Weil, Lond. 1846, 8vo, pp. 171–215. 3. The Moors of Western Africa believe that Freemasons are acquainted with "Solomon's seal and the building of the temple" (see *Hutchison's Diary* in *Bowdich's Mission to Ashantee*, 4to, 1819, p. 414). The middle-

age writers were fond of a dialogue between Marcolf and Solomon (see *Mr. Halliwell's Notes to the Poems of John Audelay*, pp. 83, 84, Percy Society, vol. xiv.)

1009. MONKISH VICES WERE IN THE THIRTEENTH CENTURY PROVERBIAL.

"Dès le xiiie siècle plusieurs proverbes ont consacré les vices et le libertinage des moines" (*Le Roux de Lincy, Livres des Proverbes*, Paris, 1842, 18mo, tome i. p. xxxv.; see also tome i. pp. 1, 23–25, 169).

See also ARTS. 811, 1024.

1010. IGNORANCE OF THE THIRTEENTH CENTURY.

A singular illustration of it is given by Le Roux de Lincy (*Livre des Proverbes Français*, tome i. p. xxxvii.) who mentions that in a work of that time "on faisait deux auteurs distincts de Tullius et de Ciceron."

1011. RESPECTING THE MUSTARD OF DIJON IN THE THIRTEENTH AND FOURTEENTH CENTURIES.

There is reason to believe that the common account of the origin of the arms of Dijon is incorrect, and that the device was not "Montmetarde" but really "Moutarde" (see *Le Roux de Lincy, Livre des Proverbes français*, Paris, 1842, 18mo, tome i. p. liv. and tome ii. p. 146).

Ménage Dictionnaire étymologique, Paris, 1750, ii. 229. Rabelais (*Œuvres*, Amsterdam, 8vo, 1725, tome iii. p. 132) seems to say that mustard-pots had large mouths.

1012. BIBLIOGRAPHY OF PROVERBS.

For a list of works on proverbs, see Le Roux de Lincy, Livre des Proverbes français, tome i. pp. lxiii–lxvi, and lxxxvii–cxx.

Some interesting details in Brunet, Manuel du Libraire, tome ii. p. 673, Paris, 1843. It has been suggested that proverb is the same as the Dutch "proeve werpe" (see *Ker's Archæology of Popular Phrases*, vol. ii. p. iv. Lond. 8vo, 1837). "Le peuple dit encore de nos jours en Bretagne, qu'il faut neuf tailleurs pour faire un homme" (*Villemarqué, Chants populaires de la Bretagne*, Paris, 1846, tome i. p. 55).

1013. THE FACETIÆ IN FRANCE OF THE SEVENTEENTH CENTURY AFFORD THE LAST INSTANCE OF OLD PROVERBS.

"Les facéties nombreuses publiées principalement pendant le cours du xviie siècle sont les derniers ouvrages dans lesquels nos

vieux proverbes aient été communément employés" (*Le Roux de Lincy, Livre des Proverbes*, 18mo, 1842, tome i. p. lxxxi.)

1014. PROVERB RESPECTING THE MISTLETOE DERIVED FROM THE CELTS.

"*Auguillanneuf*, et plus clairement, *au gui l'an neuf*, ou bien encore *l'auguil l'an neuf*" (*Le Roux de Lincy, Livre des Proverbes français*, 1842, Paris, 18mo, tome i. p. 2). And see De Lincy's note on this proverb.

Respecting the structure of the mistletoe, see Le Clerc (*Bibliothèque universelle*, iv. 242, 243). What reason has Southey for saying that the Druids *affected* to hold the mistletoe in veneration? (*Book of the Church*, 8vo, 1824, vol. i. p. 7). Borlase (*Antiquities of Cornwall*, 1769, p. 63) strangely says that the Druids were fond of oaks "*because* of the mistletoe, to which they paid a sort of worship." I should apprehend that the inverse of the proposition is equally true. He adds (p. 147), "The Persians and Massagetes thought the mistletoe something divine, as well as the Druids. Alex. ab Al. vol. ii. p. 750." In Brittany, a festival for the mistletoe is still kept. (See *Souvestre, Les Derniers Bretons*, Paris, 1843, p. v.) The people there call it "*touzou ar groas*—the herb of the cross" (*Trollope's Brittany*, 8vo, 1840, vol. ii. p. 304).

1015. DRUNKENNESS OF THE TEMPLARS HAD IN THE FOURTEENTH CENTURY PASSED INTO A PROVERB.

"C'est principalement dans les ouvrages du xive siècle qu'on rencontre des reproches contre eux; de cette époque date le proverbe 'Boire comme un templier,' 'jurer comme un templier'" (*Le Roux de Lincy, Livre des Proverbes français*, Paris, 1842, tome i. p. 35).

Mr. Butler makes no doubt of the innocence of the templars as to the more serious charges; but he has no evidence except that brought forward by Renouard (*Butler's Memoirs of the Catholics*, 8vo, 1822, vol. i. p. 198–208).

1016. VULGAR OPINION OF THE PROPERTIES OF SAFFRON.

"'Avoir mangé du safran' (Boislli Prov. xvie siècle). Se dit communément des personnes qui rient trop souvent et à propos de rien, parceque le vulgaire assure que le safran a la propriété de dilater le corps, et d'échauffer le cœur, et d'obliger à ouvrir souvent la bouche" (*Le Roux de Lincy, Livre des Proverbes français*, tome i. p. 57).

In 1602 are mentioned "saffron-seamed shirts" of the Irish (*Middleton's Works*, 8vo, 1840, vol. i. p. 236).

1. The Mahometan legends say that before the fall of man the serpent was a creature of the most exquisite beauty, and among other things mentions that "she fed on saffron" (see p. 9 of *The Bible, the Koran, and the Talmud, by G. Weil*, Lond. 1846, 8vo). 2. There was an old story that the Irish used saffron to strengthen their limbs (see *Ledwich's Antiquities of Ireland*, Dublin, 1804, 4to, pp. 271, 272). 3. There is a curious eulogy on saffron in Venner's Via Recta ad Vitam Longam, Lond. 1650, 4to, pp. 146, 147. 4. The Irish had an idea that by using it they gained strength and cheerfulness, and even Lord Bacon thought it would prolong life (see *Phillips's History of Cultivated Vegetables*, 8vo, 1822, vol. ii. p. 196). At the end of the eighteenth century it was grown in Essex and Cambridgeshire (see *Dr. Mavor's Note in Tusser's Husbandry*, 8vo, 1812, p. 181). It is doubtful if other animals besides man can laugh (see *Lawrence, Lectures on Man*, 8vo, 1844, p. 161). Wesley said hysterical laughter and contagious yawning is "the work of the devil" (*Southey's Life of Wesley*, 1846, vol. ii. p. 354).

1017. BÉJAUNE IN THE FOURTEENTH CENTURY—WHAT IT WAS.

In tome i. p. 92, of Le Livre des Proverbes français are several proverbs respecting Béjaune—where the word is used for fool or ignorant fellow. Upon these Le Roux de Lincy remarks (p. 93), "Dans les colléges de Paris, il y avait jadis un droit établi sur les nouveaux venus, qu'on appelait le *Béjaune*. On le payait à un chef nommé *l'abbé des Béjaunes*, et cet argent était employé en régals auxquels prenaient part tous les écoliers. Ces béjaunes donnèrent lieu à quelques désordres; car dans une ordonnance de police de l'année 1311, on trouve une amende contre ceux qui acquittent le béjaune."

Ménage (*Dictionnaire Étymologique*, Paris, 1750, folio, tome i. p. 171) derives it from "bec jaune," because foolish birds have a yellow beak; apparently a forced etymology, but supported by the analogy of the German, where *Gelbschnabel* means a silly fellow (See Ménage, ii. 246, 247). Heinsius (*Vollständige Wörterbuch, &c.*, Wien, 1840, ii. 59) says, "Ueberhaupt jeder junge Vogel der noch einen gelben Schnabel hat; uneigentlich und verächtlich, *ein junger unerfahrener Mensch*;" and I have observed "*bec jaune*" in La Farce de Pathelin, Paris, 1762, pp. 30, 36, and (at p. 91) "béjaunes."

1018. ORIGIN OF THE PROVERB "REVENONS À NOS MOUTONS."

"Ce proverbe est emprunté à une scène de la farce de Pathelin, l'une des compositions dramatiques du xve siècle les mieux connues et les plus spirituelles. Pathelin, après avoir dérobé une pièce de drap à son compère le marchand, parait devant le juge comme avocat d'un berger infidèle, que le marchand veut faire punir. Mais le marchand, que reconnait dans l'avocat du berger celui qui a dérobé son drap, entremêle d'une manière fort comique le drap et les moutons; ce qui oblige le juge de rappeler le marchand à son bon sens, et de l'engager à *revenir à ses moutons*. Voyez le passage dans la farce de Pathelin, p. 90, édit. de 1762" (*Le Roux de Lincy, Livre des Proverbes français*, Paris, 1842, tome i. p. 121, 18mo, 1842).

Le Roux, Dictionnaire comique, Pampelune, 1786, 8vo, ii. 195. For other instances of proverbs derived from the same source, see Pasquier, Recherches, livre viii. ch. 59; Œuvres, Amsterdam, 1723, tome i. fol. 869–874. Ménage, Dictionnaire Étymologique, Paris, 1750, ii. 296.

1019. BILLET AND POULET IN ONE SENSE SYNONYMOUS.

See a curious note in Le Roux de Lincy, Livre des Proverbes, Paris, 1842, 18mo, tome i. p. 127.

1020 AND 1285. NOTES ON THE PROGRESS, ETC., OF THE PAPAL POWER.

The eighteenth chapter of the third book of Pasquier's Recherches (*Œuvres de Pasquier*, Amsterdam, 1723, tome i., folio, 230–239), is headed "Que nos rois sont francs et exempts des censures de la cour de Rome."

Ammianus Marcellinus, A.D. 380, speaks of "the authority of that superior power which belongs to the bishops of the eternal city" (*Lardner's Heathen Testimonies*, chap. 51; *Works*, viii. 49), and for their splendid manner of living, see p. 57. In the Council of Vaison, A.D. 529, it was ordered "Que le nom de pape soit récité dans nos églises" (*Guizot, Histoire de la Civilisation en France*, Paris, 1846, tome iii. p. 111); and respecting the early influence of the popes, see tome i. pp. 78, 79. Even Southey (*Book of the Church*, 8vo, 1824, vol. i. p. 284) confesses that "with all its errors, its corruptions, and its crimes, the papacy was morally and intellectually the conservative power of Christendom." Townshend (*Accusations of History against the Church of Rome*, 8vo, 1825, p. 112) says that "Victor, bishop of Rome, excommunicated all the churches of Asia, and was indignantly reproved for so doing by Irenæus, the Metropolitan of France." "Metro-

politan of France"!!! Le Clerc (*Bibliothèque choisie*, xxv. 276) says, "Il n'y avait en ce temps-là, autant qu'on peut le recueillir du silence des anciens, aucun évêque en France;" so that the "Metropolitan of France" resolves himself into the only bishop in France! Beaven indeed (*Account of Irenæus*, 8vo, 1841, p. 18) says "there is nothing but the *presumption* that there was no other bishop in Gaul but the bishop of Lyons. And if there were, *as is not improbable*, bishops of Autun, of Arles, and of Vienne at the time"—But a little consideration would have taught the reverend author that in the absence of positive testimony the silence of contemporaries is a weighty argument; and that in fact the "presumption" is on his side for venturing to assert the "probability" of existing bishopricks in Gaul.

There are some particulars relative to the opinions of the Christians in the end of the second century respecting Rome in Beaven's Account of Irenæus, 8vo, 1841. Beaven mentions (p. 11) that in A.D. 177 he [Irenæus] was "chosen by the martyrs of Lyons, then in prison, as a fit person to send to Eleutherus, bishop of Rome, with their testimony against the Montanists." See also what he adds (pp. 15, 16) respecting the journey to Rome. Beaven (p. 23) though so violently opposed to the Romish supremacy, confesses that "the Christians of that age looked with peculiar anxiety to Rome as the Church where, from the constant meeting together of Christians from the provinces, the traditions of the Catholic Church were most accurately preserved" (see also pp. 51, 82). Another remarkable fact is mentioned by Beaven (p. 33), viz. that Irenæus in the beginning of his third book against Gnosticism gives "a list of the bishops of Rome" (see the list at p. 59). Why should he do that if he did not think them more important than other bishops? Respecting the threat of Victor, bishop of Rome, to excommunicate the Churches of Asia Minor, a threat which Irenæus protested against, see pp. 51–52. Beaven mentions (p. 58) that Irenæus "particularly specifies that the Church of Rome was founded by St. Peter and St. Paul, who appointed its first bishop, Linus." Beaven says (p. 63), "Irenæus speaks of the Church of Rome not only as having been founded and settled under its first bishop by St. Peter and St. Paul, but as being one of the greatest and most ancient, well known to all men, preserving the true doctrine by the resort of persons from all quarters, and possessing from this circumstance a more powerful pre-eminence, and states that all churches must on that account resort to it." This powerful passage Beaven has attempted to get rid of by examining word for word. His quibbles are like the logic of the too famous Peter, who in the Tale of a Tub, attempts by

similar quibbles, to induce his brethren to reject their father's will. On this important passage see Le Clerc, Bibliothèque choisie, tome xxv. pp. 295, 296. Le Clerc (*Bibliothèque choisie*, xxv. 279) says that Irenæus "écrivit à Victor une lettre *assez forte*."

The celebrated Dominican, Vincent de Beauvais, speaks in the highest terms of the papal power (*Histoire littéraire de la France*, xviii. 496). But St. Bernard, in 1126, denied the right of the pope to authorise a monk to quit one monastery and go into another (see *Fleury*, *Histoire ecclésiastique*, livre lxvii. sect. 48, tome xiv. p. 348, 12mo, 1757, Paris). See also Histoire littéraire de la France, xiii. 149, 150. We find him also (p. 155; see also *Hist. littéraire*, xiii. pp. 205–210) censuring the conduct of the pope in the most open manner; and yet on another occasion asserting (p. 160) "que le pape peut évoquer des confins du monde et citer à son tribunal les personnages du rang le plus sublime," &c., and again, declaring the duties of the pope to be "ad præsidendum regibus, ad regna et imperia disponenda!" In 1025, a council of Anse, near Lyons, declared that the pope had no power to grant to a monastery exemption from episcopal jurisdiction (*Fleury*, *Histoire ecclésiastique*, livre lix. no. 7, tome xii. pp. 450, 451). However, in 1049, Leo IX. *confirmed* the exemption (xii. 546), and the council of Chalons, in 1063, sentenced the bishop of Maçon to a penitence for violating it (xiii. 131). In the twelfth century, Otho of Friesland does not place their *rightful* power very high (see *Histoire littéraire de la France*, xiii. 272–275). Theodosius the Great ordered that all nations should adopt the opinions of the pope, and Valentinian III. forbad the bishops to make any alterations without his consent (*Ranke*, *Die Römischen Päpste*, Berlin, 1838, band i. pp. 12, 13).

1021. COLLATERAL PROOFS THAT ORIGINALLY APOTHECARIES AND GROCERS WERE THE SAME.

This I have seen stated; and in Le Livre des Proverbes français, Paris, 1842, tome i. p. 136, is mentioned the proverb, "un apothicaire sans sucre," which Le Roux de Lincy, on the authority of the Academy, explains, "un homme qui n'est pas fourni des choses qui appartiennent à sa profession."

Apothecaries used to sell tobacco and wine (*Dekker's Gull's Horn Book*, 1609, edit. Bristol, 1812, 4to, pp. 119, 120). An anonymous writer, early in the seventeenth century, seems to speak of physicians, apothecaries, and druggists as different (see *Secret History of James I.* in *Autobiography of Sir S. D'Ewes*, edit. Halliwell, 8vo, 1845, vol. ii. p. 372. It would appear that apothecaries administered glisters (p. 385).

1022. CURIOUS EARLY PROVERBS DIRECTED AGAINST WOMEN.

A singular list of such proverbs is given by Le Roux de Lincy, Livre des Proverbes, Paris, 1842, tome i. pp. 142–154. They are chiefly of the fifteenth and sixteenth centuries. See also pp. 163, 176.

1023. THE LETTER A USED AS A MARK OF EXCELLENCE.

See Le Roux de Lincy, Livre des Proverbes, Paris, 1842, tome i. p. 172, who quotes Pasquier, Recherches, livre viii. ch. xxiii.

1024. PROVERB OF MEDICAL ORIGIN RESPECTING "CAIM."

"'*Vade et occide Caim.*' Ce proverbe vient de la faculté de médecine de Montpellier; on y exhorte les jeunes médecins à la pratique de la médecine, quand on les passe docteurs, en leur disant *Vade et occide Caim*—Va et tue Caim. C'est-à-dire, Va faire ton apprentissage au péril et fortune des Carmes, Augustins, Jacobins, et Mineurs, autrement Cordeliers, car la première lettre de chascun de ces ordres forme le mot de Caim. Etym. des Proverbes français, par Fleury de Bellingen, p. 138" (*Le Roux de Lincy, Livre des Proverbes français*, 1842, tome i. p. 185).

See also ARTS. 811, 1009.

1025. THE BASQUE PEOPLE PROVERBIAL FOR CUNNING.

"'*Un tour de Basque*—une supercherie.' Oudin, Curiosités françaises, p. 541" (*Le Roux de Lincy, Livre des Proverbes français*, Paris, 1842, tome i. p. 189).

1026. DRUNKENNESS OF THE DANES WAS PROVERBIAL IN THE SIXTEENTH CENTURY.

"'Ivrogne comme un danois.' Gomes de Trier, Jardin de Récréations, xvie siècle" (*Le Roux de Lincy, Livre des Proverbes français*, tome i. p. 190).

Retrospective Review, 2nd series, vol. ii. p. 192. This is supported by the Danish origin of many of our drunken terms (see pp. 26, 27, of notes to Dekker's *Gull's Horn Book*, edit. Bristol, 1812, 4to). In 1656, Sir John Reresby (*Travels and Memoirs*, 8vo, 1831, p. 139) gives an extraordinary account of a debauch at Frankfort, when the ambassadors had "chamber-pots placed near them to avoid excuses of escape." In the sixteenth century the French used to take water with their wine, which the Germans never did (*Essais de Montaigne*, Paris, 8vo, 1843, livre iii. ch. xiii. p. 705).

1027. ANTIQUITY AND ORIGIN OF THE PROVERB RESPECTING CASTLES IN SPAIN.

Pasquier has pointed out that this proverb occurs in the Roman de la Rose in the thirteenth century (see *Recherches*, livre viii. ch. xvii., *Œuvres*, Amsterdam, 1723, tome i. col. 791); and he adds the very natural explanation, that owing to the Moorish wars they *were* rare in Spain. Le Roux de Lincy indeed (*Livre des Proverbes français*, Paris, 1842, tome i. p. 191) thinks the explanation "hasardée," but has not told us why, nor has he anything better to offer.

1028. GREAT REPUTATION OF THE SCHOOL OF SALERNE.

This school was founded at the beginning of the eleventh century, and its celebrity became proverbial (see *Le Roux de Lincy, Livre des Proverbes français*, Paris, 1842, tome i. p. 198).

1029. CELEBRITY OF THE WINE OF BEAUNE IN THE SIXTEENTH CENTURY.

This is shown by two very flattering proverbs. See them in Le Roux de Lincy, Livre des Proverbes français, Paris, 1842, tome i. p. 210, and see tome ii. p. 158.

"In 1552, there were only eleven wine merchants in London, and twenty-eight principal taverns having cellars of wine" (*Rutland Papers*, p. 68, Camden Society). 1. "Greek wine" occurs in England in the thirteenth century (see second series of *Retrospective Review*, vol. i. p. 466). 2. Bede says that the vine was cultivated in Ireland. Giraldus Cambrensis says it was not (see *Ledwich's Antiquities of Ireland*, Dublin, 1804, 4to, p. 372). 3. Throckmorton, in a letter to Cecil, in 1567, says, "The French do in theyr negotiations as they do in theyr drynke, put water to their wyne" (*Wright's Elizabeth*, 8vo, 1838, i. 263, 264). At ii. 62, we find "Reynishe wine."

1030. THE USE OF BEER IN FRANCE.

Le Grand has many details on this subject. Vie Privée des François, édit. Roquefort, Paris, 1815, tome ii. pp. 341, *et seq.*, where he calls it "une des plus anciennes boissons." See also Le Roux de Lincy, Livre des Proverbes français, Paris, 1842, tome i. p. 218.

In 1661, Pepys writes (*Diary*, 8vo, 1828, vol. i. p. 313), "Sir G. Carteret told me how in most cabaretts in France they have writ upon the walls in fair letters to be read 'Dieu te regarde.'"

1031. INTRODUCTION OF THE FORK INTO FRANCE.

Le Roux de Lincy seems to imagine this took place at an early period, for he says (*Livre des Proverbes français*, Paris, 1842, tome i. p. 227), "S'il faut en croire Le Duchat (Ducatiana, p. 488), ce proverbe fait allusion à *l'ancien usage* de la Flandre et de toute l'Allemagne, qui consistait à porter avec soi un étui renfermant un couteau et une fourchette." Now Duchat was a learned antiquarian; and if he had spoken of the fork as an "ancien usage," it would have been a surprising error. But in truth he merely says: "En Flandres, &c., le couvert dans les auberges *est* ordinairement sans couteau ni fourchette."

Munday, who visited Rome in the middle of Elizabeth's reign, gives a curious account of the Jesuits' College there. He says of the students: "As for their fare, trust me it is very fine and delicate, for every man hath his own trencher, his manchet, knife, spoone, and *forke* laid by it; and then a fair whyte napkin covering it, with his glass and pot of wine set by him" (*Engliche Romayne Life*, reprinted in *Harleian Miscellany*, edit. Park, vol. vii. p. 147). "A silver forke for green ginger" is mentioned in 1463 (see *Wills from Bury St. Edmunds*, Camden Society, 1850, p. 40), and this had led Mr. Tymms to suppose (p. 248) that Coryat is mistaken in supposing that he first introduced forks at table. But I have no doubt that the silver fork was an ornament for dessert. However, Tymms also refers to the Wardrobe Book of 25 Edw. I. and to Archæological Journal, iii. 179. In 1554, a lady bequeaths "my spone with a forke in the end" (*Wills from Bury St. Edmunds*, p. 147). In 1595 a present was made to Elizabeth of "a forcke of faire agatte" (*Sydney Letters*, folio, 1748, vol. i. p. 376). Montaigne (*Essais*, Paris, 8vo, 1843, livre iii. ch. xiii. p. 691) says that he himself rarely used either spoon or fork.

1032. ORIGIN OF THE EXPRESSION "A FIG FOR YOU."

This is the figo of Shakespeare. Pistol says, "and *fico* for thy friendship" (*Henry V.* act iii. scene 6). See Collier's Shakespeare, iv. 451, 1842, for a note on this passage. Douce (*Illustrations of Shakespeare*, 8vo, 1839, pp. 302–307) is very full on this subject, and connects it with the infamis digitus. In 1800 Southey writes from Lisbon, "Our phrase, 'A fig for him' is explained by an amulet in use here against witchcraft, called a *figa*; the mules and asses wear it. It is the figure of a hand closed, the thumb cocked out between the fore and middle fingers. I first saw it mentioned in a curious poem by Vieira, the famous,

and indeed only good, Portuguese painter" (*Life and Correspondence of Robert Southey, by the Rev. C. C. Southey*, 8vo, 1849, 1850, vol. ii. pp. 69, 70).

1033. ORIGIN OF HARO AND RAOUL.

See a note on this by Le Roux de Lincy, Livre des Proverbes français, Paris, 1842, tome ii. p. 37.

1034. JACQUEMART AND JACQUERIE.

See Le Roux de Lincy, Livre des Proverbes français, Paris, 1842, 18mo, tome ii. pp. 38, 39.

1035. MEANING, ETC., OF PASQUIN.

See Le Roux de Lincy (*Livre des Proverbes français*, Paris, 1842, tome ii. p. 49), who, on the authority of Etienne (*Apologie pour Hérodote*, edit. Duchat, La Haye, 1735, tome ii. pp. 316, 317), says it was so called because libellers "faisoyent attacher le papier auquel ces vers estayent écrits à une statue dicte Pasquin." But Ménage (*Dictionnaire Étymologique*, Paris, 1750, tome ii. pp. 292, 293), cites a curious passage from Castelvetio's remarks on Caro, from which it would appear that Pasquin was the name of a Roman tailor: "fu in Roma un sartore chiamato per nome Maestro Pasquino."

1036. TURLUPIN WAS A NAME GIVEN TO THE WALDENSES.

See Le Roux de Lincy, Livre des Proverbes français, Paris, 1842, tome ii. p. 54. Ménage (*Dictionnaire Étymologique*, Paris, 1750, tome ii. p. 556) quotes several writers who mention them as a sect of heretics, but gives no authority for connecting them with the Waldenses. He deduces the word from *tire-lupin*, or from *turpis*.

1037. NOTE ON THE ELEVEN THOUSAND VIRGINS.

"'Amoreux des onze mille vierges—amoreux de toutes les femmes.' Oudin, Curiosités françaises" (*Le Roux de Lincy, Livre des Proverbes français*, Paris, 1842, tome ii. p. 173).

Lappenberg's History of the Anglo-Saxon Kings, edit. Thorpe, 8vo, 1845, vol. i. p. 59, note. Le Clerc, Bibliothèque universelle, xi. 7, 8; viii. 178; xxv. 525. Townsend, Journey through Spain, vol. ii. p. 84.

1038. NOTE ON PUTTING THE TWO HANDS UP TO THE NOSE.

See Le Roux de Lincy, Livre des Proverbes français, Paris, 1842, tome i. p. 180.

1039. TITLE OF ABBESS GIVEN TO THE HEAD OF DISSOLUTE WOMEN.

For proofs of this see the curious remarks of Du Radier, Récréations historiques, La Haye, 1768, tome i. pp. 220–222. Dulaure, Divinités génératrices, Paris, 1805, 8vo, p. 284. In Ward's Reflections on Clubs, 8vo, 1710, p. 302, we have "the lady abbess of the brothel monastery."

1040. AN ACCOUNT OF THE CONSTITUTIONS OF THE JESUITS.

This account I have abstracted from "*Constitutiones Societatis Jesu, anno* 1558, reprinted from the original edition, with an appendix containing a translation, and several important documents, Lond. Rivington, 1838, 8vo." It was in 1761 that for the first time took place the "authoritative promulgation" of these Constitutions, which was on the occasion of the celebrated suit of Lionci and Father La Valette (preface, p. i.) Before this period (A.D. 1761) nothing of this mysterious code was known with certainty, for to the novices were only communicated the abridgement of the Constitution, and even to the professed Jesuits were only communicated such information as "related to the charge with which they were immediately entrusted." The authority cited for this statement is Monarchie des Solipses (preface, p. ii.) However, in 1619, Hospinian, in his Historia Jesuitica, "gives a complete abstract of the Constitutions; and they are quoted with accurate knowledge in the Catéchisme des Jésuites of Pasquier, who died in 1615. . . . . They are also set forth in the Historica Jesuitica of M. Ludovicus Lucius Barte, 1627" (preface, p. iii.) "In the British Museum is an edition of the Constitutions, small 8vo, Romæ, 1570; an edition was also printed in Rome in 1583; but it was in 1558 that the volume of Constitutions translated from the Spanish of Loyola by Father John Polancus, was originally committed to the press by the college of the society in Rome. A copy of this edition has fallen into the editor's hands; and it is in small 8vo, and so exceedingly rare, that he has no where seen it mentioned except in the Synopsis of Damianus, a work of almost equal scarcity, and in the foregoing paragraph. . . . . This book has supplied the text from which the *first* English edition has been faithfully and accurately reprinted" (preface, pp. iv. v.) The edition of Prague, in 2 vols. folio, 1757, was the one

produced on the trial of La Valette; and the Rev. Mr. Penrose (from whose Bampton Lectures in 1807 the editor says he has taken much of the above information) asserts (Appendix, xvii.), that although in that edition something had been *added*, yet nothing had been *taken away* from the edition of Rome in A.D. 1570 (preface, pp. iv. v.)

The most notable things I observe in these Constitutions are the following: That no man who had committed a homicide, or was "*propter enormia peccata infamem*," could be admitted into the order (cap. iii. No. 4, p. 11). A dislike to penance, fastings, &c. (pars iii. cap. ii. No. 5, p. 31, and pars. vi. cap. iii. No. 1, p. 77). A singular order forbidding scholars to be corrected by one of the society: "Hoc tamen commendatum hoc loco volumus, ne externis scholasticis *correctio* quoad illis opus erit, *desit*; quæ tamen per aliquem de ipsa Societate exercenda non erit" (pars iv. cap. vii. No. 2, p. 45; v. cap xvi. No. 5, p. 60).[1]

It has been said (among others, by D'Israeli), that it was a fundamental law of the Jesuits, that no study should be pursued more than two hours without some relaxation, or a change of subject. But in the Constitutions I have found no such regulation. The only thing at all on the subject being rather opposed to any such custom (see pars iv. cap. xiii. No. 5, p. 56); "ut assiduitas in literario exercitio, sic et aliqua remissio necessaria est. Quanta hæc esse debeat, et quibus temporibus, *considerationi rectoris*, expensis circumstantiis personarum et locorum, *relinquetur*." In pars vi. cap. ii. No. 12, is a very strict regulation, forbidding not only the professed, but churches, &c., to inherit (see p. 75). See a most dangerous maxim in pars vi. cap. v. No. 1, p. 81. After stating that no order or constitution can involve an obligation to sin, it has a reservation, "Nisi superior ea in nomine Domini Nostri Jesu Christi, vel in virtute sanctæ obedientiæ, juberet; quod in rebus vel personis illis in quibus judicabitur, quod ad particularem uniuscujusque, vel ad universale bonum multum conveniet fieri poterit," &c., &c.

Le Clerc, Bibliothèque universelle, xx. 236. De Potter, Esprit de l'Église, Paris, 1821, 8vo, tome v. p. 29, *et seq.* Guizot, with his usual candour, has considered the character and acknowledged the greatness of the Jesuits. See his Civilisation en Europe, Paris, 1846, p. 339. In a sermon preached in 1551, there is a very remarkable prophecy of the power of the Jesuits. It may be found in the Harleian Miscellany, edit. Park, vol. v. p. 605.

[1] Loyola himself did not follow this rule: some novices are said to have died under his blows. (See *Le Clerc, Bibliothèque universelle*, xi. 129.)

The marked *internal* decline of the Jesuits took place when Vitelleschi was general, A.D. 1615–1645 (*Ranke, Die Päpste*, iii. 126).

1041. A NOTICE OF THE PILLORY IN THE FIFTEENTH CENTURY.

"Souvienque vous du samedy,
Pour Dieu qu'on vous pilloria."

(*La Farce de Maistre Pierre Pathelin*, edit. Paris, 1762, p. 44.)

1042. NOTE ON THE EXPRESSION—"NEITHER RHYME NOR REASON."

In La Farce de Pathelin, written in the fifteenth century (p. 94 of Paris edition, 1762), the judge says to "Le Drappier,"

"Il n'y a rime ni raison
En tout qu'en que vous rafardez."

1043. CUSTOM IN THE SIXTEENTH CENTURY OF TAKING THE SACRAMENT ON THE FIRST SUNDAY IN THE MONTH.

In a curious contemporary Life of Lord Burleigh, printed in *Peck's Desiderata Curiosa*, 4to, 1779, I find this passage in vol. i. p. 35—"For there was never a first Sondaie in the moneth, but he received the communion."

1044. DISPUTE IN THE SIXTEENTH CENTURY AS TO WAFERS OR BREAD BEING USED IN COMMUNION.

See a passage on this point in vol. i. p. 91 of Peck's Desiderata Curiosa, 4to, 1779. See also ART. 1387.

1045. A SOCIETY WHICH ASSUMED THE NAME OF THE BEDLAMITES.

Peck's Desiderata Curiosa, 1779, 4to, vol. i. p. 233.

Mr. Fairholt (Note in the *Civic Garland*, p. 63, Percy Society, vol. xix.) says that the earliest notice of lunatics received in Bedlam is in 1403. "Like the mad folks in Bedlam" (*Dekker's Knights Conjuring*, 1607, p. 73, Percy Society, vol. v.)

1046. AT THE LATTER END OF THE SIXTEENTH CENTURY GREEK WAS LITTLE STUDIED AT CAMBRIDGE.

In the Life of John Bois, one of the translators of the Bible, published in vol. ii. of Peck's Desiderata Curiosa, 1779, 4to, it is stated (p. 328), that "in 1575 he was admitted into St. John's College. . . . . his father had well instructed him in the Greek tongue before his coming, which caused him to be taken notice of in the college. For beside himself there was but one in the See also ART. 381.

college who could write Greek. Which I speak not to the discovery of my mother's nakedness, but to the commendation of her industry, who in so short a time (like old Euridice, though her age had equalled both her years and ignorance), attained that general perfection in that language which must needs have made the Grecians blush, not to have exempted her from the common imputation of barbarisme."

Cecil quotes a few Greek words in a letter to Sir Thomas Smith, in 1562 (*Forbes's State Papers*, i. 52; see also ii. 385).

1047. AT CAMBRIDGE IN THE SIXTEENTH CENTURY MEN RARELY ADMITTED BEFORE THE AGE OF TWENTY-ONE OR TWENTY-TWO.

"With him was admitted one Smith, the one and twentieth child of his father, who had served Erasmus. Both at their coming wondered at. But he was, though the lesse man, the greater miracle; being but fourteen years old. For that was then counted very early summer fruit which was ripe for the university before one or two and twenty years growth" (*Walker's Life of John Bois* in *Peck's Desiderata Curiosa*, 4to, 1779, p. 328). This is said immediately in reference to Cambridge.

Cumberland mentions as remarkable, that "though only in my fourteenth year, I was admitted of Trinity College in Cambridge" (*Cumberland's Memoirs*, 8vo, 1807, i. 89). This was in 1745.

1048. IN THE SIXTEENTH CENTURY IT WAS USUAL TO BE COVERED IN CHURCH.

"The custom of men sitting uncovered in church is certainly very decent, but not very ancient. Richard Cox, Lord Bishop of Ely, died July 22, 1581, and was afterwards very solemnly buried in his own cathedral. I have seen an admirable fair large old drawing exhibiting in one view his funeral procession, and in another the whole assembly (and, as appears by the drawing, a very great one too), sitting in the choir to hear the funeral sermon, all covered, and having their bonnets on. . . . . Hats being thus come in" [i.e. about 1587.] "men, as I take it, began to sit uncovered in church. For as hats look not so well on men's heads in places of public worship as hoods or bonnets (the former wear), this might probably be the first occasion of their doing so" (*Peck's Desiderata Curiosa*, 1779, 4to, vol. ii. p. 574).

In the latter surmise Peck is certainly mistaken, for it was usual even in the time of Charles II. to keep the hat on in church (see ART. 664), and beaver hats were used in 1565 (Ibid.)

1. The early Christians remained uncovered in church (see

Bingham's Works, iv. 338, 339, *Antiq.* xiii. viii. 9). That is to say, the men; the women were always covered—a practice from which Tertullian would not allow virgins to be excepted, for which it was he wrote *De velandis Virginibus*. 2. Thunberg (*Voyage to Japan*, Lond. 1795, 8vo, vol. iii. p. 99) says that the Japanese wear hats in travelling, but according to Golownin (*Captivity in Japan*, 8vo, 1824, vol. iii. p. 129), "they only wear hats in uncommon heat or in rain." 3. In Russia it is considered a serious offence for a woman to be bareheaded in church (see *Pinkerton's Russia*, 8vo, 1833, pp. 301, 302). Autobiography of Sir Simon d'Ewes, edit. Halliwell, 8vo, 1845, vol. i. p. 139.

1049. A FASHION IN THE REIGN OF JAMES I. OF WEARING A BLACK STRING IN THE EAR.

See Peck's Desiderata Curiosa, 1779, 4to, vol. ii. p. 575.

1050. LORD BACON SUPPOSED TO HAVE INTRODUCED ARM CHAIRS COVERED OVER THE HEAD.

"In 1626 died that great oracle of nature, Sir Francis Bacon, Lord Verulam, and sometime Chancellor of England. He much fancied (if he was not the first who introduced) armed chairs covered and arched over the head. For he maintained that all air is prædatory" (*Peck's Desiderata Curiosa*, 1779, 4to, vol. ii. p. 576).

1051. NOTES FROM BEDE'S ECCLESIASTICAL HISTORY.

"This island contains five nations, the English, Britons, Scots, Picts, and Latins" (*Bede's Ecclesiastical History*, edit. Giles, 8vo, 1847, p. 5). See also pp. 23, 40, 107, 217, 276; and Gregory, A.D. 596, *Lappenberg's Anglo-Saxon kings*, edit. Thorpe, 8vo, 1845, vol. i. p. 89.

Bede says (p. 6), "The Latin tongue is, by the study of the Scriptures, become common to all the rest." In p. 7, "No reptiles are found in Ireland, and no snake can live there; for though often carried thither out of Britain, as soon as the ship comes near the shore and the scent of the air reaches them, they die. On the contrary, almost all the things on the island are good against poison. In short *we have known* that when some persons have been bitten by serpents, the scraping of leaves of books that were brought out of Ireland being put into water and given them to drink have immediately expelled the spreading poison and assuaged the swelling." See also ART. 1917.

For a notice of banners and tufa, see pp. 100, 101. Mention of the pall, p. 102; and see Anglo-Saxon Chronicle, p. 393 of the same volume. Dispute respecting Easter, pp. 104, 112, 115, 153–161, 262, 271, 277, 289.[1] Bede's superstition and credulity, pp. 7, 134, 163, 234. His ignorance of Roman history, p. 10. Note on papal power, p. 62. Religious hostility between the Britons and English, p. 107. Introduction of sacred music, p. 173. Custom of wearing jewels on the neck, pp. 206, 207, b. iv. ch. xix. Anecdote to illustrate the impotence of masses for the dead, pp. 210, 211. See Le Clerc, Bibl. univ. xxii. 91.[2] Five bishops from one monastery, p. 213. Signing with the sign of the cross, pp. 219, 220. Confession to a priest, p. 220. Tithes given to the poor, p. 231. Superstition respecting bleeding on the fourth day of the moon, p. 239. Study of Greek, pp. 276, 291.[3] List of Saxon bishoprics—Giles, note at p. 292.

1052. NOTE ON THE ANTIQUITY OF THE TONSURE.

"The tonsure, properly so called, does not appear to have been adopted for the first three centuries of the church, but originated with the earliest professors of the monastic institutions as a distinctive token of their renunciation of the pleasures of the world. Towards the close of the fifth century it began to be considered, both in the Greek and Latin churches, as a necessary rite for admission into the clerical office; but who were the originators of the circular and semi-circular modes is not known," &c. (Giles's Note at p. 160 of *Bede's Ecclesiastical History*, 8vo, 1847, edit. Bohn). At p. 171 Bede mentions the "tonsure of *S. Paul*," which, says Giles, "consisted in shaving the whole head."

See the same view in ART. 364.

Fosbroke's British Monachism, 3rd edit. 8vo, 1843, pp. 16, 284.

1053. TYRANNY OF BISHOPS OVER MONASTERIES.

Bede gives an account of a synod held in 673, by Archbishop Theodore, in which it was decreed (*Eccles. History*, edit. Giles, 8vo, 1847, p. 182, b. iv. ch. v.) "that it shall not be lawful for any bishop to trouble monasteries dedicated to God, nor to take anything forcibly from them."

[1] See Le Clerc's *Bibliothèque universelle*, viii. 461, *et seq.*, xx. 120, xxii. 299, *et seq.*

[2] Blunt supposes them the same as the Parentalia. (*Vestiges of Ancient Manners in Italy*, 8vo, 1823, pp. 185, 186.)

[3] Warton says Homer was unknown from the fourth to the fourteenth century. (*History of English Poetry*, 8vo, 1840, i. 128).

1054. IN THE SEVENTEENTH CENTURY, POWER GIVEN TO ARCHBISHOPS TO ELECT BISHOPS, ABBOTS, AND ABBESSES.

"In A.D. 694, Withred, King of Kent, held a council, at which he declared that "when it shall happen that a bishop, or an abbot, or an abbess shall depart this life, let it be made known to the archbishop, and by his counsel and advice let such an one be chosen as shall be worthy. . . . . And in no wise let any one be chosen to such a duty without the counsel of the archbishop. It is the duty of kings to appoint earls, &c., &c. . . . and of the archbishop to choose and appoint *bishops*, and abbots, and abbesses, priests, and deacons, &c., &c." (*The Anglo-Saxon Chronicle*, edit. Giles, 1847, p. 332).

Cardinal Pole, in the reign of Mary I. "disapproved of the ancient custom of abbots for life." See Lingard (*History of England*, Paris, 1840, vol. iv. p. 366), who quotes Pole's Ep. v. app. 347.

1055. AN OPINION OF THE PAPACY IN THE TWELFTH CENTURY.

—"The pope had been given to understand that he had received the archbishoprick in opposition to the monks of the monastery, and against right, but that which overcometh all the world, namely, gold and silver, overcame Rome also," &c. &c. (*Anglo-Saxon Chronicle*, ad anno 1123, p. 491, of Giles's edit. 8vo, 1847).

In a note on this passage he quotes a similar remark from Matthew of Paris, and one of the same tendency from the Acta Sanctorum.

1056. PHYSICIANS NOT ALLOWED TO MARRY UNTIL 1451.

"Medicine was mostly professed by clerks . . . and physicians were not till 1451, allowed to marry. Notice sur les Manuscrits, &c., v. 492, 507" (*Fosbroke's British Monachism*, 3rd edit. 8vo, 1843, p. 7).

In Notice des Manuscrits de la Bibliothèque nationale, v. 492, is quoted Crevier, Histoire de l'Université, iv. 181, by which it appears that *none* of the professors of the seven arts were allowed to marry, and that the professors of medicine were the first in whose favour the exception was introduced. Salverte, Des Sciences occultes, 2nd edit., Paris, 1843, p. 336. In England in the thirteenth and fourteenth centuries, their dresses were gay and even splendid (see *Strutt's Habits and Dresses*, edit. Planché, vol. ii. p. 165).

1057. THE BAUBLE USED BY FOOLS WAS A PHALLUS.

"It escaped the recondite Mr. Douce, in his elegant Illustrations of Fools and Clowns, that the bauble is a phallus, actually represented in Boissard (and Montfaucon, vol. i. pp. 2, 6, 1, ch. xxviii.) in a woman's hand, and that the cock's head, ass's head, &c., are relics of the Priapeia" (*Fosbroke's British Monachism*, 3rd edit., 8vo, 1843, p. 44).

1. A fool was employed to amuse Attila, see Relation of Embassy sent by Theodosius the Young, A.D. 449, to him in Guizot (*Histoire de la Civilisation en France*, Paris, 1846, tome iii. p. 56). 2. Blunt thinks them of Pagan origin (*Vestiges of Ancient Manners*, 8vo, 1823, p. 252). 3. The Persian princes and governors have their Loolies or buffoons, who wear "a felt hat with two long ears projecting before, and two similar behind" (*Morier, Second Journey through Persia*, 4to, 1818, pp. 104, 105). The Ashantees have buffoons (see *Meredith's Account of the Gold Coast*, 8vo, 1812, p. 160, and *Bowdich's Mission to Ashantee*, 1819, 4to, p. 292). Moffatt's Southern Africa, 8vo, 1842, p. 543. Duncan's Western Africa, 8vo, 1847, vol. i. p. 245, vol. ii. pp. 25, 65, 212, 226. Voltaire (*Œuvres*, lxix. 51) wittily observes, that though the physician was Jew or Arab, it was always necessary that the fool should be a christian.

1058. NOTE RESPECTING THE FEAST OF FOOLS.

See p. 44 *et seq.* of Fosbroke's British Monachism, 3rd edit. 8vo, 1843.

1059. ORIGIN, ETC. OF PANCAKES.

"The Norman Crispellæ (Du Cange) are evidently taken from the Fornacalia on the 18th of February, in memory of the method of making bread, before the goddess Fornax invented ovens" (*Fosbroke's British Monachism*, 3rd edit. 8vo, 1843, p. 48).

See Brand's Observations on Popular Antiquities, edit. Ellis, 1841, vol. i. pp. 41, 42, 50.

1060. PROPOSED ETYMOLOGY, ETC. OF NONNOS.

Fosbroke's British Monachism, 3rd edit. 8vo, 1843, p. 68.

1061. DIFFERENCE BETWEEN ABBOT AND PRIOR.

"Abbots and priors, as heads of houses, are usually considered, except in cathedrals, where there were no abbots on account of

the bishop, synonymous terms. But there is an express injunction of a founder "that the superior shall only be styled prior (Monast. Angl. ii. 301), and in another place it seems that if the king granted his charter of liberties and protections, the superior was to have the style of abbot (Monast. Ang. ii. 308). This appears from the speech of Geffrey Fitz-Peter to the abbot of Walden: 'Oh, my lord abbot, you and your monks have disinherited me and my heirs, by turning my priory into an abbey, and throwing me off by subjecting yourselves wholly to the royal power' (Dugd. Monast. i. 455). . . . Upon the same principle, we find only prioresses appointed in nunneries, that obedience might not be withdrawn from the parent house or founder. Angl. Sacra, ii. 290" (*Fosbroke's British Monachism*, 8vo, 1843, 3rd edit. p. 83).' See also *Fosbroke*, p. 112, *et seq.*

The prior of the Sorbonne was selected from the *youngest* members. (*Histoire littéraire de la France*, xix. 303), and was an annual office. The Carthusian order was founded in 1084 by Bruno. He and his successors were called *priors* or *masters* (*Histoire littéraire de la France*, ix. 239).

1062. EARLIEST ABBOT OF THE AUGUSTINIAN ORDER.

"The Augustinian order, says Rymer, by mistake (p. 101), had no abbots till the æra of Eugene IV. (fifteenth century), and then with very small authority. But see an instance, *temp.* H. II. Monast. ii. 933" (*Fosbroke's British Monachism*, 8vo, 1843, vol. ii. p. 83).

1063. AMONG THE ANGLO-SAXONS, ABBESSES ATTENDED PROVINCIAL SYNODS.

"We hear of learned abbesses. In the Anglo-Saxon æra they attended provincial synods. Hutchinson's Durham, i. 31" (*Fosbroke's British Monachism*, 8vo, 1843, 3rd edit. p. 104).

1064. DEAN WAS THE OLD WORD FOR PRIOR.

"Dean was the old appellation of prior (Du Cange *v.* Decanus), for to every ten monks there was a prior. Wilkins's Concil. ii. 719" (*Fosbroke's British Monachism*, 3rd edit. 1843, p. 116).

1065. FONDNESS OF THE MONKS FOR GOOD COOKERY.

See Fosbroke's British Monachism, 3rd edit. 8vo, 1843, p. 123, who mentions three different cooks in the monastery of Abingdon

alone. (See also p. 217.) St. Bernard in A.D. 1126, brings this and many similar charges against them. (*Fleury, Histoire ecclésiastique*, livre lxvii. sect. 49, tome xiv. pp. 350, 351).

1067. ORIGIN OF GENERAL CHAPTERS AND VISITATIONS.

"To redress these evils in the conduct of the religious, the expedient was adopted of general chapters and visitations. The first general chapter was one of the Cistercians, in Burgundy, which afterwards became annual, and set the example to the other orders (see Mabillon's Annales Benedictini, v. 617). When this first chapter of the Cistercians was held is not mentioned by Mabillon, but it seems it was in 1116. See Fabricii M. Ævi, iii. 559. The Benedictines first assembled for this purpose at Oxford in the year 1219. Knighton, 2430. . . . In the year 1232, Gregory appointed visitors to correct abuses. These were in the exempt houses, not bishops but abbots, principally of the Cistercian and Premonstratensian orders, and appointed by the pope or the general chapter" (*Fosbroke's British Monachism*, 3rd edit. 8vo, 1843, p. 163).

1068. ORIGIN OF THE DOMINICANS BEING CALLED FRIARS PREACHERS.

"'When the Pope was going to write to Dominick on business, he said to the notary, "Write to Master Dominick and the preaching brethren," and from that time they began to be called the Friars Preachers.' Jansenius, Vita Dominici, l. i. cap. vi. p. 44, Antw. 12mo" (*Fosbroke's British Monachism*, 8vo, 1843, 3rd edit. p. 168; see also p. 269).

Charles Butler (*Works*, vol. iv. p. 183, 2nd edit. 8vo, 1817) says, without quoting any authority, that of the Dominican order "public instruction was the great object; on *this account* the disciples of St. Dominic were at first called Preaching Friars."

1069. AGES AT WHICH PROFESSION OF VIRGINITY WAS ALLOWED.

"Alexander III. forbade any profession of virginity till the age of fourteen years; the Council of Trent till sixteen; more ancient Councils till twenty-five; Gregory I. not before sixty; Bellarmine till the age of puberty, fourteen in males and twelve in females. Le Vœu de Jacob, iv. 29" (*Fosbroke's British Monachism*, 8vo, 1843, p. 176).

St. Ambrose in the fourth century, exhorts young girls to consecrate themselves as virgins, in spite of their parents (*Hist. lit. de la France*, tome i. part ii. p. 340).

1070. GRAMMARS AND DICTIONARIES IN USE FROM THE SIXTH TO THE SIXTEENTH CENTURY.

"Though Langland says that the Latin grammar used was a Donat, so called from Donatus, a grammarian of the fourth century, whose works, together with those of Priscian, were used by Ælfric, yet *in fact* there were only three grammars in use from the sixth to the sixteenth century. These were Priscian's, and Ville Dieu's Doctrinale Puerorum, in verse, which appeared in the thirteenth century, and was superseded by Despautiere's in the sixteenth. See Notice des MSS. 500–513. The Dictionary was from the eleventh century that of Papias, which was enlarged by Ugution and Hugh de Pisa, and these works were no doubt the bases of the Promptorium Parvulorum of Richard Fraunceys, a preaching friar, the first printed English and Latin Dictionary, which appeared in 1499. Dibdin's Ames, ii. 416" (*Fosbroke's British Monachism*, 8vo, 1843, p. 183).

Hallam's Literature of Europe, 8vo, 1843, i. 68.

1071. EDUCATION IN A NUNNERY GAVE THE TITLE OF MADAM.

"It appears from Chaucer's miller's wife, that education in a nunnery was presumed to confer a right to take the title of Madam" (*Fosbroke's British Monachism*, 8vo, 1843, 3rd edit. p. 186).

Daunou says that in France, in the thirteenth century, "Tous les chevaliers étaient qualifiés Dam ou Dom, Sire, Messire, ou Monseigneur; et il n'y avaient que leurs femmes qui fussent appelées *Madame*; les autres femmes ne prenaient que le nom de Demoiselle" (*Histoire littéraire de la France*, xvi. 19). In the time of Montaigne, the highest and lowest kind of women were called "Madam," and the middle-class "Mademoiselle" (*Essais de Montaigne*, 8vo, 1843, livre i. ch. 54, p. 194).

1072. THE TRENTALS WERE SUBSTITUTED FOR THE IRISH HOWL.

"A curious circumstance is connected with the trental." (This was the *tritennale* of a monk; an abbot had his *annale*.) "It is well-known that among the heathen northern nations, the bards celebrated the funeral exequies by eulogistic songs of the deceased over his barrow. The Irish howl was derived from this practice, being, says General de Vallancey, (Collect. Reb. Hibern. No. ix. p. 579), a panegyric of the deceased in order to make the hearers sensible of their loss. These and other superstitious practices at funerals were continued long after Christianity, and from their origin were denominated *Bardicatio*. Gregory the Great there-

fore substituted the trental (Du Cange, *v. Bardicatio Tricenarium*) .... There is a curious account of trentals in the Golden Legend, f. cci. b." (*Fosbroke's British Monachism*, 8vo, 1843, p. 214).

1073. THE LANCET NOT FOUND AT HERCULANEUM, BUT PERHAPS KNOWN TO ANGLO-SAXONS.

"A complete set of surgical instruments was found at Herculaneum, a *lancet excepted*, but it is very clearly described, and distinguished from the fleam, by William Brito, and perhaps it was the *blod-sex* of the Anglo-Saxons. Du Cange, v. Lanceola Phlebotomum" (*Fosbroke's British Monachism*, 8vo, 1843, p. 234).

1074. NOTE ON THE GAME OF TENNIS IN THE FIFTEENTH CENTURY.

"In 1435, a shearer of cloth in France, and a great lover of tennis, wrote a ballad upon that game. When he was old and sick in bed, he wished by another kind of writing to expiate his sins, and had his work reviewed by a Dominican. He accordingly allegorised the game of tennis, &c. Notices, v. 157" (*Fosbroke's British Monachism*, 8vo, 1843, p. 247).

The authority quoted for this statement is a paper by Le Grand d'Aussy, in tome v. 156, 157 of Notice des Manuscrits de la Bibliothèque nationale, but he does not give any of the *original* manuscript, and it seems doubtful if it refers to tennis. The title he gives is "Le jeu spirituel de la paume ou de l'Eleuf," and it may perhaps be the *paume* here spoken of—a game different from tennis.

In the time of Henry VIII.; see Retrospective Review, second series, vol. i. p. 134; Nicolas, Privy Purse of Henry VIII. 8vo, 1827, pp. 36, 180, 183, 193, 206, 209, 283. Dekker's Gull's Horn Book, 1609, reprint, Bristol, 1812, 4to, p. 116. Perlin, who was in London during the reign of Mary, says, "You may commonly see artizans, such as hatters and joiners, play at tennis for a crown" (*Antiquarian Repertory*, vol. iv. p. 510). Wright's Elizabeth, 8vo, 1838, vol. ii. p. 181. Montaigne's brother died of a blow he received when playing at tennis (*Essais de Montaigne*, livre i. ch. xix. Paris, 8vo, 1843, p. 37). Sidonius Apollinarius, who lived A.D. 430–487, mentions his once fondness for this game (See his letter in *Guizot, Histoire de la Civilisation en France*, Paris, 1846, tome i. pp. 95–97).

1075. THE DISTINCTION OF THE SEVEN LIBERAL ARTS MADE IN THE FIFTH CENTURY.

See the details in Fosbroke's British Monachism, 8vo, 1843, p. 247. He says—"The usual septenary arrangement adopted so early as the fifth century by Marcianus Capella."

Hallam's Literature, 8vo, 1843, vol. i. p. 3. Whewell speaks favourably of the Quadrivium (*History of the Inductive Sciences*, 8vo, 1847, vol. i. p. 276).

1076. ANTIQUITY OF CUSTOM OF CARRYING A PEN BEHIND THE EAR.

Fosbroke (*British Monachism*, 8vo, 1843, 3rd edit. p. 255) on the authority of Du Cange, *v.* Penna, quotes the Life of S. Odo, where is mentioned "a pen sticking above his ear in the manner of a writer."

See the conceit of Vincent de Beauvais, in Histoire littéraire de la France, xviii. 494.

1077. NOTE ON EARLY CARICATURES.

See Fosbroke's British Monachism, 8vo, 1843, 3rd edit. p. 258.

1078. HEATED IRONS ARE MODERN; A LISCHA AND LARGE STONES BEING USED.

"Instead of ironing, the clothes were polished by a glass cylinder, called a Lischa (Du Cange, *in voce*). Heated irons are recent. Large stones, inscribed with a scripture text, were used about the reigns of Elizabeth and the first James. Whitaker's Craven Deanery, p. 401, note" (*Fosbroke's British Monachism*, 8vo, 1843, 3rd edit. p. 285).

The Puritans used to embroider their sheets with texts from the bible (*Gifford's Ben Jonson*, 8vo, 1816, vol. ii. p. 155).

1079. A PROTESTANT NUNNERY IN A.D. 1633.

This was at Gedding Parva, near Stilton, in Huntingdonshire, and was visited by Charles I. of England. See the account of it given by Fosbroke at p. 298 of his British Monachism, 3rd edit. 8vo, 1843.

1080. THE DIFFERENCE BETWEEN PILGRIM AND PALMER.

See some quotations elucidating this in p. 344 of Fosbroke's British Monachism, 8vo, 1843, 3rd edit. Retrospective Review, second series, vol. ii. p. 235. The pilgrims wore a cockle shell in

their hats. See the ballad, "The Friar of Orders gray" in Percy's Reliques, edit. 8vo, 1845, p. 64. In France in 1583, 72,409 pilgrims were supported gratis (see *Le Long, Bibliothèque historique de la France*, tome ii. p. 284, No. 18,452).

1081. CUSTOM OF RUSHES BEING CARRIED TO THE CHURCH BY WOMEN.

——"and that women shall have leave to carry rushes to the church for the decoring of it, according to their old custome" (Page 9 of *James I.'s Declaration to his Subjects concerning Lawful Sports to be used*, London, 1618. Reprinted in *Smeeton's Tracts*, 1820, 4to, vol. i.)

1082. THE GREEK CHURCH SAID TO HAVE GIVEN COMMUNION TO CHILDREN.

See Le Clerc, Bibliothèque universelle, v. 270, 271, and see ART. 1819. In the eleventh century Lanfranc thought it *good*, but not necessary (*Histoire littéraire de la France*, viii. 293).

1083. ORIGIN, ETC., OF THE WORD COUNT.

Le Clerc, Bibliothèque universelle, i. 79 *et seq.*, and 206.

1084. OLD WELSH POEMS OF THE SIXTH CENTURY.

——"the very great antiquity of the poems of the bards Aneurin Taliesin, Llywarch Hen and Mereddyn, some of which may probably be assigned to the sixth century" (*Lappenberg's History of England under Anglo-Saxon Kings*, edit. Thorpe, 8vo, 1845, vol. i. p. xxvi.)

1085. NOTES ON THE PENITENTIALS.

See Lappenberg's History of the Anglo-Saxon kings, translated by Benjamin Thorpe, 8vo, 1845, vol. i. p. lxi. From the beginning of the ninth century almost every church had a particular one (*Histoire littéraire de la France*, iv. 271). See a long note in Marchand, Dictionnaire historique, La Haye, 1758, folio, tome ii. pp. 281–283. Guizot, Histoire de la Civilisation en France, Paris, 1846, tome ii. p. 277, and Civilisation en Europe, 1846, pp. 164, 165. Vincent de Beauvais has written on this subject (see *Histoire littéraire de la France*, xviii. 479).

1086. DOUBTFUL ANTIQUITY OF THE WELSH TRIADS.

"Of these triads Mr. Owen says (p. vii. of *Preface to Ancient Laws and Institutes of Wales*), 'Their antiquity is very dubious, but in their present form and phraseology they may be attributed to the sixteenth century'" (Thorpe's note at vol. i. p. 15 of his edit. of *Lappenberg's Anglo-Saxon Kings*, 1845; see also preface, vol. i. p. xxix. of Lappenberg). Prichard is unfavourable to them (*Researches into the Physical History of Mankind*, vol. iii. p. 57).

1087. CELTIC LANGUAGE IS EXTINCT IN CORNWALL.

"Cornwall, so late as the twelfth century, was called Britland (see Langebek, Scriptores Rerum Danicarum, v. 315), and until the middle of the sixteenth century only the primitive British or Iloegrian tongue was there spoken; since which time, through the reformation of the church and the spread of English printed books, it rapidly declined; till about half a century ago, on the death of its last preserver, a very aged woman, it was entirely blotted out from the list of English dialects. From 1560 to 1602, the Cornish dialect great declined, and became limited to the western part of the county; where it was preserved till the beginning of the last century. Llhuyd (Archæologica Britannica, pp. 225–253) gives a grammar of the Cornish. The printed books in this dialect are few, and only three or four in manuscript," &c. &c. (*Lappenberg's Anglo-Saxon Kings*, edit. Thorpe, 8vo, 1845, vol. i. p. 37).

For other authorities on this subject see the remainder of the note.

In 1662, few children could speak Cornish, and only one man could write it (see *Barrington, On the Expiration of the Cornish Language*, in *Archæologia*, vol. iii. p. 280). In 1768, Barrington visited Cornwall, and gives an interesting account of an old woman aged 87. The last three persons who spoke Cornish (Ibid. pp. 281–284). This was in the village of Mousehole, at the extreme west of Cornwall. (See also *Archæologia*, v. 81–86.) The old woman was alive in 1776, having then reached the age of 90 (v. 81). See Antiquarian Repertory, vol. iii. pp. 208–234, 4to, 1808.

1088. SETTLEMENT OF BRITONS IN ARMORICA IN A.D. 383, AND CONSEQUENT CHANGE OF NAME.

"An event connected with the history of Maximus may not be passed without notice, namely the settlement of a Roman military colony (milites limitanei, læti) consisting of British warriors, in Armorica, which has given *name*, as well as a distinct character

See also ART. 1934.

and history, to the province of Bretagne. Gildas, c. x. Nennius, c. xxiii. Beda, Hist. Ecc. i. 12, copies the words of Gildas. It is not apparent why Gibbon (c. xxxviii. note 136), who else frequently follows these authors, here wholly rejects them. See also Palgrave, vol. i. p. 382" (*Lappenberg's Anglo-Saxon Kings*, edit. Thorpe, 8vo, 1845, vol. i. p. 59).

This is controverted by Turner. See his History of the Anglo-Saxons, b. ii. ch. vii. vol. i. pp. 160, 161, 8vo, 1839, and his Dissertation on the Early History of Bretagne in Appendix to b. vi. ch. ii. vol. ii. pp. 208–222, and in particular p. 212, for his reasons for disbelieving the emigration under Maximus; reasons which are taken from Lobineau.

1089. SUPERSTITIONS CONNECTED WITH THE NUMBER EIGHT.

"Whether the number eight was merely the division given by the probably historic numbers forty and sixty-four, or whether it had an astronomic allusion, we are unable to discover. . . . We find the number eight in the division of the twenty-four hours from one morning to another usual among the Anglo-Saxons and Icelanders. A similar division exists in the eight watches among mariners. As at Rome, the period of eight days was superseded only by the Jewish Christian week of seven days, so both German and Scandinavian colloquial terms point to a similar division of time in the Heathen north" (*Lappenberg's History of the Anglo-Saxon Kings*, edit. Thorpe, 8vo, 1846, vol. i. p. 78).

1090. IN THE MIDDLE OF THE EIGHTEENTH CENTURY, THE CORNISH AND BRETONS UNDERSTOOD EACH OTHER.

"My brother, Captain Barrington, brought a French East-India ship into Mount's Bay in the year 1746 (to the best of my recollection), who told me, when he sailed from thence on a cruise toward the French coast, he took with him from that part of Cornwall a seaman who spoke the Cornish language, and who was understood by some French seamen of the coast of Bretagne. Yet Dr. Borlase denies that the Bretons, Welsh, and Cornish can understand each other" (*Barrington, On the Expiration of the Cornish Language*, in the *Archæologia*, vol. iii. pp. 280, 281).

"In Cornwall we are all for wrestling" (*Middleton's Works*, edit. Dyce, 8vo, 1840, vol. iii. p. 507).

1091. CONTINENCE ENJOINED ON MARRIED PEOPLE THE FIRST THREE NIGHTS, DURING THE FOURTEENTH AND FIFTEENTH CENTURIES.

"Il y avait une coutume qui était encore observée dans le quatorzième siècle, qui ordonnait que les nouveau mariez s'ab-

stinssent d'habiter ensemble les trois premiers jours de noces; et, en 1409, le Parlement de Paris prononça un arrêt contre l'évêque d'Amiens, qui dispensait de cette coutume pour l'argent" (*Le Clerc, Bibliothèque universelle,* tome iii. p. 507, Amsterdam, 1700).

This custom, mentioned by Le Clerc, is also mentioned by Grimm in Correspondance littéraire, tome i. p. 32. However, a dispensation could be purchased; and Montesquieu pleasantly says: "C'était bien ces trois nuits-là qu'il fallait choisir: car pour les autres on n'aurait pas donné beaucoup d'argent (*Esprit des Lois*, livre xxviii. ch. xli., *Œuvres*, Paris, 1835, p. 467). 1. Rathior, Bishop of Verona in the tenth century, ordered that married people should preserve continence during Lent, the Rogations, and at other periods (*Histoire littéraire de la France*, tome vi. pp. 365, 369, 370). 2. The Arabs offer up a short prayer before the nuptial act (see *Niebuhr, Description de l'Arabie*, Amsterdam, 1774, p. 48). 3. Anderson, who accompanied Cook, and paid a particular attention to the manner and religion of the Otaheitans, says that, "according to their doctrines, if a man refrain from all connection with women some months before death, he passes immediately into the eternal mansion" (*Cook's Voyages*, 8vo, 1821, vol. vi. pp. 152, 153). And this among the Otaheitans, the most dissolute people, of whose licentiousness we have good evidence. Perhaps asceticism in any age is a good argument in favour of depraved morals. 4. Until very recently, the first three nights after marriage, continence was preserved in honour of the Virgin Mary (see *Souvestre, Les Derniers Bretons*, Paris, 1843, p. 54). Indeed, according to Mr. Trollope, this is still the case in some cantons. (*Trollope's Brittany*, 8vo, 1840, vol. ii. p. 350).

1092. IN THE MIDDLE OF THE THIRD CENTURY, CONTINENCE AND CELIBACY CONSIDERED CHRISTIAN DUTIES.

It was about the middle of the third century that celibacy and continence began to be considered as Christian virtues. See Le Clerc's interesting account of St. Cyprian, in Bibliothèque universelle, tome ii., and in particular pp. 216, 217, and tome ix. pp. 333–336.

1. De Potter, Esprit de l'Église, Paris, 1821, tome i. pp. 155–158, and 256–261, and in particular tome v. pp. 317–412. 2. Maimonides is nearly as absurd (see *Bernard's Creed and Ethics of the Jews*, Cambridge, 8vo, pp. 172–174). 3. There is a curious circumstance, which shows how deeply implanted this

principle was. It is well known that mummy was used in medicine; but perhaps it is not so generally known that the mummy of virgins was considered the most efficacious (see *Southey's Doctor*, edit. Warter, 8vo, 1848, p. 598). Before the Reformation, it was common in England for widows to take the mantle and ring, by which they pledged themselves to future chastity. Stow records that in 1444, a widow who had complied with this custom, but afterwards presumed to marry a second husband, was compelled, as well as her husband, to do penance (*Stow's London*, 8vo, 1842, p. 70).

1093. FEMALE DUELLING IN FRANCE IN A.D. 1665.

Le Clerc (*Bibliothèque universelle*, xx. 242) quotes the 358th letter of Guy Patin, who mentions that, "en 1665 deux dames de la cour se battirent en duel, à coups de pistolet. On en parla au roi, qui n'en fit que rire, disant que sa loi contre les duels n'était faite que pour les hommes, et que les femmes n'y avaient point de part." In France, early in the seventeenth century, there was an admitted right on the part of women to fight, under certain circumstances, duels with their husbands (see *Bibliothèque de Leber*, Paris, 8vo, 1839, tome i. pp. 382, 383, and the very remarkable plates there).

1094. THE NEGROES SHAVE THEIR HEADS BY WAY OF MOURNING.

"En signe de deuil les parens et les esclaves se rasent la tête, se frottent le visage d'huile," &c. &c. (*Le Clerc, Bibliothèque universelle*, tome ix. p. 412, edit. 1717).

"The Hottentots shave their heads on the death of a chief or near relation" (*Barrow's Southern Africa*, 4to, 1806, vol. i. p. 114); see also ART. 1317; and so do the inhabitants of Chelicut in Abyssinia (see *Salt's Voyage to Abyssinia*, 4to, 1814, p. 201). 1. The mourning at Iddah "consists in wearing a small piece of cotton round the neck and each wrist, every armlet and other ornament being entirely laid aside. . . . The forehead is smeared with wood ashes and clay water, which is allowed to dry on. They likewise powder their hair with wood ashes" (*Laird and Oldfield's Expedition into the Interior of Africa*, 8vo, 1837, vol. ii. p. 253). 2. The Malagasy are not allowed to mourn until the sunset of the day on which their relation has died (see *Ellis, History of Madagascar*, 8vo, 1838, vol. i. p. 232). They have no particular mourning dress, but merely put off their ornaments (p. 238).

1095. SOME OPINIONS EXPRESSED IN THE TALMUD.

There is a very interesting account of the Talmud in Le Clerc, Bibliothèque universelle, tome vii. p. 241, *et seq.* He gives the mode of seeing the devil, which is effected by burning a black cat, &c. (p. 248.)[1] It appears (p. 249) that they prefer the authority of the Talmud to that of the Bible, the Bible being by them compared to water, the Mishna to wine, and the Gomara to hypocras. See this confirmed in Allen's Modern Judaism, 8vo, 1830, pp. 37, 38. Gerson Hazaken, a famous Rabbin in the twelfth century, says that the Mishna is composed of five sorts of traditions (*Histoire littéraire de la France*, xiii. p. 2).

Michaelis says that the "oral traditions of the *ignorant Rabbins* collected in the Talmud" are not to be trusted even for the investigation of their own antiquities before the period of the Babylonish Captivity. Commentaries on the Laws of Moses, 8vo, 1814, vol. i. pp. 51, 52; vol. ii. pp. 19, 20, and p. 126, where he reproaches the "credulous Selden"! See also vol. iii. p. 406, and see p. 8 of his Remarks on Niebuhr at end of Recueil de Questions, Amsterdam, 1774, 4to.

1096. THE FIRST EIGHT ARABIAN NUMERALS PERHAPS EIGHT RUNES.

This is supposed by Lappenberg (*History of the Anglo-Saxon Kings*, edit. Thorpe, 8vo, 1845, vol. i. p. 82). See Lappenberg's other remarks on the Runes (Ibid. pp. 81–3, and Thorpe's note at p. 275).

1097. SUPPOSED ETYMOLOGY OF THE SAXONS.

—"Nor should too much importance be attached to such words as '*seax*,' the long knives of the Saxons, from which they are supposed to have derived their name, and which was common also to the Friscians.—See Asega Buch, tit. iii. § 13; tit. v. § 17" (*Lappenberg's History of the Anglo-Saxon Kings*, 8vo, 1845, vol. i. p. 98).

In a note Thorpe observes, "J. Grimm considers the derivation from sax (sahs, a *stone* or *stone weapon*) as undeniable (*D. M.* p. 204, and *Massmann's Abschwörungs-formeln*, p. 18). At all events the coincidence of the words *seax*, *franca*, and *angul*, signifying weapons, with the names of three warlike nations, is, if accidental, not a little remarkable." This etymology derived from the use of weapons seems probable *à priori*, and it is confirmed by the etymon of Lombard. See ART. 1105.

[1] "The Malagasy have a great horror of the wild cat, and consider it an animal of ill omen" (Ellis's *History of Madagascar*, 8vo, 1838, vol. i. pp. 47, 48).

1098. GREAT REPUTATION OF ARTHUR IN THE MIDDLE AGES.

—"Not to mention the works which about the year 720 Eremita Britannus is said to have composed on the Holy Graal, and on the deeds of King Arthur, the rapid spread of Geffrey's work over the greater part of Europe proves that the belief in the hero of it was deeply rooted. In the twelfth century, a Greek poem recently restored to light was composed in celebration of Arthur and the heroes of the Round Table. This fragment, of three hundred and six verses, was first published by Von der Hagen, in his Denkmale des Mittelalters, Berlin, 1824, 8vo. Godfrey of Viterbo also proves how rapidly the story became spread over Europe through Geffrey of Monmouth," &c. &c. (*Lappenberg's History of Anglo-Saxon Kings*, edit. Thorpe, 1845, vol. i. p. 102).

In Brittany there is a popular tragic legend of Sainte Triffine, wife of Arthur and queen of Brittany. A long account of it is given by Souvestre (*Les Derniers Bretons*, Paris, 1843, pp. 292–335).

1099. USE OF THE NUMBER FORTY AMONG THE ANGLO-SAXONS AND PERSIANS.

—"in the fortieth year after his arrival in Britain—a number, as already observed, used to denote a long reign, the precise duration of which is not known. A similar custom of using this number for any undetermined large number prevailed also among the Persians, even when the real number was known to be larger" (*Lappenberg's History of the Anglo-Saxon Kings*, 8vo, 1845, vol. i. p. 110).

See also Kemble's Saxons in England, vol. i. p. 98. See Notes to Morier's First Journey through Persia, London, 4to, 1812, p. 397.

1100. PART OF THE MASS AND THE WEDDING FORMULA IN ANGLO-SAXON.

See also ART. 1227.

—"even the mass itself was not read entirely in the Latin tongue. The wedding form was no doubt in Anglo-Saxon; and its hearty sound and simple sterling substance are preserved in the English ritual to the present day. Palgrave, vol. ii. p. cxxxvi" (*Lappenberg's History of the Anglo-Saxon Kings*, edit. Thorpe, vol. i. p. 202).

1101. THE EARLIEST KNOWN MENTION OF ANGLIA WAS IN THE NINTH CENTURY.

"The earliest mention that I have met with of the name of Anglia is in a charter of Wiglaf of Mercia, dated in 833. . . .

In authors, I have remarked the name first in the Annal. Xanten. A.D. 730, the older part of which was compiled in the year 852" (*Lappenberg's History of the Anglo-Saxon Kings*, 8vo, 1845, vol. ii. p. 3).

1102. ETYMOLOGY, ETC. OF WELSHMAN.

"Even the indigenous Briton, whom the insolence of the conquerors stamped with the name of foreigner (Wealh, Wyliscman, Welshman), was regarded as free, and had his appropriate wergeld" (*Lappenberg's History of the Anglo-Saxon Kings*, 8vo, 1845, vol. ii. p. 320). See also ART. 1948.

1103. NOTES ON THE ELECTIONS OF BISHOPS.

Charlemagne granted considerable privileges to the people of Geneva, and among others, 'Que le peuple aura droit de suffrage dans l'élection des évêques aussi bien que le clergé" (*Le Clerc, Bibliothèque universelle*, tome ii. p. 165).

Guizot (*Histoire de la Civilisation en France*, 1846, i. 80–88) has shown that during the fourth and fifth centuries the right lay with the people to elect the bishops; and see pp. 329, where it appears that *after* the conquest of Gaul by the Franks, the kings frequently nominated the bishops; but that the church always protested against it as an abuse, although it allowed the necessity of the *confirmation* of the king; and see pp. 354–358. King has shown that during the first three hundred years the clergy and laity jointly elected their bishops. See Part I. of his Inquiry into the Constitution, &c. of the Primitive Church, 8vo, 1691, pp. 23, 46. Also p. 47, where it appears that his election was not legal "without the concurrent consent of the neighbouring bishops."

1104. DRESS OF THE CHRISTIAN MONKS TAKEN FROM THE PAGAN PHILOSOPHERS.

Le Clerc (*Bibliothèque universelle*, vi. 14) cites Jerome and Origen to show the difference of the dress of the Greek philosophers and the people, and adds (p. 15), "Comme les moines chrétiens héritèrent des philosophes leurs habits, et même leur vanité, si l'on en croit quelques auteurs, les païens les appelaient par mépris *μελανειμονας*, *casaques noires*, et disaient (Liban. in Orat. de Templo) qu'ils ne donnaient aucune marque de vertu, si ce n'est qu'ils portaient un habit de *deuil*, et que tout malpropres qu'ils étaient au dehors (Euriap. in Vita Œdesii) c'étaient des gens d'une vanité démesurée au dedans. Pour revenir présentement à Justin, l'antiquité nous assure qu'il vivait d'une manière conforme à l'habit qu'il portait."

Libanius, in an oration delivered A.D. 390, calls the monks "a black garbed people;" and Euriapius, in 396, speaking of them, says, "Every one who wore a black coat, and was content to make a sordid figure in public, had a right to exercise a tyrannical authority" (see *Lardner's Credibility*, part ii. capp. xlix. liii., *Works*, vol. viii. pp. 24, 66, 8vo, 1838; see also pp. 34–38).

1105. ETYMOLOGY OF LOMBARDS.

"Diodore de Sicile et Tacite assurent que les Germains se tenaient rasez. . . . . Les Lombards les imitèrent en cela, de sorte qu'on ne leur a pas donné le nom de *Longobardi* à cause de leurs longues barbes, mais parcequi'ls portèrent de longues pertuisanes, qu'ils nommaient *barden* ou *barten*" (*Le Clerc, Bibliothèque universelle*, tome iv. p. 317).

1106. THE SACRED OIL OF THE JEWS.

See also ART. 1889.

See some curious remarks on this in Alting's Works, given by Le Clerc, Bibliothèque universelle, tome iv. p. 401. Michaelis, Commentaries on the Laws of Moses, 8vo, 1814, vol. iii. pp. 136–140.

1107. NOTE ON THE HYSSOP GIVEN TO JESUS CHRIST.

See the ingenious remarks in Le Clerc, Bibliothèque universelle, viii. 472, 473.

1108. DISSOLUTENESS OF THE CLERGY, ETC., IN THE TENTH CENTURY.

"La conduite de tout le clergé depuis les évêques de Rome jusqu'aux moindres des prêtres et des moines était si éloignée des devoirs que l'Évangile nous proscrit, qu'il y a eu peu de siècles quand notre Europe était encore païenne plus corrompus que celui-là" (*Le Clerc, Bibliothèque universelle*, tome ix. pp. 11, 12).

1109. IN THE FOURTH CENTURY THE BRITONS AND ROMANS KEPT EASTER ON THE SAME DAY.

In the beginning of the fourth century, the Britons and Romans kept Easter on the same day (see Thorpe's note at vol. i. p. 48 of *Lappenberg's History of the Anglo-Saxon Kings*, 8vo, 1845; see also p. 169, *et seq.*) De Potter, Esprit de l'Église, Paris, 1821, 8vo, tome i. p. 25, *et seq.*, and p. 33. Beaven's Account of Irenæus, 8vo, 1841, pp. 44–52. Borlase, Antiquities of Cornwall, folio, 1769, p. 376.

1110. GLOVES WERE VERY COMMON AMONG THE ANGLO-SAXONS.

Lappenberg (*History of the Anglo-Saxons*, edit. Thorpe, 8vo, 1845, vol. ii. p. 319) speaks of the "important document entitled Rectitudines Singularum Personarum, in Anc. LL. and Inst. and in the Rheinische Museum für Jurisprudenz, heft 2;" and Thorpe adds, "Also as a separate work with an elaborate introduction by Dr. H. Leo, Halle, 1842." In vol. ii. p. 357, Lappenberg says that among the Anglo-Saxons, "Leather was used not only for shoes and breeches, but also for gloves, which even those of the humblest class were in the habit of wearing;" and he cites for his authority, Rectitudines Singularum Personarum in Anc. LL. and Inst.: 'Folgarius debet habere calceamenta ab chirothecas.'" In the thirteenth century two pairs cost 3*d.* (see *Retrospective Review*, second series, vol. i. p. 274).

See also ARTS. 824, 866, 2100.

1111. REMARKS ON THE WORD FITZ.

See Thorpe's note at vol. ii. p. 283, of Lappenberg's History of the Anglo-Saxon Kings, edit. 8vo, 1845.

1112. NOTES FOR THE LIFE OF RAGNAR LODBROG.

See Lappenberg's History of the Anglo-Saxon Kings, edit. Thorpe, 8vo, 1845, vol. ii. pp. 30, 31.

1113. NO POPE HAS EVER BEEN A JESUIT: REASONS WHY.

"Il n'y a point eu de pape jésuite jusqu'ici, bien qu'on sache que les jésuites ont fait tout ce qu'ils ont pu pour en faire élire de leur société. On craint à ce que dit notre auteur qu'ils ne trouvassent les moyens de rendre cette première dignité de l'Église héréditaire dans leur corps" (*Review of J. F. Mayeri de Pontificis Romani Electione*, in *Le Clerc, Bibliothèque universelle*, xxi. 33).

1114. INTRODUCTION OF PRINTING INTO ROME IN THE PONTIFICATE OF PAUL II.?

Polydore Virgil says that printing was introduced into Rome in 1458; but it is said that Mabillon (*Musæum Italicum*, Parisiis, 1687, p. 64) has proved by a letter from John, bishop of Aleria, to Pope Paul II. (who ascended the papal chair in 1464), that printing was introduced there during his pontificate. But Le Clerc, who mentions this assertion (*Bibliothèque universelle*, vii. 155), in the next passage mentions an edition of Cicero's Offices, printed at Rome, in 1458.

1115. IN THE EARLY AGES THE LAITY WERE NOT ALLOWED TO SIT IN THE CHURCHES.

"Entre les témoignages du respect que les anciens fidèles portaient aux choses saintes on met celui-ci, que personne n'était assis dans les temples que les prêtres et les évêques, et que les chrétiens, de quelque condition qu'ils fussent, n'y étaient que debout ou à genoux" (*Le Clerc, Bibliothèque universelle*, tome iii. p. 499).

1116. CONTRIBUTIONS TO A HISTORY OF THE PET.

See p. 108 of Admonition by the Father of F. A., at the end of Quarrel between Hall and Mallorie in Miscellanea Antiqua Anglicana, 1816, 4to. See Blount's Ancient Tenures, edit. Beckwith, York, 1784, 8vo, p. 60. Luther relates a story of a lady who "Sathanam crepitu ventris fugavit" (*Les Propos de Table de Luther, par G. Brunet*, Paris, 1846, p. 22; see also p. 214). See a curious instance in Du Laure's Divinités génératrices, Paris, 1805, p. 279. An anecdote of a curious contest is related by Niebuhr, Description de l'Arabie, 1774, p. 27, note. For an account of a book on the subject, see the notes in Gifford's Ben Jonson, 8vo, 1816, vol. iv. pp. 55, 56, and a curious passage in the Staple of News (*Ben Jonson*, v. 240). There was one let in Parliament (see *Jonson*, viii. p. 245); and by Ludlow (see *Wright's Political Ballads*, p. 176, Percy Society, vol. iii.) Jack of Dover's Quest of Inquiries, p. 30, Percy Society, vol. vii.

1117. THE CHRISTMAS PRINCE SUCCEEDED THE BOY BISHOP.

In Miscellanea Antiqua Anglicana, 4to, 1816, is printed, "An Account of the Christmas Prince, as it was exhibited in the University of Oxford in 1607." See Preface, pp. vii. viii., where it is said, "From the Boy Bishop the Christmas Prince may be supposed to derive his origin."

1118. NOTES ON THE DRESS, ETC., OF PAGES.

In p. 62 of An Account of the Christmas Prince as it was exhibited in the University of Oxford, A.D. 1607 (reprinted in *Miscellanea Antiqua Anglicana*, 4to, 1816), is mentioned "a little page, attired in his long coats."

1119. PEDANTRY OF THE UNIVERSITY OF OXFORD IN THE SEVENTEENTH CENTURY.

In p. 70 of An Account of the Christmas Prince as it was exhibited in the University of Oxford, A.D. 1607 (printed in *Miscel-*

lanea Antiqua Anglicana, 4to, 1816) it is said, "There was an English tragedy almost ready;" but it was not acted, as the writer tells us, for several reasons; and among them, "the style, for that itt was English, a language unfitt for the universitie." Sir John Fortescue, in the reign of Henry VI., says that "in the universities, all sciences were taught in the Latin tongue only" (*Blackstone, Commentaries on the Laws*, vol. i. p. 16).

1120. EARLY IN THE SEVENTEENTH CENTURY IT WAS USUAL IN LONDON TO MARRY EARLY.

See also ART. 805.

"— Besides, you fall to wenching, and marry heere in London, when a stranger may think you are all girles in breeches (your chinnes are so smoothe), and like cock-sparrows, are treading as soon as you creep out of the shell" (Page 6 of *The Cold Yeare* 1614, London, 1615, reprinted in *Miscellanea Antiqua Anglicana*, 4to, 1816).

1. Thornton says (*Over Population*, 8vo, 1846, p. 29), that in England, "among agricultural labourers, early marriages are very prevalent." 2. In the Magnetick Lady, written in 1632, Placentia, when "full fourteen," is declared "ripe for a husband;" and ripe indeed she is, for a little later we are informed that she is in the family way (see *Ben Jonson's Works*, 8vo, 1816, vol. vi. pp. 16, 38, 76, 86). In 1589 we find a complaint of these early marriages (see a curious letter in *Wright's Elizabeth*, vol. ii. p. 406). Evelyn's mother was married when she was fifteen (*Evelyn, Diary*, 8vo, 1827, vol. i. p. 11), and Evelyn married his own wife when she was fourteen (*Diary*, i. p. xxxvii.) Samuel Pepys, author of the Diary, married in 1655, "a girl of fifteen" (*Weld's History of the Royal Society*, 8vo, 1848, vol. i. pp. 295, 296).

1121. THE LONDON APPRENTICES USED ON SHROVE TUESDAY TO DEMOLISH HOUSES OF ILL-FAME.

See also ART. 1917

See Collier's Annals of the Stage, in History of Dramatic Poetry, 8vo, 1831, vol. i. p. 401. Pepys's Diary, vol. iv. pp. 74, 75, edit. 8vo. Brand's Popular Antiquities, edit. Ellis, 1841, vol. i. pp. 41, 52. See pp. 16 of The Cold Yeare 1614, London, 1615, in Miscellanea Antiqua Anglicana, 1816, 4to. See also the authorities in Drake's Shakespeare and his Times, 4to, 1817, vol. i. p. 144. Common in 1623 (*Ben Jonson's Works*, 1816, vol. viii. p. 13). See p. 17 of Life of Long Meg of Westminster, 1635, in Miscellanea Antiqua Anglicana, 4to, 1816. Perlin, who visited England just before the accession of Elizabeth, says, "In London you will see the apprentices in their

gowns standing against their shops and the walls of their houses bareheaded," &c. (*Antiquarian Repertory*, iv. 503). The apprentices were very troublesome in the reign of Elizabeth. See some instances in Wright's Elizabeth, 8vo, 1838, vol. ii. p. 227, 229, 308. On Shrove Tuesday, official search was made for brothel-keepers, who were imprisoned during Lent (*Dyce's Note* in *Middleton*, iii. 217). In 1573 the French ambassador in London and some of the Council dined together on "mardi gras," and they refused to enter into business with him "pour ne rompre l'ancienne observance du jour, laquelle estait de ne l'employer qu'à banqueter et se resjouyr" (*Correspondance diplomatique de Fénelon*, Paris, 1840, tome v. p. 251).

1122. THE WORD MASS FIRST USED IN THE FOURTH CENTURY.

"Le plus ancien monument, selon M. Du Pin, où l'on trouve le nom de Messe pour signifier les prières publiques que l'église romaine fait en l'offrant l'Eucharistie, est le troisième canon du second Concile de Carthage, tenu en 390" (*Le Clerc, Bibliothèque universelle*, tome viii. p. 366), and at tome iii. p. 70, we have "le terme de Messe inconnu à toute l'antiquité."

Phillpotts says that a passage in Augustine is "a most undeniable evidence in favour of Sacrifices of the Altar, and of alms for the dead" (*Letters to Charles Butler*, 8vo, 1825, p. 134). "This dismission" (i.e. of the people) "was commonly announced by the following words addressed by the minister to the congregation: '*Ite, missa est*,' from the middle one of which the term *mass* is generally considered to be derived," or according to an author quoted by Usher (De Success. 28), "the term mass must be derived from a word signifying certain religious services *sent* up to heaven" (*Soames, History of the Reformation of the Church of England*, vol. i. p. 322, 8vo, 1826).

1123. REVOLUTIONARY TENDENCIES OF THE FRENCH DISPLAYED EARLY IN THE SEVENTEENTH CENTURY.

See also ART. 931.

In vol. iii. of the Retrospective Review, 8vo, 1821, is an account of Peter Heylin's Voyage to France, published in 1679, but written, it is said (p. 24), in 1625. At p. 27, he says: "I never heard people talk less reverently of their prince, nor more saucily of his actions; scarce a day passeth away without some seditious pamphlet printed and published in the disgrace of the king or some of his courtiers."

1124. THE FEROCIOUS BARBARISM OF THE WELSH IN THE MIDDLE OF THE FIFTEENTH CENTURY.

See some amusing illustrations in the Retrospective Review, vol. iv. pp. 137–141, taken from Sir John Wynne's History of the Gwedir Family. Phillips says (*History of Cultivated Vegetables*, vol. ii. p. 30), "The Welshmen still continue to wear leeks on St. David's Day," &c. &c. In Congreve's Way of the World, act iii. scene vi. p. 271 B, Foible says, "He may have her for asking for, as they say of a Welsh maidenhead." In 1579, there were many Welshmen in the English college at Rome (see *Haddock's Letter to Allen*, in Mr. Tierney's edition of *Dodd's Church History*, Appendix, vol. ii. pp. cccl.–ccclxi.) See also ccclxxi., where in the same year Allen mentions a complaint that "all the Welshmen, yea, omnes oriundos ex Wallia, are to come to France."

1125. INTRODUCTION OF THE WORD "SHARPER" INTO THE ENGLISH LANGUAGE.

In an account of the Dramatic Works of Thomas Shadwell, 4 vols. 1720, it is said (*Retrospective Review*, second series, vol. ii. p. 87), speaking of his Squire of Alsatia, "We learn from several casual remarks, that the word 'sharper,' now so well established a word in our dictionaries, had its origin about this time."

1126. NOTES ON THE GAME OF CHESS.

Retrospective Review, second series, 8vo, 1828, vol. ii. p. 168, and vol. i. pp. 134, 135. Saint Bernard, in an eulogy of the Templars, written between 1128 and 1136, congratulates them on renouncing all pleasures—even hunting and chess!!! (*Histoire littéraire de la France*, xiii. 202).

Gerbert, the famous Pope Sylvester II., died in A.D. 1003; he is the author of "un jeu de chiffres" called "Rithmomachia," of which Le Bœuf, who had seen it, says, "qu'il avait beaucoup de ressemblance avec le jeu des eschecs" (*Hist. lit.* vi. 581). Chalmer's Life of Ruddiman, London, 1794, 8vo, p. 170.

Philip V. of Spain was fond of chess, but was not allowed to play it with Frenchmen! (*Mém. de Louville*, 1818, ii. p. 141). The celebrated Ras, at Chelicut, in Abyssinia, was passionately fond of chess—provided he won (see *Salt's Voyage to Abyssinia*, 4to, 1814, p. 330). Wodrow's Analecta, vol. iv. p. 152. Niebuhr (*Description de l'Arabie*, Amsterdam, 1774, p. 94), says that the Arabs are celebrated as chess-players—but never play for money. Elizabeth gave Sir Charles Blount "a queen at chess in gold,

richly enamelled," which he fastened to his arm with a crimson riband. This so offended Essex that a duel ensued (see *Blount's Fragmenta Regalia*, in *Harleian Miscellany*, edit. Park, vol. ii. p. 102). Chess is mentioned as common in Dekker's Knight's Conjuring, 1617, p. 32, Percy Society, vol. v. In a closet in the old royal palace of Greenwich, Henry VIII. had "a payre of chessmen in a case of black lether" (*Wartôn's History of English Poetry*, 8vo, 1840, vol. i. p. 203). Cranmer dined at twelve, and then often played chess (*Todd's Life of Cranmer*, ii. 538). Voltaire was fond of chess (*Correspondance littéraire*, par Grimm et Diderot, tome vi. pp. 4, 5). See also respecting chess and Philidor, tome ii. p. 444; tome vii. 355, 356. See also (at tome xiii. p. 254–261) some account of a chess automaton in 1783. In 1783, chess was played "in every coffee-house in Paris" (see the *Life of Sir S. Romilly, by Himself*, 1842, vol. i. p. 450). The celebrated Glanvill, who was himself a chess-player, speaks of it as impossible "that a blind man should manage a game at chess" (*Glanvill's Vanity of Dogmatizing*, 1661, pp. 25, 165). Montaigne speaks most contemptuously of chess (*Essais*, Paris, 8vo, 1843, livre iii. chap. x. p. 641). Craufurd (*History of the Indian Archipelago*, Edinb. 8vo, 1820, vol. i. pp. 112, 113), says that chess was invented, not by the Hindoos, but by the Persians. It is popular among the nobles of Borneo (*Low's Sarawak*, 8vo, 1848, p. 144). In 1740, Frederick the Great writes, "Je suis comme le roi d'échecs de Charles XII, qui marchait toujours" (*Œuvres de Voltaire*, tome li. p. 68; see also tome lx. pp. 225, 350; lxiii. 414; lxiv. 136; lxv. 251). Wilberforce was a chess-player (*Life, by his Son*, iv. 225), and so was Pitt (*Pellew's Life of Lord Sidmouth*, ii. 385). See Franklin's Life of Himself, vol. i. p. 152, 437, 476, and Franklin's Correspondence, i. 63, 483. Chess is played at Lhassa, and this game of the Tibetans, indeed of the Tartars generally, is exactly like ours, though that of the Chinese is different (*Huc's Travels in Tartary and Tibet*, vol. ii. p. 224, 259). Dr. Bell, author of the celebrated system of education, was a chess-player (see *Southey's Life of Bell*, vol. iii. p. 41).

1127. ORIGIN, ETC., OF DRURY LANE.

See some remarks on this in Retrospective Review, second series, vol. ii. pp. 168, 169, where it is said, "Some writers suppose that this place was so called from its having been the residence of Sir Thomas Drury."

1128. ENGLISH POEM OF THE THIRTEENTH CENTURY.

In the Retrospective Review, second series, vol. ii. pp. 326–331, 8vo, 1828, is printed from the Cottonian MSS., "a curious piece of English poetry of about the latter part of the thirteenth century, which has escaped Dr. Warton, Ritson, and, we believe, all the other poetical antiquaries of the last, if not of the present, generation."

1129. SPECIMEN OF COARSENESS OF MANNERS IN THE COURT OF CHARLES II.

In 1679 was published by the king's bookseller, "The Refined Courtier," which contains advice to people of fashion as to their proper conduct. From the Retrospective Review, second series, vol. ii. p. 380, I take the following extract out of this Chesterfield of the seventeenth century:—"It is an unmannerly trick to wet your forefinger in your mouth, and to print it in the salt-cellar, and then to lick the salt that sticks to it. It is not handsome to reach out your napkin to another, under pretence that it is fairer than his; for that suggests to him what perhaps he did not before take notice of, that his own is foul, and therefore probably may offend him." And again (p. 387), "Beware of rubbing your teeth with your napkin and picking them with your fingers." But in one point of view, he gives, I think, advice that would be now very useful, if it could serve to correct a disgusting after-dinner practice of the present day. He says (p. 387), "And in the sight of others, do not wash your mouth, or if you do, spit not out the wine or water before them." "And when the cloth is taken away, it is not decent to pull a case of tooth-picks out of your pocket," &c. &c. In 1539, Viscountess Lisle sends "my tooth picker" to the Palsgrave, "because when he was here I did see him wear a pen or case to pick his teeth with" (*Miss Wood's Letters*, 8vo, 1846, iii. 135). In Wycherley's Plain Dealer, act ii. scene i., the delicate and fastidious Olivia expresses her abomination of men and —according to the stage direction—illustrates her opinion by *spitting* (p. 110 B); and in Congreve's Old Bachelor, act. iv. scene ix. p. 163 B, in the same delicate way is displayed a hatred of tobacco. In the Discoveries, written about 1630, Ben Jonson mentions "perfumed napkins" (*Works*, 8vo, 1816, vol. ix. p. 201). Dekker's Gull's Horn Book, 1609, reprint, Bristol, 1812, 4to, p. 97. The Chinese use tooth-picks (see *Dobell's Travels through Kamtchatka, &c.*, 8vo, 1830, vol. ii. p. 218). In Wycherley's Plain Dealer, act iv. scene ii. p. 130 A, the dandy Novel mentions among his qualifications, "my janty way of

picking my teeth." In 1581, toothpicks were imported. See the Brief Conceipt of English Policy in Harleian Miscellany, vol. ix. p. 166. The Emperor Charles V. carried a "picktooth" (*Tytler's Edward VI. and Mary*, 1839, vol. ii. 135).

1130. THE ANCIENT "COLLARS OF THE KING'S LIVERY" AND THE COLLARS OF SS.

See an interesting dissertation by Beltz in the Retrospective Review, second series, vol. ii. pp. 500–510. He says (p. 501) whatever may have been the antiquity of similar collars in other states, every attempt has failed to carry the practice of conferring them in this country higher than the fourteenth year of the reign of Richard II. 1390–1. Planché (note to *Strutt's Habits and Dresses*, vol. ii. p. 166) says it first appears in the reign of Henry IV.

1131. MANY ROMANCES IN THE MONASTIC LIBRARIES.

"Information will here be found which may serve to silence the doubt of Ritson (Metrical Romances, vol. i. c. i.) and confirm the assertion of Warton (Hist. Eng. Poetry, vol. i. p. 87), that the libraries of the monasteries abounded with romances" (*Todd's Illustrations of Gower and Chaucer*, 8vo, 1810, p. xxvi.)

It was probably their grossness which recommended them to the monks. A writer well acquainted with ancient MSS., I mean the indefatigable Mr. Strutt, notices the extraordinary indecencies to be found in the illuminations of "mass books, psalters, and even in the Bible itself" (*Strutt's Habits and Dresses*, edit. Planché, 1842, vol. ii. p. 131).

1132. NOTE ON THE USE OF SEALS.

See the Retrospective Review, second series, vol. ii. p. 346, 347. And see many papers on this subject in the Archæologia. Le Clerc, Bibliothèque universelle, i. 214. St. Bernard of Clairvaux used them (*Histoire littéraire de la France*, xiii. 174). In 1607, we have "Fetch a pennyworth of soft wax, to seal letters" (*Middleton's Works*, 8vo, 1840, vol. ii. p. 260). In 1581, "the letters finished and sealed up with singing cake" (*Harleian Miscellany*, edit. Park, vii. 139). In 1570, letters were sealed (*Harleian Miscellany*, viii. 610).

1133. SUPERSTITION IN ENGLAND IN THE FIFTEENTH CENTURY.

The Parliamentary writs published by the Record Commission afford some curious instances. See them in Retrospective Review, second series, vol. i. p. 74.

1134. THE BANNERS USED IN THE ENGLISH ARMY FROM THE NORMAN CONQUEST.

There is a dissertation on this subject in the second series of the Retrospective Review, vol. i. pp. 90–117.

1135. ACCOUNT OF A LIBRARY EARLY IN THE SIXTEENTH CENTURY.

In the second series of the Retrospective Review, vol. i. pp. 136–139, there is published a very curious account of the library of the Earl of Kildare, anno 1526, with a list of his books, from the Harleian MSS.

See also ART. 867.

1136. THE FIRST ACT OF PARLIAMENT FOR PAVING AND IMPROVING LONDON.

"The first act of Parliament for the pavement and improvement of the city was passed in 1540, temp. Henry VIII., which described the streets to be "very foul and full of pits, and sloughs very perilous and noyous, as well for all the king's subjects on horseback as on foot with carriages" (*Retrospective Review*, second series, vol. i. p. 170).

Paris was first paved in 1609 (see the *Police of France*, Lond. 1763, 4to, p. 108). Pavement for passengers "along the margins of the streets," was first laid down at Edinburgh in the reign of Charles II.; but an individual attempt at the improvement was made in 1616 (see *Chambers's Traditions of Edinburgh*, 8vo, 1847, p. 101).

1137. MANY LADIES OF THE HIGHEST RANK IN THE FOURTEENTH CENTURY COULD NOT WRITE.

See the reasons for thinking so in the second series of the Retrospective Review, vol. i. p. 180. Miss Wood says that the daughters of John of Gaunt (the father of Henry IV.) "seem to have been the first English ladies who knew how to write" (*Letters of Royal and Illustrious Ladies*, 8vo, 1846, vol. i. p. 90). However, in 1534, Jane Basset, the eldest daughter of Sir John Basset and the stepdaughter of Lady Lisle, "was unable even to sign her own name" (*Miss Wood's Letters*, ii. 138). The first English letter known to be written by a lady is dated 1441 (vol. i. p. 92).

1138. CHURCHES IN THE FOURTEENTH CENTURY USED AS LOUNGES, AND FILLED WITH MEN WITH HAWKS AND DOGS.

In the second series of the Retrospective Review, vol. i. is an article upon Caxton's translation of a curious work, written in

1371 by Geoffroy Landry, surnamed De la Tour—a man of wealth and rank—an early Lord Chesterfield. At p. 181, the Reviewer says, "Among other points, he fixes on their conduct at mass; at which the grossest irreverence and disorder is known to have prevailed. The graphic description of Barklay proves that the abuse continued uncorrected down to the Reformation. The church, during the celebration of the service, seems to have been an established scene of gossip and flirtation. The men came with their hawks and dogs, walking to and fro to converse with their friends, to make bargains and appointments, &c."

It was common to dance in churches (see ART. 547) and converse (see ART. 1203). 1. In France it was a recognised privilege for certain lords to enter the churches with their "oiseaux de chasse" (see *Le Grand d'Aussy, Vie privée des Français*, 8vo, 1815, edit. Roquefort, tome ii. pp. 3, 4). 2. In the middle of the sixteenth century, Irish hawks were very fashionable among the English nobility (see *Wright's Elizabeth*, 8vo, 1838, vol. i. pp. 89, 90). 3. Strutt (*Habits and Dresses*, edit. Planché, 1842, 4to, vol. i. p. 122, *et seq.*) has given extracts from a curious MS. of the end of the fourteenth century, in which a story is told of a lady who took so long in dressing that the clergyman had to wait every Sunday for her, even after the audience was all assembled. 4. The indecent behaviour of Sir Roger de Coverly in church was not peculiar to him, for Lord Sackville used to behave in a very similar manner. See the details in Cumberland's Memoirs by Himself, 8vo, 1807, vol. ii. pp. 240, 241. 5. In the reign of Edward VI. "many pigeons were bred in St. Paul's Church" (*Stow's London*, edit. Thoms, 8vo, 1842, p. 28). Stow adds that he had seen in one of the London parish churches, the shank bone of a man of immense size, and the tooth of a very large fish, "hanged up for show in chains of iron upon a pillar of stone" (*Survey of London*, p. 103). 6. In the New Inn, the host says: "I have known many a church been made a stable, but not a stable made a church till now" (*Ben Jonson's Works*, vol. v. p. 425). They used to be full of dogs (see *Œuvres de Rabelais*, Amsterdam, 8vo, 1725, tome ii. p. 202, livre ii. ch. xxii.)

1139. IN THE TIMES OF CHIVALRY, WOMEN WERE BADLY TREATED.

For the fourteenth century see some evidence in the second series of the Retrospective Review, vol. i. pp. 189, 190. Dunlop has observed (*History of Fiction*, 2nd edit. Edinburgh, 8vo, 1816, vol. i. p. 365) that "in the romances the knight is always more interesting than the heroine, which must appear strange when we

reflect that these romances were composed in an age when devotion to the ladies formed the essence of chivalry." The difference between the *real* and *imaginary* condition of women is a problem well worth considering, and which Dunlop has not attempted to solve. The late M. Fauriel, in his valuable posthumous work, has some curious remarks on this subject (see his *Histoire de la Poésie Provençale*, Paris, 1846, 8vo, tome i. pp. 478–515). He has shown, by extracts from the Provençal literature, that it was only *after* marriage that women were treated so contemptuously, which arose from the universal opinion that love and marriage were incompatible. "Il était tellement convenu en principe," says Fauriel (tome i. p. 506), "que l'amour ne pouvait exister dans le mariage, que l'on ne croyait pas qu'il peut durer, *même entre les époux qui auraient été amants avant d'être mariés.*" It is then the operation of this principle (which Fauriel terms "un point anti-conjugal de morale chevaleresque") which must be principally considered; and we shall find that there was no *real* difference between the state of women in society and in romance; but that the *apparent* difference has arisen from their being made more prominent in romance *before* marriage and in society *after* marriage. That is to say, in the romance we find woman described in what was in those times her most favourable and important condition; and in history, we meet with her in her most unfavourable condition. The codes of the old Courts of Love consisted of thirty-one articles, one of which was "Le mariage n'est pas une excuse légitime contre l'amour" (see *Raymond, Choix des Poésies des Troubadours*, tome ii. p. cv.) In pp. cvii. and cviii. we have this decision of the Countess of Champagne in one of the Courts of Love, "Nous disons que l'amour ne peut étendre ses droits sur deux personnes mariées."

1. See the interesting remarks of Guizot (*Histoire de la Civilisation en France*, Paris, 1846, tome iii. pp. 331–334). He says (pp. 333–334), "Cette élévation de la condition des femmes s'accomplit entre le ixe et xiie siècles. . . . . Au xie siècle elle fut à peu près consommée." In the feudal times, although by the common law of England a woman could claim one-third of her husband's lands as dower, yet if he endowed her at the door of the church with *less* than one-third, she could not take what the common law gave her. On the other hand, if he had endowed her with more than one-third, she was referred to the same common law, and obliged to content herself with the third. But Littleton, in the reign of Edward IV., first lays down that if a woman is endowed *ad ostium ecclesiæ* with more than one-third, she may after her husband's death choose whether she will accept it, or

betake herself to her dower at common law (*Blackstone's Comment.* 8vo, 1809, ii. 133–136).

1140. COMMERCIAL STATE OF ENGLAND IN THE TWELFTH AND THIRTEENTH CENTURIES.

In the second series of Retrospective Review, vol. i. p. 199, it is said that in the introduction to the sixth chapter of "Notices Relative to Early History compiled from Original Records and unpublished MSS. by Charles Frost, 4to, 1826," will be found "some valuable remarks on the commercial state of the kingdom during the twelfth and thirteenth centuries."

1141. BIBLIOGRAPHICAL NOTICES OF THOSE WHO HAVE WRITTEN IN ENGLAND ON NATURAL HISTORY.

There is an article on this point in the second series of Retrospective Review, vol. i. pp. 230–241; the first author mentioned is Thomas Mouffet, "who in 1634 published in London a ponderous Latin folio." In The Present State of England, published in 1627, we are told that "there are professors of a rare and strange art or science, who are named proportionaries; but seldom set to work. If you deliver one of these a bone of your grandfather's little finger, he will by that find the proportion of all his bones, and tell you to an inch how tall a man your grandfather was" (*Harleian Miscellany*, edit. Park, iii. 209). In 1657, Evelyn (*Diary*, 8vo, 1827, vol. ii. p. 122) saw at Greenwich a mocock, which he calls "a sort of catt, brought from the East Indies."

1142. THE PORPOISE USED IN COOKERY FROM THE THIRTEENTH TO THE SIXTEENTH CENTURY IN ENGLAND.

In the very curious Travelling Expenses of Philip de Castro, in 1289, from Oxford to Canterbury, communicated by Mr. Hunter, and printed in vol. i. of second series of Retrospective Review, there occurs (p. 270) "the Porpeys," upon which is noted "The porpoise kept its place on our tables as late as the beginning of the sixteenth century. In the account of provisions brought to the feast when Archbishop Warham was enthroned, this entry occurs: 'De Sealis et Porposs.' &c. &c. Leland's Col. vi. 31, also p. 2, &c. &c." In A.D. 1330, a great feast was given by the abbot of St. Mary of Vale Royal, Cheshire, of which, says Ormerod (*History of Cheshire*, 1819, vol. ii. p. 71), "two dishes in this catalogue require some notice; the porpoises given by Sir Peter Thornton, and the salmon presented by Richard Russel of Chester.

The first was reckoned a delicacy as late as the reign of Henry VIII., in whose Household Book it is directed that 'if the fish is too large for a horse load, a further allowance must be made to the purveyor' (*Archæologia*, iii. 157). The second deserves notice, from the price of the two fish, six shillings, when an ox is only rated at 13*s.* 4*d.* and the highest priced buck at 4*s.* It has been said that this fish was so plentiful formerly at Chester, that restrictions were imposed upon the feeding apprentices improperly with it, in consequence of its cheapness. The tradition must be considerably weakened by the note of its price, and it appears that the fish was still dearer in 28 Edw. I., when a man was sued for fishing in the king's park below the bridge, and the salmon taken averaged a mark each in value. Harl. MSS. 2020. 56."

1144. THE LAMPROUN IN THE THIRTEENTH CENTURY WAS A DIFFERENT FISH FROM THE LAMPREY.

"The lamproun, which often occurs in these accounts, was a different fish from the lamprey. Both are mentioned in the provision collected for Archbishop Warham's dinner. Lel. Col. vi. 31" (*Notes to Travelling Expenses in the Thirteenth Century*, in *Retrospective Review*, second series, i. 276).

See *Muffett's Health's Improvement*, 4to, 1655, pp. 181–183. He says the only difference is "in bigness and in goodness. . . . The little ones called lamprons are best broiled, but the great ones called lampreys are best baked." "Lamprey pies" were eaten in 1599 (see *Middleton's Works*, 8vo, 1840, vol. i. p. 37).

1145. IN THE FIFTEENTH CENTURY AN ENGLISHMAN OF HIGH RANK IGNORANT OF FRENCH.

"It will probably surprise many of our readers to learn that in the 6th Henry IV., 1405, Nicholas Rushton, and Sir Thomas Swynford, governor of the castle of Calais, who there can be little doubt was the son of Katherine duchess of Lancaster by her first husband, Sir Otes Swynford, stated that they were as ignorant of the French language as of Hebrew. In a letter from them dated on the 21st October in that year, and preserved in the Cottonian MS. Galba, B. i., they observe in reply to the French ambassadors, 'Vestras literas scriptas in Gallico nobis indoctis tanquam in ydiomate Hebraico'" (*Retrospective Review*, second series, vol. i. p. 341).

1146. LONDON IN THE EARLY PART OF THE REIGN OF ELIZABETH.

See some particulars in the second series of the Retrospective Review, vol. i. pp. 342–344, where it is said, "From Aggas's view

and plan of London in the beginning of the reign of Queen Elizabeth, it appears that the most crowded part of the city extended from Newgate Street, Cheapside, and Cornhill, to the bank of the Thames." In 1614, the dogs were killed in August (*Ben Jonson's Works*, 8vo, 1816, iv. 402). Tusser complains that they roam about devouring the sheep (*Five Hundred Points of Good Husbandry*, 1812, pp. 125, 126). 1. Dogs seem to have run about wild without masters in London at the end of the sixteenth century; and as it was generally believed that they helped to spread the plague, money was given to persons for killing them. See Wright's Elizabeth, 8vo, 1838, vol. i. p. 138; and Ben Jonson's Works, 8vo, 1816, vol. iv. p. 402; and at vol. ii. pp. 18, 19, some details respecting London in 1575. Fletewood says, "We have put down, I am certain, above two hundred alehouses." In 1582, "the chief nurseries" of the "rogues" and "evile people" was "the Savoye and the brickkilnes near Islington" (*Wright's Elizabeth*, ii. 166.) In 1583, lanterns used to hang by St. Clement's church (p. 187.) See at p. 227, an account of an apprentice row. In 1585, there was established "at Smart's Keye, near Byllingsgate," a complete school for pickpockets. See at p. 246 the curious details, which remind one of Fagin.

1147. COTTON WORN FOR DRESS IN ENGLAND ABOUT THE MIDDLE OF THE SIXTEENTH CENTURY.

In a curious and very rare life of Lady Montacute (who was born A.D. 1538), printed at Rome in 1609, there occurs this passage: "Toga illi in æstate ex saya erat, in hyeme ex panno quem *cottonem* Angli vocant," &c. See the second series of the Retrospective Review, vol. i. p. 411, where it is said in a note, "This is probably one of the earliest instances to be found in which cotton is mentioned as an article of apparel; and the manner in which Smith speaks of it, 'quem cottonem Angli vocant,' shows that it was little known at that time in *Italy*. Camden writes thus, 'For sericum, which was a down kembed off from trees among the Seres in East India, as bissus was a plant, or kind of silk-grass as they now call it, were unknowne' (Remains, p. 195). It was used very early in England for the wickes of *candles*. In the Compotus of Bolton Abbey, 1298, occurs, 'In sapo et cotoun ad candelam xviis. 1*d*.' (Whitaker's Craven, p. 326)." In 1561 I suppose candle-making was not a separate business, for Tusser tells the farmer

> "Provide for thy tallow ere frost cometh in,
> And make thine own candles ere winter begin."
>
> *The Points of Huswifery*, edit. Mavor, 1812, p. 264.

"A Calliconian next appears,
That deals in fine-stained cotton wares,
Such as our buxome ladies buy,
To tempt or charm an amorous eye."
The Parish Guttlers, or the Humours of a Vestry, London, 8vo, 1732, p. 59.

M'Culloch (*Dictionary of Commerce*, 8vo, 1849, pp. 451, 452) says that the first mention of its being manufactured in England is in 1641, and that although English cottons are mentioned much earlier, "What were then called cottons were made wholly of wool." So I suppose Phillips is mistaken in saying, "It appears that we had made some progress in the manufacture of cotton in Queen Elizabeth's reign" (*History of Cultivated Vegetables*, 8vo, 1822, vol. i. p. 164).

1148. THE ALBIGENSES THE SAME AS THE MANICHEANS?

De Potter (*Esprit de l'Église*, tome i. p. xvi. preface) speaks of the Manicheism of the Albigenses as unquestionable (see *Ibid.* tome vi. pp. 1–28). Le Clerc (*Bibliothèque choisie*, xxvii. 43, 44), and Townsend (*Accusations of History against the Church of Rome*, 8vo, 1825, pp. 125, 126) accounts for their being called Albigenses by saying "that every novel or commonly rejected opinion was called Manicheism." In that case why were not the Waldenses so called?

In 1806, Southey, who had just been reading Beausobre, writes to Mr. Rickman, "I do not conceive Manes to have been a fanatic: there is too much philosophy in the whole of his system, even in the mythology, for that. His object seems to have been to unite the superstitions of the East and West" (*Life and Correspondence of Robert Southey*, 8vo, 1849–1850, vol. iii. pp. 36, 37). Mr. Soames says of the Albigenses, "The charge of Manicheism, which has been connected with their name, is unquestionably a mere calumny invented and adopted by the enemies of scriptural Christianity" (*Soames, History of the Reformation of the Church of England*, vol. i. p. 60, 8vo, 1826).

1149. THERE COULD IN THE EARLY CHURCH ONLY BE SEVEN DEACONS TO EACH TOWN.

"—le nombre mystérieuse de sept fut longtemps conservé, et même dans la suite on défendit de l'outrepasser jamais, quelque grande que peut-être la ville où les diacres devaient exercer leur ministère. En effet, l'évêque de Rome, Corneille, n'en comptait pas davantage en 251. . . . . Et Sozomen (l. vii. c. xix.) qui écrivait son Histoire ecclésiastique vers le milieu du ve siècle

dit qu jusqu'à cette époque Rome n'avait nommé que sept diacres, tandis que dans autres évêchés on avait moins scrupuleusement observé cette partie des anciens canons" (*De Potter's Esprit de l'Église*, tome i. pp. 6, 7, Paris, 8vo, 1821).

On the number seven see some delightful remarks in Audigier, L'Origine des Français, Paris, 1676, tome ii. 461. Le Clerc acknowledges the fact, but denies the mystery (*Bibliothèque universelle*, vi. 6, 7). The Bible, the Koran, and the Talmud, by G. Weil, Lond. 8vo, 1846, pp. 64, 118, 128, 148, 157, 202. Ammianus Marcellinus, in A.D. 380, says, "Diaconus, ut appellant Christiani" (*Lardner's Heathen Testimonies*, ch. li. *Works*, 1838, viii. 59). May we infer from this mode of expression that they were little known? Beaven admits "some religious observance connected with seven" (*Beaven's Account of Irenœus*, 8vo, 1841, pp. 213, 270). Michaelis has shown that the Hebrews had a *seventh* year besides the *sabbatical* year (*Commentaries on the Laws of Moses*, 8vo, 1814, vol. ii. p. 176; see also pp. 355–363). In the eleventh century, a deacon was excommunicated for being married (*Histoire littéraire de la France*, viii. 219). Seven was an important Persian number (see *Heeren's Historical Researches*, Lond. 1846, vol. i. p. 244, and see the note at p. 252), and it is now the mystical number of the Moors in the West of Africa (see *Hutchinson's Diary*, in *Bowdich's Mission to Ashantee*, 4to, 1819, pp. 408, 409). Hilary, bishop of Poitiers, declared seven to be a sacred number (*Hist. lit. de la France*, tome i. part ii. p. 184).

1150. SYMBOL OF THE APOSTLES DID NOT APPEAR COMPLETE BEFORE THE END OF THE FOURTH CENTURY.

"C'est seulement à la fin du ive siècle que le symbole des apôtres parut pour la première fois en son entier" (*De Potter, Esprit de l'Église*, Paris, 1821, tome i. p. 22).

Le Clerc, Bibliothèque universelle, iii. 54, and xxv. 36–38. Bingham positively says it was not the work of the apostles (*Ecclesiast. Antiquities*, book x. ch. iii. sect. 5, *Bingham, Works*, iii. 324, 325, 8vo, 1843).

1151. NOTE ON THE CHANGE OF MEANING OF THE WORD CLERK.

See also ART. 699, 1240.

De Potter (*Esprit de l'Église*, Paris, tome i. p. 103) says that in the "premiers siècles, ... le troupeau des fidèles ou des saints portait tout entier le nom de clergé. . . . . Bientôt le nom de clergé fut affecté aux seuls prêtres: déjà Tertullien, et Cyprien après lui, connoissoient la différence entre clergé et laïcs." In

the early part of the ninth century, clerks are distinguished both from laymen, priests, and deacons (see *Chais, Lettres sur les Jubilés*, La Haye, 1751, tome ii. p. 498); and also in the eighth century (pp. 499, 500). In A.D. 1059, it is said, "Les clercs qui quittent la tonsure" (*Fleury*, xiii. 66). In A.D. 1100, it was ordered that no one but bishops should give the tonsure to clerks (*Fleury*, xiv. 14).

1152. THE EARLY CHRISTIANS CONCEALED THE MYSTERIES OF THEIR RELIGION.

See some interesting remarks made by De Potter in his Esprit de l'Église, tome i. pp. 168, 169, Paris, 8vo, 1821.

1153. ARIANISM BEFORE THE COUNCIL OF NICE.

See De Potter, Esprit de l'Église, Paris, 8vo, 1821, tome i. pp. 219–222. Le Clerc, Bibliothèque universelle, tome i. p. 51. Irenæus says that "the Son is subordinate to the Father, even in His divine nature" (*Beaven's Account of Irenæus*, 8vo, 1841, p. 96). The Arianism of Irenæus is fairly stated by Le Clerc, Bibliothèque choisie, xxv. 300–302. See Des Maizeaux, Life of Chillingworth, 8vo, 1725, pp. 51–55, 61, 62.

1154. NOTES ON THE COUNCIL OF NICE.

The fullest account I have seen of the first Council of Nice is in De Potter, Esprit de l'Église, Paris, 1821, tome i. pp. 205–263. He says (p. 223) that "Philostorgius est le seul auteur ancien duquel il nous soit resté quelques fragments;" but (at p. 240) he observes "outre ces épîtres ariennes il nous reste une lettre écrite au pape Alexandre, leur évêque, par les prêtres et diacres qui avaient abandonné Alexandrie pour opinions."

Le Clerc, Bibliothèque universelle, x. 463, *et seq.*

1155. NOTES ON THE PELAGIAN HERESY.

See the account given by De Potter (*Esprit de l'Église*, Paris, 1821, tome ii. pp. 168–213. See also tome viii. pp. 242–257). He has ascribed the violence of Augustine to his *early Manichean* tenets (p. 171), and Orosius, the great admirer of Augustine, went so far as to affirm that even with the aid of grace no man *could* be free from sin (p. 177), a direct limitation of omnipotence. One of the Pelagian heresies was disregarding the baptism of children (pp. 183, 184). De Potter observes (p. 210) that it was in *Southern Gaul* that Pelagianism was most favourably received. He says of Augustine, "il introduisit la doctrine du péché originel

See also ART. 1148.

et de la fatalité" (p. 171). It has been supposed that St. Cyprian held the doctrine of original sin, but this seems doubtful (see *Le Clerc, Bibliothèque universelle*, xii. 329, 330). There is a life of Pelagius by Le Clerc (see *Bibliothèque universelle*, viii. 179, *et seq.*) Allen (*Modern Judaism*, 8vo, 1830, p. 110) says that the notions of the Jews are "nearly Pelagian," and compare pp. 266, 267, 284, of Bernard's Creed and Ethics of the Jews, 8vo, 1832, Cambridge. 1. See an able account of Pelagianism in Guizot, Histoire de la Civilisation en France, Paris, 1846, tome i. pp. 128–157. 2. Southey allows that "Augustine, retaining too much of the philosophy which he had learned in the Manichean school, infected with it the whole church during many centuries" (*Book of the Church*, 8vo, 1824, vol. i. pp. 301, 302). Townsend has given some amusing instances of the similarity between Manicheism and the Roman Catholics (*Accusations of History against the Church of Rome*, 1825, pp. 126–128). Abelard denied original sin (see *Histoire littéraire de la France*, xii. 143); the Benedictines call him "un pélagien achevé." Anselm, archbishop of Canterbury, wrote a treatise on original sin (*Histoire littéraire de la France*, ix. 421, 422). The doctrine about original sin is laid down before Augustine by Hilary, bishop of Poitiers (see *Hist. litt. de la France*, tome i. part ii. pp. 162, 182, 189), and even by Irenæus (*Hist. litt.* tome i. part i. p. 344). Also by St. Relice, bishop of Autun (part ii. p. 61). See also (at p. 196) the opinion of Heliodorus, priest of Poitiers, and friend of St. Hilary.

1156. IGNORANCE OF THE BISHOPS AND CLERGY IN THE NINTH AND TENTH CENTURIES.

See a curious note at tome iii. pp. 29, 30, of De Potter, Esprit de l'Église, Paris, 1821, 8vo, and at p. 31 the reluctant confession of Cardinal Baronius.

1157. NOTES ON THE FALSE DECRETALS ASCRIBED TO ISIDORE.

On this there is some interesting information in De Potter, Esprit de l'Église (Paris, 1821, 8vo, tome iii. pp. 76–83). He says (p. 83), "Hincmar, archevêque de Reims, au milieu du ixe siècle, fut le premier qui osa élever quelques doutes sur l'authenticité de fausses décrétales." See Guizot, Histoire de la Civilisation en France (édit. Paris, 1846, tome iii. pp. 313–315). He says (p. 313), "Entre les années 820 et 849 on voit paraître tout à coup, toujours sous le nom de St. Isidore, une nouvelle collection de canons beaucoup plus considérable que celle dont je viens de parler." Guizot (p. 312) considers the decretals rather the effect than the cause of papal power. He observes (p. 314)

that they were more generally calculated to serve the bishops against their metropolitans, than to increase the power of Rome.

See Püttet's Historical Development of the German Empire (8vo, 1790, vol. i. pp. 96–101). He says (p. 100) that Hincmar "appears to have given credit to the story of Reculphus," and cites in proof Hincmar's Works. Edgar, Variations of Popery, 2nd edit. 8vo, 1838, pp. 149, 150. Mosheim's Ecclesiastical History, edit. Maclaine, 8vo, 1839, vol. i. p. 196. Fleury (*Histoire ecclésiastique*, livre xliv. § 22, tome ix. p. 458, édit. Paris, 1758, 12mo) says very decidedly "son artifice, tout grossier qu'il était, imposa à toute l'église Latine. Ses fausses décrétales ont passé pour vraies pendant huit cent ans et à peine ont-elles été abandonnées dans le dernier siècle;" but not one word of Hincmar, or any one else, disbelieving them. It would appear that Hincmar *did* reject the Decretals (see *Histoire littéraire de la France*, v. 588), and yet at p. 590 he is blamed for *not* rejecting them! In the eleventh century several critics protested against their authenticity (see *Histoire littéraire de la France*, vii. 116). Regenon died in A.D. 915. He made a collection of canons, in which the False Decretals are mentioned, but *not* inserted (*Hist. lit. de la France*, vi. 152). The celebrated Abbon, Abbot of Fleuri, died in 1004. He made a collection of canons which does not contain the False Decretals (vi. 80, and vii. 172). Gerbert, the famous Sylvester II., died in A.D. 1003. He *attacked* the False Decretals (*Histoire littéraire de la France*, vi. 597–607).

1158. NOTES ON THE OPINIONS HELD RESPECTING THE SOUL.

For the sentiments of Hincmar in the ninth century, see *Histoire littéraire de la France*, tome v. p. 559. See the word "Âme," in index to Le Clerc, Bibliothèque choisie. In the Mahometan Legends it is said that the soul of Adam was created a thousand years before him (see *The Bible, the Koran, and the Talmud, by G. Weil*, 8vo, 1846, Lond. p. 2), and as to the mode in which it might leave the body see Ibid. p. 143. See p. 298 of The Creed and Ethics of the Jews, exhibited in Selections from Maimonides, by H. H. Bernard, Cambridge, 1832. See Guizot, Civilisation en France, 1846, tome i. pp. 162–176. He observes that from the first century most of the fathers believed in the materiality of the soul, which was (p. 163) an opinion "non seulement admise mais dominante," and this doctrine they maintained against the pagan writers (p. 164); but at the fourth century the doctrine of its immateriality began to make way through the influence of Augustine, of Nemesius, and of Mamert Claudien

(p. 165). Of the treatise of the last, Guizot (pp. 165–175) has given an interesting account; and he observes (p. 176) that the arguments by which these Christian writers demonstrated the spirituality of the soul were pagan. Irenæus believed "that the soul in a state of separation from the body retains its individuality, so that disembodied souls may know each other" (*Beaven's Account of Irenæus*, 8vo, 1841, p. 234, *et seq.*). St. Bernard of Clairvaux said that the happiness after death would not be complete, nor would the face of God be seen, until *after* the resurrection of the body (xiii. 184). But he elsewhere expresses a contrary opinion (Ibid.) The celebrated bishop Caius, in the third century, is said by Photius to have written a treatise on the soul, in which "il attribuait à l'âme la figure du corps humain" (*Histoire lit. de la France*, tome i. part i. p. 360). But it does not seem quite certain (p. 359) whether or no this treatise, called the Labyrinth, *is* by Caius. In the fourth century, Lactantius maintained that the soul was immortal and incorporeal (see *Hist. lit. de la France*, tome i. part ii. p. 69). St. Hilary, bishop of Poitiers, "ayant occasion de parler de l'origine de l'âme, enseigne qu'elle ne vient point par transfusion, mais qu'elle est immédiatement créée de Dieu" (*Hist. lit. de la France*, tome i. part ii. p. 162). He also maintains (p. 189), "sa nature spirituelle et differente de celle du corps." But St. Phebade, bishop of Agen, who lived till the very end of the fourth century, calls *everything* that exists *body*. This *may be* merely a mode of expression (*Hist. lit. de la France*, tome i. part ii. p. 271). St. Ambrose, bishop of Milan, says that the perfect soul has *its* body in aversion (*Hist. lit. de la France*, tome i. part ii. pp. 358, 359). He asserts the immortality of the soul (p. 359). The materiality of the soul is distinctly affirmed by Tertullian (*Ceillier*, ii. 438, 445, 446, 453. and *My Life*).

1159. NOTES ON CHRISTIAN WRITERS AND COUNCILS IN FAVOUR OF THE ORDEALS BY FIRE AND WATER.

"On a déjà vu que notre archevêque Hincmar se déclare en faveur de l'épreuve par l'eau chaude. Son trente-neuvième opuscule est pour établir celle par l'eau froide, &c." (*Histoire littéraire de la France, par les Benedictins*, v. 569).

They were believed in the Church throughout the whole of the tenth century (*Hist. lit. de la France*, vi. 10). But Atton, bishop of Verceil, who died A.D. 960, was opposed to "le serment et le duel qu'on exigeait des évêques accusés" (tome vi. p. 285).

1160. HINCMAR IN THE NINTH CENTURY WROTE UPON THE MYSTERIES OF NUMBERS.

Hincmar, archbishop of Rheims, wrote his "cinquante-huitième opuscule sur des mysticités tirées des nombres." See the Benedictines (*Histoire littéraire de la France*, tome v. p. 572).

1161. GAWKEY—A CELTIC WORD.

"A stupid fellow is called a jaukum (a *gawkey* is common everywhere) and *goky* in the old Cornish language means a fool" (*Shakespeare illustrated by the Dialect of Cornwall, by William Sandys, in the Shakespeare Society's Papers*, vol. iii. p. 26, 8vo, 1847).

Kemble (*Saxons in England*, i. 21, 22) says that in the Philological [Museum?] i. 171, *seq.*, Mr. Garnett has shown "that a considerable proportion of the words which denote the daily processes of agriculture, domestic life, and generally indoor and outdoor service, are borrowed by us from the Keltic."

1162. IN THE FIFTEENTH CENTURY PLAYS WERE PERFORMED IN CHURCHES BY HIRED PERFORMERS.

—"valuable documents, which extend from 1444 to 1534, and are among the most ancient parish records in existence. . . . : They afford distinct evidence that plays were periodically represented in the church itself by persons who were regularly paid for their performances." (*Shakespeare Society's Papers*, vol. i. p. 40, *et seq.*)

1163. NOTES ON THE ORIGIN, ETC. OF THE MORRIS DANCE.

In Douce's Illustrations of Shakespeare, 8vo, 1839, pp. 576–607, there is an interesting dissertation on the morris dance. He is of opinion that we have both the thing and the word from the Spanish Moors (compare pp. 507 and 602); and he observes that although it has been said by Peck (Memoir of Milton, p. 135) to have been introduced into England by John of Gaunt, on his return from Spain, in the time of Edward III., he (Douce) can find few vestiges of it beyond the reign of Henry VII. (pp. 580, 581), and none before that of Edward IV., (pp. 584, 585). Douce thinks (p. 580) that we had it immediately from the French or the Flemings, and he quotes Lobineau's Histoire de Bretagne, ii. 1069, where "morris dancers" are mentioned as early as 1440. He also refers to p. 1205, for mention of it in A.D. 1457. Douce adds that "Coquillart, a French poet, who wrote about 1470, says that the Swiss danced the morisco to the beat of drum." In Todd's Illustrations of Gower and Chaucer, 8vo, 1810, pp. 273,

274, there is an account of a very rare pamphlet respecting the morris dance, printed in 1609. It is also mentioned by Sir William Temple (*Works*, iii. 285, 8vo, 1814). The title is "Old Meg of Herefordshire for a Mayd Marian, and Hereford Town for a Morris Dance, or twelve morris dancers in Herefordshire of 1200 years old," 1609, 4to. It is mentioned by Douce (*Illustrations*, p. 604), but he appears never to have seen it, as he merely gives the title without quoting it. But it has been reprinted subsequently by Triphook, in his Miscellanea Antiqua Anglicana, 1816, 4to.

Mention is made of "Mayd Marion in a moris dance" in Rych's Honestie of this Age (1614, p. 150, reprinted in vol. xi. of Percy Society). See Somers Tracts, vol. ii. p. 81, edit. Scott, 1809, 4to. Some particulars respecting Kemp, so famous for his "Nine Daies Wonder," have been brought to light by Halliwell (see his edition of the *Coventry Mysteries*, 8vo, 1841, pp. 409, 410, and see Collier's Memoirs of Actors, 8vo, 1846, pp. 89–119). See the account given in Brand's Popular Antiquities, edit. Ellis, 1841, pp. 142–154. See the Shakespeare Society's Papers, vol. iii. p. 91, 8vo, 1847.

"Moreiss Dans" occurs in the curious poem of "Chrystis Kirk in the Greene." See it in Sibbald's Chronicle of Scottish Poetry (vol. ii. p. 361, Edinburgh, 1802, 8vo), and see Sibbald's note (at p. 368), where it is said that "Gawin Douglas mentions Morrisis." Lord Haile, who is followed by Sibbald (*Chronicle*, ii. 357), assigns Christis Kirk to James V., and so does Chalmers. See the mention of "morrice dance" in p. 147 of his Poetic Remains of the Scotish Kings, Lond. 8vo, 1824. See also Callander's Ancient Scotish Poems, Edinburgh, 8vo, 1782, p. 120. For other notices of it, see p. 9 of James I. Declaration to his Subjects concerning Lawful Sports to be used (Lond. 1618, reprinted in vol. i. of Smeeton's Tracts, 4to, 1820). See also p. 25 of the *Christmas Prince* (Oxford, 1607, printed in *Miscellanea Antiqua Anglicana*, 4to, 1816). Drake (*Shakespeare and his Time*, 4to, 1817, vol. i. p. 157) says, "The morris dance appears to have been introduced into this kingdom about the reign of Edward IV., and is without doubt derived from the morisco, a dance peculiar to the Moors," &c. An anonymous writer early in the seventeenth century complains of the custom of celebrating the morris dance *before* the harvest was collected in. This he speaks of as an innovation (see *Friar Bakon's Prophesie*, 1604, pp. 11, 22, and Mr. Halliwell's note at p. 30).

1164. STATE OF LEARNING IN FRANCE DURING THE NINTH CENTURY.

There is a dissertation on this subject in the Benedictine Histoire littéraire de la France, tome iv. pp. 217–284, which is more valuable for learning than for criticism. They consider learning in Gaul to have declined rapidly after the death of Charlemagne (p. 218), for which they assign four causes (p. 219), and yet they confess "que l'école du Palais ne fut guère moins brillante si même elle ne le fut davantage sous Charles le Chauve, malgré les troubles dont son règne fut continuellement agité, qu'elle ne l'avait été sous l'empereur Louis son père" (p. 224). They allow (p. 225) "que le règne de Charles le Chauve vit les hommes de lettres se multiplier considérablement." They add (p. 231) that subsequently to the Council of Aix-la-Chapelle in 817, monasteries for the first time constructed separate schools for the seculars; they mention that "on commençait même à se servir des ouvrages des auteurs grecs" (p. 252, and see pp. 279, 280); that "le genre historique qui depuis la décadence des lettres au cinquième siècle jusqu'a leur rétablissement paraissait abandonné presque aux seuls faiseurs de légendes fut fort cultivé en celui-ci" (p. 273), and what ought to have conciliated them, they say (p. 252), "il est vrai de dire qu'il n'est guère d'âge où l'on ait plus étudié les pères de l'église qu'au neuvième siècle." But the truth is, that the Benedictine authors were disgusted with the ninth century for those very reasons which cause it to be admired by those whose motto is "*progress*," and "*inquiry*." The bold speculation which distinguished that remarkable age, and which slumbered until the fourteenth century, is peculiarly distasteful to them. See in particular their account of the dispute respecting the Virgin Mary (p. 258), their complaints that the delicate dogma of transubstantiation had been too roughly handled (pp. 259–262), and their mournful relation of the well-known dispute of Gottschelk on the one hand and Hincmar and Erigena on the other (pp. 262–266); above all they are indignant that "autant on était timide et reservé aux siècles précédents à inventer et à proposer de nouvelles questions sur les matières de religion, autant on fut hardi en celui-ci à en faire naître sur les moindres sujets."

1165. DISPUTE RESPECTING THE VIRGIN MARY IN THE NINTH CENTURY.

In the ninth century there arose in France a great dispute respecting the Virgin Mary between Radbert and Ratianne, on the occasion of which the former composed a treatise "De l'enfante- See also ART. 1398.

ment de la Vierge" (see the Benedictine *Histore littéraire de la France*, iv. 258; and *De Potter, Esprit de l'Église*, Paris, 1821, tome vi. p. 229). 1. Le Clerc, Bibliothèque choisie, x. 11, 12. 2. Philpott's Letters to Charles Butler, 8vo, 1825, pp. 38–51. 3. The Jesuit Talfin allows that the Fête of the Holy Virgin is taken from that of Pluto (see *Chais, Lettres sur les Indulgences*, La Haye, 1751, i. 132). 4. Tetzel said that if any one had violated her, ten years indulgence would pardon him (*Chais*, iii. 709). 5. Vincent de Beauvais says she has ten qualities in common with the moon (see *Histoire littéraire de la France*, xviii. 499, 507).

1166. MEDICINE IN THE NINTH CENTURY CHIEFLY PRACTISED BY JEWS.

"Le médecin de Charles le Chauve était un juif nommé Sedecias, ce qui fait croire que la médecine était alors principalement exercée par les juifs" (*Histoire littéraire de la France*, tome iv. p. 274). This inference seems unwarranted.

1167. AT THE BEGINNING OF THE FIFTH CENTURY THERE WERE FEW PAGANS IN ROME.

Le Clerc (*Bibliothèque universelle*, xii. 188), has quoted a passage from Prudentius, the Christian poet (who was born A.D. 348), to show that at the beginning of the fifth century there were few pagans in Rome. The passage occurs in his book against Symmachus, which, according to Le Clerc (p. 187), was written in A.D. 402.

1168. IF PHILIP WAS THE FIRST CHRISTIAN EMPEROR.

Tillemont supposes that Philip, who reigned from A.D. 244–249, was a christian; but this Le Clerc is not inclined to believe (see *Bibliothèque universelle*, xxv. 341, 342); but perhaps the strongest evidence against it is that Eusebius of Cesarea mentions, "comme une *merveille* qu'on *n'avait pas encore vue*, que les empereurs même connaissaient le vrai Dieu." However there was "contemporary evidence" of "the report" (see *Gibbon's Decline and Fall*, ch. xvi. p. 222, note, edit. 8vo, 1836).

Lardner thinks he was *not* a Christian, and indeed his argument against it seems decisive (see ch. xxix. of his *Heathen Testimonies*, *Works*, 8vo, 1838, vol. vii. pp. 349–356, and his argument, pp. 351–354). Eusebius says, "It is reported that this emperor was a Christian."

1169. THE PHŒNIX SUPPOSED TO BE ALLUDED TO BY JOB.

It has been supposed that Job (xxix. 18) refers to the phœnix. Upon this subject Teutzel has written a dissertation, an account of which is given by Le Clerc (in his *Bibliothèque universelle*, xxv. 39). This interpretation of Job is as old as Bede. See Prichard's Egyptian Mythology, 8vo, 1838, p. 320–322. He says (p. 323) that the passages relating to the phœnix are in Bochart's Hierozoicon, p. 819, &c. See in Sir W. Drummond's Essay in Classical Journal, vol. xiv.; in Larcher, and in Dornedden.

1170. NOTES ON THE PHENICIAN LINES IN PLAUTUS.

Le Clerc, Bibliothèque universelle, ix. 252–256. Prichard (*Researches into the Physical History of Mankind*, vol. ii. p. 25, 3rd edit. 8vo, 1837), says, "Notwithstanding the chimerical attempt of Vallancey to turn the Punic scene into Gaelic, I am sure that no well-informed person can examine Bochart on this passage without being convinced that the Punic was pure Hebrew (see *Bochart's Geog. Sacra*, p. 800). See also the Rev. W. D. Conybeare's strictures in a very learned note appended to his admirable theological Lectures. M. Souvestre ridicules the idea of there being any analogy between the lines in Plautus and the Bretonne, which latter he makes no doubt is the ancient Celtic (*Les Derniers Bretons*, Paris, 1843, pp. 130–137).

1171. SOME QUAKERS WHO WERE JESUITS.

"Un jésuite de S. Omer avoua qu'il y avait eu des pères de leur société cachés plus de vingt ans parmi les quakers, ce qui est assez vraisemblable" (*Le Clerc, Bibliothèque universelle*, xi. 474; see also p. 124).

Lesseps noted a similarity between the Chamans of Kamtschatka and the Quakers of Europe (see his *Travels in Kamtschatka*, Lond. 8vo, 1790, vol. i. p. 187). The "Dachobortzi, or Russian Quakers," have several settlements to the east of the Crimea (see *Henderson's Biblical Researches, &c. in Russia*, 8vo, 1826, p. 385, and, for a fuller account, see *Pinkerton's Russia*, 8vo, 1833, pp. 165–187).

1172. NOTE ON THE QUINQUINA OR JESUITS' BARK.

See Le Clerc, Bibliothèque universelle, ix. 490–492, where it is said that the Jesuits brought it into Europe in A.D. 1650; it was for some time called "The English remedy" (see also tome xxiii.

pp. 120, 122). But according to McCulloch (*Dictionary of Commerce*, 8vo, 1849, p. 138) "it was introduced into Europe in 1632, but was not extensively used till the latter part of the seventeenth century." In 1685, Evelyn (*Diary*, iii. 171) saw at Chelsea "the tree bearing Jesuits' bark, which had done so much wonder in quartan agues." At p. 337, he says, the physicians of Charles II. would not give the king quinquina "out of envy because it had been brought into vogue by Mr. Tudor, an apothecary." "Here's your antidote; here's your Jesuits' powder for a shaking fit" (*Congreve's Old Bachelor*, act ii. scene 2, p. 153 A). In the "Itinerary" of Charles V., written by his secretary, we are told that, in 1547, "the emperor was going to recommence the cure of Indian bark-wood, but was attacked by his usual disorder, the jaundice;" and in 1549, the minute secretary adds, "on the 1st of May he recommenced the cure with the infusion of bark, which lasted until the 28th" (*Correspondence of Charles V.* edited by Mr. Bradford, 8vo, 1850, pp. 566, 570). Ray's Correspondence, edited by Dr. Lankester, 8vo, 1848, p. 190. The history of bark is traced with great learning by Sprengel (*Histoire de la Médicine*, tome v. pp. 414–453).

1173. RELICS FIRST PERMANENTLY PUT ON ALTARS IN THE NINTH CENTURY.

"Jusqu'au ixe siècle, on n'a point mis de reliques sur les autels, ou, si on y en a mis, ce n'était que pour peu de temps," &c. &c. (*Le Clerc, Bibliothèque universelle*, tome xiii. p. 460).

Fleury bitterly complains of the superstitious use of relics from the seventh century to the twelfth (*Histoire ecclésiastique*, xiii. 11–13, disc. iii. art. 4); but he cautiously abstains from saying *when* they were first put on altars. I find, however (xii. 36), that St. Odo, who died in 942, disapproved of relics being placed on altars, and that he fortifies that opinion by a miracle. St. Ambrose, bishop of Milan in the fourth century, went to Florence, and when there "déposa des reliques *sous* l'autel d'une église dont il fit la dédicace" (*Hist. lit. de la France*, tome i. part ii. p. 343).

1174. THE JESUIT SCHEINER WAS THE FIRST WHO DISCOVERED THAT OBJECTS WERE DEPICTED ON THE RETINA.

This is affirmed by Le Clerc (*Bibliothèque universelle*), tome ix. p. 87). Christopher Scheiner was born in 1575, and died in 1650 (*Biographie universelle*, xli. 99, 100). Chevenix mentions in the thirteenth century, John Peccam "author of a treatise on optics, perhaps the earliest which appeared in Europe" (*Essay on National Character*, 8vo, 1832, vol. ii. p. 43).

1175. NOTE ON THE DISPUTE RESPECTING THE SABBATH.

See Le Clerc, Bibliothèque universelle, v. 314–316, and p. 515, &c. tome viii. p. 284, *et seq.*, and tome ix. p. 382.

The Malagasy "allow even their slaves to spend one day in seven as they think proper without control, but they have no religious duties to perform" (*Drury's Madagascar*, 8vo, 1743, pp. 186, 187).

Michaelis has defended the severity of the Jewish laws respecting the sabbath on the ground of the heat of the climate! (*Commentaries on the Laws of Moses*, 8vo, 1814, vol. i. pp. 21, 22, art. viii. See also vol. iii. pp. 150–181). He observes (p. 156) that "Moses found the custom of solemnising the sabbath instituted by God, and handed down from their ancestors" (and see vol. iv. pp. 43–49). He says (p. 47) that "in the whole of the Old Testament there is only one example of the infliction of capital punishment on account of a breach of the sabbath."

1176. NOTES ON THE COUNCIL OF SARDICA IN A.D. 347.

Le Clerc (*Bibliothèque universelle*, vi. 138) says "Les Occidentaux voyant que les Orientaux condamnaient injustement des évêques orthodoxes, comme S. Athanase par exemple, donnèrent dans le synode de Sardique, au Pape, non pas à la vérité *le droit des appellations*, mais le droit *d'examiner* si la cause méritait un *nouvel* examen, auquel cas on lui accorde la permission d'envoyer un légat, au second jugement qui s'en fera par les évêques, *non pas à Rome*, mais dans la province voisine." He adds that these canons were never received in the East, and that they were received very late in the West, and that they were *not* received in Italy. But for the last assertion he only produces a negative argument (p. 139). However, Innocent I. did not receive them, but Zosimus, Boniface, and Celestin, attempted to propagate them in the West under the name of Canons of the Council of Nice. De Potter, Esprit de l'Église, Paris, 1824, tome i. p. 327; tome ii. p. 200, *et seq.* Mosheim's Ecclesiastical History, edit. Maclaine, 8vo, 1839, vol. i. p. 95.

Geddes (Miscellaneous Tracts, edit. 1730, vol. ii. pp. 424–460) has some apparently strong arguments against the canon in question.

1177. CONSTANTINE ABOLISHED THE PUNISHMENT OF THE CROSS.

"L'empereur Constantin abolit le supplice de la croix usité chez les Romains" (*Le Clerc, Bibliothèque universelle*, xxv. 398).

1. Michaelis, Commentaries on the Laws of Moses, 8vo, 1814, vol. iii. pp. 427, 428. 2. It is employed as a punishment by the Malagasy (see *Ellis, History of Madagascar*, 8vo, 1838, vol. i. p. 372).

1178. NOTE ON THE ANTIQUITY, ETC. OF SYNAGOGUES.

See some interesting information concerning these in *Le Clerc, Bibliothèque universelle*, xiii. 416–439. It is said (pp. 419, 420) that the first synagogues were constructed in the time of Esdras and Nehemiah. It is said (p. 421) that in the times of the Second Temple there were in Jerusalem alone four hundred and sixty synagogues; and it appears that the doctors in the synagogue taught *sitting*, "ce que les *premiers prédicateurs* de l'Evangile *imitèrent* pendant quelque temps" (p. 437). See also ART. 1115.

1179. NOTE ON THE ORIGIN AND SOURCES OF THE TALMUD.

See Le Clerc, Bibliothèque universelle, xxiv. 116–120, where it is said that the Jews, in the reigns of Domitian, Nerva, and Trajan, assembled at Jabné, the ancient Jamnia, and at Tiberias in Galilee, where the rabbins established their college and composed a part of those traditions from which they formed the Talmud. They gave to them the name of Deuteroses, which many learned men have, from the name, thought to be originally in Greek, and when translated into Hebrew called Mishna and Gomara. The Jews attribute them to Hillel, a doctor who lived a little before Jesus Christ; but Peyron thinks that the author was Akiba, who lived in the reign of Trajan, and who was the most learned Jew of his time. At all events the collection of traditions was in vogue from the time of Hadrian to the fifth century,—but at the beginning of the sixth century they added some other traditions, and combining the two, produced the Talmud, which was not completed before the end of the seventh century. It is certain that the Fathers of the first five centuries never mention them; and Justinian, A.D. 541, is the first who speaks of them under the name of Deuteroses. The Jerusalem Talmud was only composed about A.D. 620; the Gomara about A.D. 606, and the Mishna A.D. 506. Allen assigns an earlier date (see chap. ii. of his *Modern Judaism*, 8vo, 1830, 2nd edit. p. 22, *et seq.*)

Lardner observes that "the word Talmud is used in different senses; sometimes it denotes the Mishna, which is the text; at other times it is used for the commentaries on the Mishna; at

other times it includes both" (*Jewish Testimonies*, chap. v. *Works*, 8vo, 1838, vol. vi. pp. 505, 506).

1180. THE JEWS HAVE NO HISTORIAN AFTER JOSEPHUS BEFORE THE TENTH CENTURY.

—"Depuis Joseph les juifs n'ont aucun historien qui ait écrit avant le R. Serira, qui a composé quelque chose de la succession des docteurs juifs vers l'an 970" (*Le Clerc, Bibliothèque universelle*, xxiv. 117, 118).

Justus of Tiberias, a contemporary of Josephus, wrote a history of the Jewish war with the Romans, but his work is lost (see *Lardner's Jewish Testimonies*, in *Works*, 8vo, 1838, vol. vi. p. 475).

1181. NOTE ON THE TULIP MANIA IN HOLLAND IN THE SEVENTEENTH CENTURY.

This began A.D. 1637; see Le Clerc, Bibliothèque universelle, xxiv. 176, 177, where the cause is said to be "la trop grande abondance d'argent." See an interesting account in Beckmann's History of Inventions, vol. i. pp. 41–51, 8vo, 1814, 2nd edition. It is said that the mania *ended* in 1637.

1182. ETYMOLOGY OF TURK.

"M. Pfeiffer croit que le mot de Turc vient du mot *Tork*, qui signifie un voleur en cette langue, et que c'est la raison pour laquelle le nom de Turc est odieux à la Porte, où l'on aime mieux le nom de Sarrazin ou d'Agaranien" (*Le Clerc, Bibliothèque universelle*, tome vii. p. 266).

For the strange etymology given by the Moors, see Bowdich's Mission to Ashantee, 1812, 4to, p. 273.

1184. THE STUDY OF LATIN NEGLECTED IN THE EIGHTEENTH CENTURY.

Le Clerc finished his Bibliothèque choisie in A.D. 1713. In the "Avertissement" to the last volume (tome xxviii. sig. * 4) he says, "On voit avec étonnement diminuer tous les jours la connaissance de la langue latine, non seulement parmi les gens du commun mais encore parmi ceux d'un ordre plus relevé."

1185. NOTE ON THE FLAGELLANTS.

De Potter (*Esprit de l'Église*, Paris, 1821, tome vi. pp. 282–292) has some curious details respecting them. He says (p. 288)

that Vincent of Beauvais mentions that in the tenth century the schoolmasters of the monastery of Glastonbury regularly whipped their pupils the fifth day before Christmas; "non pour les punir pour quelque faute, mais parce que c'était l'usage."

1. Rarely inflicted by Jews (*Bernard's Creed and Ethics of the Jews*, Cambridge, 1832, 8vo, pp. 181, 190, 197, 212). 2. The women of Kamtschatka, on the day they collect their fruits for winter consumption, practise a sort of bacchanalian flagellation (see *Lesseps, Travels in Kamtschatka*, Lond. 8vo, 1790, vol. i. p. 89). In the middle of the thirteenth century the bishop of Evreux attempted to restrain the licentiousness of some monasteries under his jurisdiction. When he died, the monks, to revenge themselves, "not only shut their doors against his corpse, but dragged it from the coffin and gave it a public flagellation" (*Turner's Normandy*, 8vo, 1820, vol. ii. p. 76).

1186. MAHOMETANS BELIEVE THAT A WOMAN DYING IN CHILDBED IS A MARTYR.

"In a conversation between the angel Michael and Eve, the latter bemoans the consequences of the Fall. Michael suggests various topics of consolation, and amongst others, promises that she 'shall be rewarded for all the pains of motherhood, and the death of a woman in childbed shall be accounted as martyrdom'" (*The Bible, the Koran, and the Talmud, by G. Weil*, 8vo, 1846, London, p. 18).

In 1717, Lady Mary W. Montague writes from Constantinople (*Works*, 8vo, 1803, vol. ii. p. 195), "Any woman that dies unmarried is looked upon to die in a state of reprobation." See also Niebuhr, Description de l'Arabie, 1777, 4to, Amsterdam, p. 67. According to the old Mexicans, the souls of women "who died in labour went to a place of delight in the temple of the sun" (*Prichard's Physical History of Mankind*, vol. v. p. 366, 8vo, 1847).

1187. MAHOMETANS BELIEVE THAT AFTER THE FALL THE BRUTES COULD SPEAK.

Adam, some time after his fall, strikes one of the oxen, which could not draw the plough: "The eldest of the oxen said to him: 'Why didst thou strike me? did Allah strike thee when thou wast disobedient?' Adam prayed, 'O, Allah! after thou hast forgiven my sin, shall every beast of the field be permitted to reprove me?' Allah heard him, and from that moment the

brute creation lost the power of speech" (*The Bible, the Koran, and the Talmud, by G. Weil*, London, 8vo, 1846, p. 25).

1188. THE MAHOMETAN BELIEF IN A MATERIAL HELL.

See a description of hell in p. 31 in The Bible, The Koran, and the Talmud, by G. Weil, 8vo, London, 1846, which reminds one of the creations of Dante. See also pp. 223–225, where a species of purgatory is alluded to. "From the earliest time, some vague notions of a central heat seem to have prevailed among mankind; doubtless arising from their attention being forcibly drawn to the phenomena of volcanoes and hot springs." (*Prout's Bridgewater Treatise*, 8vo, 1845, p. 202.) Coleridge (*Literary Remains*, iii. 317) thinks that Jeremy Taylor "inclined to the belief that there is no other immortality but heaven, and that hell is a *pœna damni negativa, haud privativa*." The North American Indians believe hell is *cold* (see *Catlin's North American Indians*, 8vo, 1841, vol. i. p. 157). In the third century, Hippolyte, a bishop, a saint, and a martyr, gives a long account of a material hell (see *Hist. lit. de la France*, tome i. part i. p. 389). Wellsted (*Travels in Arabia*, 8vo, 1838, vol. ii. pp. 89, 90) gives an amusing account of a picture of the day of judgment, which he saw in the convent on Mount Sinai. According to Mr. Moorhouse, the natives round Adelaide (Australia) "believe in a soul or spirit, separate and distinct altogether from the body, which at death goes to the west, to a large pit, where the souls of all men go" (*Eyre's Expedition into Central Australia*, London, 8vo, 1845, ii. 356).

1189. MAHOMETAN LEGEND RESPECTING THE ORIGIN OF EARRINGS.

Sarah was so jealous of Hagar on account of her having had Ishmael by Abraham, that "she declared she would not rest until her hands had been imbued in Hagar's blood. Then Abraham pierced Hagar's ear quickly, and drew a ring through it, so that Sarah was able to dip her hand in the blood of Hagar without bringing the latter into danger. From that time it became a custom among women to wear earrings" (*The Bible, The Koran, and the Talmud, by G. Weil*, London, 1846, p. 60).

Michaelis, Commentaries on the Laws of Moses, 8vo, 1814, vol. ii. pp. 178, 179, 310.

1190. NOTE ON THE WANDERING JEW.

It was supposed by some in the Middle Ages that Cain was the Wandering Jew. This, however, could not be the Mahometan opinion. See the Bible, the Koran, and the Talmud, by G. Weil, p. 26, where it is said that "Cain was slain by the blood-avenging angel." They seem to have believed that the Wandering Jew was Samiri, who during the absence of Moses enticed the people to worship a golden calf. It is said (p. 127), "Moses then summoned Samiri, and would have put him to death instantly, but Allah directed that he should be sent into banishment. Ever since that time he roams like a wild beast throughout the world; everyone shuns him and purifies the ground on which his feet have stood; and he himself, whenever he approaches men, exclaims, 'Touch me not.'" Lord Jeffrey says (*Essays*, 8vo, 1844, vol. iii. p. 350) that Priestley held that Jesus was only a man, and "is still alive in his original human body upon earth, and is really the Wandering Jew of vulgar superstition." See Percy's Reliques of Ancient English Poetry, edit. 1845, pp. 164, 165.

1191. A STORY IN THE GESTA ROMANORUM TAKEN FROM MAHOMETAN LEGEND.

See also ARTS. 1197, 1198.

This is the story of the angel who astonishes his companions by committing many strange actions, which appear crimes, but which turn out to be the result of a sagacious benevolence. This story has been versified by Parnell. Compare The Bible, the Koran, and the Talmud, by G. Weil, London, 1846, pp. 132–135, and Swan's edition of the Gesta Romanorum, tale lxxx. vol. i. pp. 274–280.

1192. DAVID THE INVENTOR OF RINGED COAT OF MAIL.

So says a Mahometan legend. It was to defend himself against the attacks of his father-in-law, Saul (see *The Bible, the Koran, and the Talmud, by G. Weil*, Lond. 1846, 8vo, p. 155).

1193. APES WERE ORIGINALLY JEWS WHO DESECRATED THE SABBATH.

See also ART. 1911.

This is stated in a Mahometan tradition (see pp. 205, 206, of *The Bible, the Koran, and the Talmud, by G. Weil*, Lond. 8vo, 1846).

Respecting the Egyptian worship of apes, see Prichard's Egyptian Mythology, 8vo, 1838, pp. 313, 314. Monkeys are the "favourite food" of the inhabitants of Fernando Po and of

Cassa (*Laird and Oldfield's Expedition up the Niger*, 8vo, 1837, vol. i. pp. 303, 317). Bowdich (*Mission to Ashantee*, 4to, 1819, p. 122) relates that an Ashantee "insisted that monkeys could talk as well as man, but they were not such fools; for if they did, they knew man would make them work." It is remarkable that the lower order of Chinese hold precisely the same opinion (*Dobell's Travels through Kamtchatka*, &c., 8vo, 1830, vol. ii. p. 262).

1194. THE MAHOMETANS BELIEVED THAT ANGELS SHOULD DIE.

In a conversation between Solomon and the Angel of Death the former asks, "Must then all angels die?" to which is replied: "All that lives becomes the prey of death, as soon as Israfil shall have blown the trumpet the second time. Then I shall put to death even Gabriel and Michael, and immediately after that must myself die at the command of Allah" (*The Bible, the Koran, and the Talmud, by G. Weil*, 1846, p. 212).

Le Clerc, Bibliothèque choisie, xxv. 316, 320. Many of the fathers believed that angels were corporal (*Le Clerc, Bibliothèque universelle*, x. 238). Maimonides says that the angels "are not bodies or frames, but intelligences" (see p. 83 of *Bernard's Creed and Ethics of the Jews*, Cambridge, 1832, 8vo). He divides them into ten sorts (pp. 84, 85, 112). See the Bishop of Lincoln on Justin Martyr, 2nd edit. 8vo, 1836, pp. 105–111, 206. Gregory of Tours, in his "Glory of Confessors," relates some extraordinary things of angels (see *Histoire littéraire de la France*, iii. 384).

1195. THE MAHOMETANS DID NOT BELIEVE THAT JESUS CHRIST WAS CRUCIFIED.

See the Bible, the Koran, and the Talmud, by G. Weil, 8vo, 1846, p. 230, where it is said that it was a Jew perfectly like Christ, who was mistaken for him and crucified.

1196. ABRAHAM WAS THE FIRST PERSON WHO EVER HAD GREY HAIR.

This was in order to distinguish him from Isaac. See pp. 72, 73, of The Bible, the Koran, and the Talmud, by G. Weil, Lond. 8vo, 1846.

1197. MENTION OF LOCKMAN IN MAHOMETAN LEGEND.

"The wise Lockman" is mentioned in p. 190 of The Bible, the Koran, and the Talmud, by G. Weil, and at p. 191. Has this

anything to do with the Loke or Lokman so famous in northern mythology?

1198. ARABIAN NIGHTS' TALES TO BE TRACED TO THE TALMUD?

Perhaps many of the Arabian Nights' Tales might be traced to the Talmud. Some of them appear to be old Mahometan legends. See Weil's Bible, Koran, and Talmud, 8vo, 1846, pp. 121, 122, 185, for passages similar to those tales; and for ample proof of the Jewish origin of the legends see the quotations made by Weil from the Mishna at pp. 20, 24, 34, 52, 64, 72, 88, 102, 139, and see the preface, pp. x. xi. See also ART. 1191.

See Salverte, Des Sciences occultes, Paris, 1843, 2nd édit. pp. 102, 103. In a remote part of Oman, Wellsted (*Travels in Arabia*, 8vo, 1838, vol. i. p. 196) heard, "with little variation, the identical Sindbad the Sailor."

On the Arabian Nights, see Keightley's Resemblances and Transmission of Tales and Popular Fictions, Lond. 1834, pp. 37–127. Their origin is Persian, and they are not known in India (pp. 37, 39). The story of "The Enchanted Horse" was known in France at the end of the thirteenth century (pp. 40, 71); of "Valentine and Orson" in the fifteenth century (p. 78); also another tale in the fifteenth century (p. 82). In the year 1550, one of them was printed at Venice in Le Notti Piacevoli of Straparola (pp. 91, 110, 111); and in Germany (p. 114).

1199. REPROACH AGAINST EARLY CHRISTIANS FOR WORSHIPPING AN ASS'S HEAD.

—"Au chap. ix. Cecilius reproche aux chrétiens qu'ils adoraient une tête d'âne. On sait que ce reproche avait été fait aux juifs longtemps auparavant, comme il parait par le second livre de Joseph contre Apion. C'est ce qui a fait que les payens, qui savaient que les chrétiens étaient sortis d'entre les juifs, et qu'ils faisaient profession d'adorer le même Dieu qu'eux, leur objectèrent ensuite la même chose" (*Le Clerc, Bibliothèque choisie*, xxiv. 131).

Prichard's Analogy of the Historical Records of Ancient Egypt, 8vo, 1838, p. 77. 1. Michaelis, Commentaries on the Laws of Moses, 8vo, 1814, vol. iii. p. 224. 2. Mungo Park says (*Travels*, 8vo, 1817, vol. ii. p. 189), "The barbarians esteem ass flesh a great luxury." 3. It is prayed to in the Vendidad Sade, and eulogised in the Boun-Dehesch (see *Zendavesta*, édit. du Perron, tome i. part ii. p. 184, and tome ii. pp. 386, 387).

The natives between Boussa and Keno "consider the flesh of a jackass as medicine, and good for coughs and pains in the chest"

(*Clapperton's Second Expedition*, 1829, 4to, p. 149, and see p. 323).

1200. MAIMONIDES SAYS THAT SOME RELIGIOUS PRINCIPLES ARE NOT TO BE TAUGHT TO ALL.

See The Main Principles of the Creed and Ethics of the Jews exhibited in Selections from the Yad Hackazakah of Maimonides, by H. H. Bernard, Cambridge, 8vo, 1832, at pp. 92, 93, 108.

1201. AMONG THE JEWS IN THE TWELFTH CENTURY THERE WERE FOUR DIFFERENT CAPITAL PUNISHMENTS.

See them described in a note at pp. 128, 129, of Bernard's Creed and Ethics of the Jews, Cambridge, 8vo, 1832. 1. See Michaelis, Commentaries on the Laws of Moses, 8vo, 1814, vol. iii. pp. 400–489. He has defended (pp. 418–423) the punishment of stoning, and has remarked (pp. 439–444) that imprisonment was unknown to the Mosaic law. See also vol. iv. p. 142.

Michaelis notices (*Commentaries*, iii. 418) that the sword and stoning were the only two capital punishments under the Mosaic law.

1202. NOTE ON THE ORIGIN, ETC. OF BAPTISM OF CHILDREN.

There is on this subject a dissertation by Van Dale, of which an account is given by Le Clerc, Bibliothèque choisie, tome ix. p. 229. He observes (pp. 231, 232) that in the time of St. Cyprian it *was* customary to baptise children, but that Tertullian speaks against the practice; from which Van Dale infers (p. 230) that the practice was in his time just introduced, and that it was not an apostolic tradition. But it is said that Irenæus "speaks as a thing of course of infants being baptised" (*Beaven's Account of Irenæus*, 8vo, 1841, p. 172). And King has instanced on the same side the testimonies of Justin Martyr, Irenæus, Cyprian, &c. (see his *Inquiry into the Constitution, &c., of the Primitive Church*, part ii. Lond. 1713, pp. 44–53). The famous Berenger in the eleventh century, opposed baptism of children (see *Histoire littéraire de la France*, viii. 201–228). In the twelfth century Otho of Friesland seemed to deny its *necessity* (xiii. 277). From a passage in Hilary of Poitiers, it would seem that infant baptism was rarely practised in France in the fourth century (see *Hist. lit. de la France*, tome i. part ii. p. 166). Even Ambrose, bishop of Milan (p. 375) says that the *desire* of receiving it is as efficacious as the actual reception.

See also ART. 1866.

1203. NOTE ON MANNER, ETC. OF KEEPING SUNDAY.

Bingham, Antiq. xvi. 8, iii. (*Works*, 1844, vol. vi. p. 188) has shown that it was considered a day of rejoicing; and St. Augustine says that the "impious Manichees" had chosen that day to fast in "opposition to the Church" (see also vol. vii. p. 38). Hence it was (p. 189) that many canons excommunicated those who fasted on Sunday. Bingham says (sect. iv. p. 190) that "the imperial laws forbade all public games and shows on Sunday," but the earliest law he has quoted is one of Theodosius the Great. (See also vol. vii. p. 31.) There were several canons (p. 191) excommunicating those who went to shows. See also Bingham, book xx. chap. ii., *Works*, vii. 13, *et seq.* The passage he cites from Pliny (p. 14) is not decisive as to the difference between Sunday and the Sabbath; but he quotes (p. 15) one of the epistles of Ignatius, in which that father "bids the Magnesians not to sabbatise with the Jews, but to lead a life agreeable to the Lord's day." Constantine forbade all law-suits on Sundays (p. 16), "with the exception of such actions as the law calls *votiva*," "good offices" (p. 19). Constantine also obliged his army to rest from all military exercise (p. 21). However, he allowed "countrymen to follow their works of husbandry," but by other and later laws that liberty was in a great measure restrained (p. 24), and even the earlier fathers, such as Irenæus and Tertullian, were opposed to any such liberty (see pp. 24, 25), and many canons up to the time of Charlemagne show that the Church did not approve the liberty granted by Charlemagne (pp. 26, 27). It appears that all fasting was prohibited on Sunday, even during the time of Lent (pp. 37–39, 40). Bingham says (vii. 41, 42), "another custom as generally prevailing was, always to pray standing, and never kneeling on the Lord's day. . . . This custom was not only general, but of long continuance in the church; and when or how it came to be altered or laid aside, I think, is not very easy to determine. . . . This custom may be traced as high as Irenæus" (iv. 326, Antiq. xiii. viii. iii.) Bingham (iv. 326–330) has given a string of testimonies showing that from Irenæus to the third Council of Tours in the time of Charlemagne, the custom of not kneeling on Sundays was general. Beaven's Account of Irenæus, 8vo, 1841, p. 202.

Lord Howard of Effingham, in an account of the negotiations for peace at Château-Cambresis, writes to Elizabeth, in 1559, "and for because we had no good time to talk thereof there, we appointed to meet the next day, being Sundaye, in the church, and there to talk at better leisure of it; and as we had agreed, so

we did" (*Forbes's Elizabeth*, i. 48; see also p. 52). In the same year, Sir Nicholas Throckmorton writes to the Lords of the Council, that at Nôtre Dame in Paris, "I took occasion in the church to remove from my place to talk with de l'Aubespine the secretary" (*Forbes*, i. 144). The oath was taken on Sunday (p. 106). In 1821, Southey writes that a son of Mr. Raikes "introduced Sunday schools into the kingdom;" and he or his son, the editor of his correspondence, adds in a note, "I know not where or when they were first instituted, but they are noticed in an ordinance of Albert and Isabel, in the year 1608, as then existing in the Catholic Netherlands, the magistrates being enjoined to see to their establishment and support in all places where they were not set on foot" (*Life and Correspondence of Robert Southey*, edited by his Son, the Rev. C. C. Southey, 8vo, 1849–1850, vol. i. p. 37). In the reigns of Edward VI. and Mary, audiences on state affairs were generally given on Sunday (see *Ambassades de Noailles*, Leyde, 1763, tome ii. pp. 40, 52, 122, 123, 141, 265, 267, 282, 334; tome iii. pp. 132, 250; tome iv. pp. 93, 149, 157, 175; tome v. pp. 27, 311; and *Haynes's State Papers*, p. 236). In 1571, we find the bishop of Ross writing a state letter on Sunday (see *Murdin's State Papers*, p. 6); and in 1572 the queen gave a grand banquet on Sunday (p. 219). See Correspondance diplomatique de la Mothe-Fénelon, Paris, 8vo, 1840, tome i. p. 181; tome iii. pp. 130, 379; tome iv. p. 321; tome v. pp. 16, 160, 346; tome vi. p. 445. The bishop of Winchester justifies bishops in playing at bowls on Sunday (see *Cooper's Admonitions*, 1589, pp. 43, 44, 8vo, 1847). In 1585 and 1586, we find Elizabeth's ministers writing their despatches on Sunday (see *Leycester Correspondence*, edit. Camden Society, pp. 44, 113). In 1559 the queen went on Sunday to a great banquet at Lord Arundel's (*Machyn's Diary*, p. 206, Camden Society, vol. xlii). However, in 1562, we find the Ironmongers' Company ordering that the day on which they yearly gave a great dinner should be altered from Sunday to Monday (*Nichols's Note to Machyn's Diary*, p. 390). In the Chronicle of London, written in the fifteenth century, a curious anecdote is related to the effect that in A.D. 1258–1260, a Jew on Saturday fell into a "privy" at Tewkesbury, but out of reverence for *his* sabbath would not allow himself to be drawn out. The next day being Sunday, the earl of Gloucester would not let anyone draw him out; "and so," says the Chronicler, "the Jew died in the privy" (*A Chronicle of London from* 1089 *to* 1483, London, 1827, 4to, p. 20).

See also ART. 547.

1204. THE JEWISH SABBATH KEPT BY THE EARLY CHRISTIANS.

There is some interesting information on this point in Bingham's Antiquities of the Christian Church, book xx. ch. iii. Works, vii. 51, *et seq.*: "The ancient Christians unanimously agreed in keeping Saturday, or the seventh day, as a more solemn day of religious worship and adoration (p. 51). It appears from Socrates, St. Basil, &c, that they not only had the scriptures read and sermons preached, but the eucharist administered (p. 54). Still Sunday was thought superior, for first, there was no ecclesiastical law obliging men to *pray standing*; secondly, there were no imperial laws forbidding law-suits &c. on that day; thirdly, there were no laws forbidding public shows, &c.; fourthly, there were none obliging men to abstain from bodily labour—on the contrary there were canons *forbidding* the Christians to "judaize or rest on the Sabbath" (p. 55).

The *cause* of this compliance of the Christians with the Jewish superstition respecting the Sabbath is fairly stated by Bingham, p. 57. In the Western Church it was kept as a fast—in the Eastern Church as a feast: which, amid many other testimonies, we learn from Augustine (p. 52). Bingham attempts (sect. v. pp. 58–60) to account for the difference in respect to the observance of the Sabbath between the Eastern and the Western Churches, but his reasoning seems unsatisfactory. He has, however, shown (sect. vi. pp 60–65) that originally the Sabbath was kept as a festival in the Western Church, for which he cites Tertullian. The change from a fast to a festival seems to have taken place very shortly after (p. 61) the time of Tertullian.

See also Antiq. xiii. 9, iii. and iv.; Bingham's Works, iv. 357–366. Bingham has probably generalised too much. The bishop of Lincoln says that "the custom of observing every Saturday as a fast, which became general throughout the Western Church, does *not* appear to have existed in Tertullian's time" (see p. 389 of his *Tertullian*, 1845, 3rd edit.) I have since observed that Bingham also mentions this (*Antiq.* xx. 3, vi.; *Works*, vii. 60–65). The learned Böhmer thought that the "status dies" of Pliny referred to the Sabbath (see *Le Clerc, Bibliothèque choisie*, xxiv. 443). See what Julian "the Apostate" says (*Lardner, Works*, 8vo, 1838, vol. vii. p. 624). Lardner has no doubt but that Pliny meant to refer to Sunday (*Heathen Testimonies, Works*, vii. 38, 74). Tertullian (*adv. Judæos*, cap. iv. *et seq.*) says that the observance of the Sabbath was only for a time; seeming thus to intimate that it had passed away (see *Ceillier*, ii. 436). I think it likely that the custom of making Saturday a holiday is a rem-

nant of the Jewish superstition. Southey says, "In the north of England, Saturday as well as Sunday is a Sabbath to the schoolmaster" (*The Doctor*, edit. Warter, 8vo, 1848, p. 23).

1205. NOTE ON THE THEATRE IN THE FIFTH CENTURY.

"Augustine says (De decem Chordis, c. iii. Bened. 1679, vol. v. p. 50), 'Melius enim faceret Judæus in agro suo aliquid utile, quam in theatro seditiosus existeret'" (*Bingham's Antiquities of the Christian Church*, note in book xx. ch. ii. sect. 4; *Works*, vol. vii. p. 38, 8vo, Lond. 1844).

And so Libanius in A.D. 390 (*Lardner's Works*, 8vo, 1838, viii. 28). The Council of Tours, A.D. 813, forbids bishops "s'amuser des jeux des histrions" (*Guizot, Histoire de la Civilisation en France*, Paris, 1846, tome iii. p. 159).

1206. MOURNING WORN BY THE ANCIENT ROMANS.

"Parmi les romains comme parmi nous on changeait d'habit dans le deuil, quoique d'une autre manière. À la mort d'Auguste, selon le rapport de Dion, le sénat prit l'habit des chevaliers romains, les magistrats prirent celui des simples sénateurs, et Tibère et Drusus son fils parurent vêtus de noir. C'est-à-dire que les magistrats posèrent leurs robes bordées de pourpre et qu'ils vinrent au sénat vêtus de robes toutes *blanches* avec une tunique (voy. Octav. Ferrarius de Re Vestiaria, lib. iii. c. 12) où était le *latus clavus*. . . . Mais les parents étaient habillez de *noir* et le peuple aussi. On posait néanmoins la robe noire dans le temps que l'on donnait le repas funèbre, comme on le recueille d'un passage de Ciceron contre Vatinius. Les femmes portaient aussi la pourpre et les ornements d'or, qu'elles pouvaient avoir, et prenaient des habits *noirs* du temps de la république; car alors elles portaient ordinairement des habits *blancs*, au moins en partie. C'est ce qui parait par Valère Maxime, liv. i. c. i. Mais sous les empereurs, les femmes portaient si peu d'habits blancs que cette couleur fut pour elles une marque de deuil. C'est ce que divers savants hommes ont montré, auxquel notre auteur nous renvoye. Mais il ajoute que l'on peut recueillir d'un endroit du livre de Lactance de la Mort des Persecuteurs, que la mode de porter des habits noirs dans le deuil revint" (*A review of "Cenotaphia Pisana Caii et Lucii Cæsarum Dissertationibus illustrata, &c., Auctore F. Henrico Noris Veronensi,"* Venise, 1681, folio of 490 pp. in *Le Clerc, Bibliothèque choisie*, tome iv. pp. 89, 90).

The ordinary period of mourning was ten months (*Bibliothèque choisie*, iv. 91). 1. Diodorus Siculus relates that the Cartha-

ginians, when their fleets were defeated, hung the walls of the city with *black* (see *Heeren's African Nations*, Oxford, 1838, 8vo, vol. i. p. 246). 2. The Slavonians put on black for mourning as early as the ninth century (*Pinkerton's Russia*, 8vo, 1833, p. 208). The Crows, a North American tribe, mourn by cutting off locks of their hair (see *Catlin's North American Indians*, 8vo, 1841, vol. i. p. 50).

1207. FIRST MENTION OF A CIRCULATING LIBRARY IN THE THIRD CENTURY.

—"Pamphylius, presbyter of Cæsarea, who flourished A.D. 294. He erected a library at Cæsarea, which, according to Isidore of Seville, contained 30,000 volumes. This collection seems to have been made merely for the good of the church, and to *lend out* to religiously disposed people. St. Jerome particularly mentions his collecting books for the purpose of *lending them to be read*; and this is, if I mistake not, the first notice of a circulating library" (*View of the Succession of Sacred Literature, by Adam Clarke*, vol. i. p. 208, Lond. 8vo).

It is said in Chambers's Traditions of Edinburgh (Edinburgh, 8vo, 1847, pp. 19, 97) that Allan Ramsay in 1725 set up a circulating library at Edinburgh, which was the first "known in Scotland." It was, however, only "for plays and other works of fiction."

1208. THE ORIGIN AND ETYMOLOGY OF FEODUM.

"Pour parler de l'étymologie d'un mot de ce tems-là qui ne tire pas son origine de l'ancienne langue latine, l'orthographe du mot *feodum*, pour fief, et le sens auquel il se trouve dans les Actes dont on a parlé, me persuadent que ceux qui dérivent ce mot de l'ancien Saxon *feo*, qui signifie récompense, ont raison" (*Le Clerc, Bibliothèque choisie*, tome xvi. p. 15).

Mr. Christian (note in *Blackstone's Commentaries*, 8vo, 1809, vol. i. p. 45) is positive that *allodial* is derived from *all* = all, and *odh* = property (meaning *absolute* property), and that *feudal* comes from *fee* = conditional, and *odh* = property; and he says "This unquestionably is the true etymology."

1209. A SUPERSTITION OF JUSTIN MARTYR'S RESPECTING THE ANGELS PERHAPS OF CELTIC ORIGIN.

"Justin Martyr supposed that wicked angels hovered about the beds of dying men, on the watch to seize the parting soul, which being now brought within their power was compelled to obey

their bidding" (*Some Account of Justin Martyr, by the Bishop of Lincoln*, 2nd edit. 8vo, 1836, p. 111).

Clement VI., in a bull, *ordered* the angels to take possession of the soul of any one who died on a pilgrimage to Rome (see *Chais, Lettres sur les Jubilés*, La Haye, 1751, tome i. pp. 157–159). In the eleventh century, Lanfranc, archbishop of Canterbury, was of opinion that angels had *not* bodies (*Histoire littéraire de la France*, viii. 302). The Jews seem to have got their strange notions about angels from Babylon (see *Milman's History of Christianity*, 8vo, 1840, vol. i. pp. 70, 71). This particularly held good of their seven angels, which were equivalent to the seven Amscharpands of Zoroaster (vol. ii. p. 113). In the vestibule leading to the catacombs at Kief, the ancient ecclesiastical capital of Russia, there is "a large painting representing a motley group of good and evil spirits, abiding the departure of the dying, in order to convey their souls to the regions either of felicity or of woe" (*Henderson's Biblical Researches, &c. in Russia*, 8vo, 1826, p. 181). St. Hilary, bishop of Poitiers, said in the fourth century that the whole world is full of angels, who see and know everything (see *Hist. lit de la France*, tome i. part ii. p. 178).

1210. THE CHRISTIANS IN THE FOURTH CENTURY FIXED A CROSS ON THEIR DOORS.

The emperor Julian says to the Christians: "But you, miserable people, worship the wood of the cross, and make signs of it upon your foreheads, and fix it upon your doors" (*Lardner's Heathen Testimonies*, ch. xlvi. near the end; *Works*, 8vo, 1838, vol. vii. p. 630).

Procopius says they used to puncture it on their hands or arms (see *Ledwich's Antiquities of Ireland*, Dublin, 1804, 4to, p. 123).

1211. NOTE ON THE ANTIQUITY, ETC. OF PANTOMIMES.

See some remarks in Le Clerc, Bibliothèque choisie, tome xxii. p. 33, *et seq.* They were prohibited by Domitian, introduced by Trajan, and allowed, though disliked, by Nerva (see *Lardner's Heathen Testimonies*, *Works*, 8vo, 1838, vol. vii. p. 70, in ch. ix. on Pliny the Younger).

They were used by Merovingian kings (*Histoire littéraire de la France*, iii. p. 19). Blunt's Vestiges of Ancient Manners, &c. in Modern Italy, 8vo, 1823, pp. 280–282. Clapperton (*Second Expedition*, 1829, 4to, pp. 53–56) describes one which he saw at Katunga.

1212. NOTE ON PLINY'S MENTION OF CHRISTIAN DEACONESSES.

Pliny the Younger, in his letter to Trajan, written A.D. 107, says, "After receiving this account, I judged it the more necessary to examine, and that by torture, two maid-servants, which were called ministers. But I have discovered nothing besides a bad and excessive superstition" (*Lardner's Heathen Testimonies*, ch. ix. in *Works*, 1838, vol. vii. p. 24). At p. 45 Lardner thus remarks on this passage: "'Two maid-servants': some think that these were chosen because they were slaves. But I suppose that others besides slaves might be legally put to the torture, though Roman citizens might not. I cannot easily believe that deaconesses in Christian Churches were slaves. Nor do I think it very likely that they should be domestic or hired servants. We now all know what is meant by a deaconess in Christian writings. But I suspect that Pliny was misled by the ambiguity of the Greek word διάκονος, 'deacon,' in common use, and in the ecclesiastical sense, Rom. xvi. 'I commend unto you Phœbe, our sister, who is a servant in the church which is in Cenchrea.'" [It appears that in the original, διάκονον is used.] "She was a servant of the church, but it does not follow that she was either a slave or a hired servant to any one member of it."

Saint Radegonde died in A.D. 587. Saint Médard, bishop of Noïon, ordained her deaconess before the canonical age (*Histoire littéraire de la France*, iii. 347).

1213. BEFORE THE BIRTH OF CHRIST, THERE WAS A GENERAL BELIEF AMONG THE JEWS THAT THEIR MESSIAH WAS ABOUT TO APPEAR.

See also ART. 328.

See what Lardner says on this in ch. v. of his Credibility of the Gospel History (*Works*, 8vo, 1838, vol. i. pp. 137–145). He has quoted many texts of Scripture, but they of course can prove nothing except to those who require no proof. The testimony of Celsus (p. 139) also avails him nothing, because the work of Celsus against the Christians is lost, and we only have his words on the testimony of Origen. All that remains are: 1. A passage in Josephus (*Lardner*, p. 138), where he says of the Jews, "But that which principally encouraged them to the war was an ambiguous oracle, found likewise in the sacred writings, that about that time some one from their country should obtain the empire of the world." 2. Suetonius, in his life of Vespasian, says, "There had been for a long time all over the East, a notion firmly believed that at that time some which came out of Judæa should obtain the empire of the world." 3. Tacitus mentions that "the gene-

rality had a strong persuasion that it was set down in the ancient writings of the priests that, at that very time, the East should prevail, and that some one who came out of Judæa should obtain the empire of the world." And this is the whole of the evidence Lardner has been able to collect!

1. A Dissertation on the True Age of the World, by Professor Wallace, Lond. 1844, 8vo, p. 1. 2. Stukely (*Abury described*, Lond. 1743, p. 72) audaciously states that "all antiquity" expected that the Messiah would come at the end of the year; and he supposes that this was the reason why festivals were kept by the ancients about that time. But Michaelis (*Commentaries on the Laws of Moses*, vol. iii. p. 217) has assigned a much more probable reason. 3. Milman (*History of Christianity*, 8vo, 1840, vol. i. pp. 56–58) talks with confidence of "The vague and mysterious agitation in the hearts of all orders," and yet his only proofs are the well-known passages in Suetonius and Tacitus! 4. The argument of Michaelis may be confirmed by the circumstance that the ancient Slavonians had a great festival called Kaliada, which took place on the last days of December (see *Pinkerton's Russia*, 8vo, 1833, p. 202).

1214. HISTORIANS OMITTED TO MENTION THE PHENOMENA ATTENDANT ON THE CRUCIFIXION OF CHRIST.

Lardner (*Jewish Testimonies*, ch. iii. *Works*, 1838, vi. 457) after having given a very copious account of the wonderful stories related by Josephus, mournfully adds, "All these things Josephus has recorded as affecting signs, warnings, and presages of great calamities coming upon the Jewish nation; omitting entirely the warnings and predictions and admonitions of Jesus Christ, and of his apostles after him; and also the three hours' darkness over the whole land of Judæa, and the rending the veil of the Temple, and the earthquake near Jerusalem at the time of our Saviour's crucifixion."

1215. THE COMPARATIVE ADVANTAGES OF ANALYSIS AND SYNTHESIS.

See the admirable remarks of Guizot (*Histoire de la Civilisation en France*, Paris, 1846, tome i. pp. 30, 31). He observes that the moral development of a nation precedes and causes its social development; but that it is nevertheless the social development which should be first studied; for if we, imitating the course of the nation, proceed by synthesis we should run great risk of not taking a sufficiently comprehensive view of the whole question, because we should not have before us the whole of the facts.

But, on the other hand, science, when proceeding from without to within, when reasoning by analysis, must never forget that its method, though the most scientific is not the most primitive; and that the facts in reality have developed themselves in a different order. One of the peculiarities of Spinoza was "an uniform preference of the synthetic method" (*Hallam, Literature of Europe*, 8vo, 1843, vol. iii. p. 355).

1216. ORIGIN AND ETYMOLOGY OF THE WORD ARISTOCRACY.

See Guizot, Histoire de la Civilisation en France, Paris, 1846, tome i. pp. 54, 55.

1217. SMALL NUMBER OF CHRISTIAN PRIESTS IN THE FOURTH AND FIFTH CENTURIES.

Guizot (*Histoire de la Civilisation en France*, Paris, 1846, tome i. pp. 76, 77) observes, that to judge by the great influence of the priests in the fifth century, one would be inclined to think them numerous; but "Il n'en est rien; quelques indications positives, quelques témoignages historiques, le prouvent directement. Au commencement du ve siècle, par exemple, il est question du nombre des prêtres à Rome; et on dit comme une grande richesse, que Rome a vingt-quatre églises et soixante-seize prêtres. Les preuves indirectes fournissent les mêmes conclusions. Les actes des conciles du ive et du ve siècles sont pleins des canons qui défendent à un simple clerc d'aller se faire ordonner dans un autre diocèse que le sien; à un prêtre de quitter son diocèse pour aller servir ailleurs, ou même de voyager sans le consentement de son évêque. Voyez les canons des conciles d'Arles en 314, de Turin en 397, d'Arles en 450, de Tours en 461. On s'applique par toutes sortes de moyens à fixer les prêtres dans le lieu où ils sont; on les garde, on les retient avec un soin extrême, tant ils sont rares, tant les évêques pourraient être tentés de se les enlever réciproquement."

1218. GREAT CIVILISATION IN SOUTHERN GAUL DURING THE FIFTH CENTURY.

See the remarks of Guizot (*Histoire de la Civilisation en France*, 1846, tome i. pp. 161, 162). In the eleventh century the famous Berenger was born at Tours, and taught at the school of St. Martin's, then in great reputation (see *Hist. lit. de la France*, viii. 197, 238).

In 1828 Niebuhr writes from St. Gall that he has discovered some panegyrics "on the great Ætius who defeated Attila at

Chalons." Of these he says, "They have also a still stronger interest for me, because they establish a circumstance of which I had long been certain and had said so, but found few disposed to believe me; namely, that in this horrible fifth century there was much intellect, much more than in the preceding one." This he says was caused by "the long cheerless apathy of the Roman empire" being disturbed by the irruption of the barbarians, which placed the existence of each individual at stake (*The Life and Letters of B. G. Niebuhr*, Lond. 8vo, 1852, vol. ii. p. 266).

1219. THE WEHRGELD IN THE EIGHTH CENTURY OBLIGATORY.

Guizot (*Histoire littéraire de la Civilisation en France*, Paris, 1846, tome i. p. 255) observes that originally the offended person for a long time enjoyed the right of rejecting the wehrgeld, and having recourse to revenge; but he thinks that by the eighth century the refusal to receive the compensation was looked upon as illegal.

See also ARTS. 36, 154.

1220. "BREVIARIUM" NOT MENTIONED BEFORE THE SIXTEENTH CENTURY.

"Les Constitutions et les Novelles des empereurs sont appelées *leges*; les travaux des jurisconsultes y compris les codes Grégorien et Hermogénien, qui n'étaient point émanés d'un pouvoir public et officiel, portèrent simplement le nom de *jus*. C'est la distinction de la loi et de la jurisprudence. Le Recueil dans son ensemble était appelé *Lex Romana* et non *Breviarium*; on ne rencontre point ce dernier mot avant le xvie siècle" (*Guizot, Histoire de la Civilisation en France*, Paris, 1846, tome i. p. 298.)

1221. NOTE ON THE ORIGIN, ETYMOLOGY, ETC. OF THE SALIC LAW.

Guizot is full on this. See Histoire de la Civilisation en France, 1846, vol. i. pp. 238–264: Neuvième Leçon. He says (p. 266) that the Salian Franks probably took their name from the river Yssel (Ysala), on the border of which they were situated.

There have been many disputes as to whether the Salic law was drawn up before or after the settlement of the Franks in Gaul. But their law is not mentioned before the eighth century (p. 246). Wiarda in his learned work on the Salic law draws three conclusions in which Guizot acquiesces: "je les crois légitimes" (p. 247). They are: 1st. That the Salic law was first drawn up on the left bank of the Rhine in Belgium: 2nd. That it is not older than the seventh century: 3rd. That it never was drawn up in any other language than Latin. Besides the arguments of Wiarda,

Guizot adds (pp. 247, 248) from internal evidence that the compilers must have been intimately connected with the Romans. He has also brought forward additional reasons for thinking that the Salic law was not a code, but a body of decisions (see p. 249). The Salic law displays the greatest mildness towards free men, Franks as well as Romans, and the greatest brutality to slaves (p. 254).

Otho of Friesland, in the twelfth century, derives it from Salagastus (*Histoire littéraire de la France*, xiii. 273).

1222. THE ADVOCATES OF THE MIDDLE AGES; THEIR FUNCTIONS, ETC.

See what is said about them in Guizot, in his Histoire de la Civilisation en France, Paris, 1846, tome i. p. 346. Histoire littéraire de la France, xii. 396.

1223. CURIOUS EXTRACT FROM THE MISHNA.

Lardner (*Jewish Testimonies*, *Works*, 8vo, 1838, vol. vi. p. 510) has made from the Mishna this extract: "When the war of Vespasian began, the coronets and bells of bridegrooms were forbidden by a public decree. When the war of Titus began, the coronets of brides were forbidden, and that no man should educate his son in great learning," &c.

Dobell (*Travels in Kamtchatka*, *&c.*, 8vo, 1830, vol. ii. p. 259) says "There is a superstition prevalent in China that it is unlucky to use bells or brooms on a New Year's Day."

1224. ORIGIN, CHARACTER, ETC. OF THE BENEDICTINE ORDER.

See the account given by Guizot (*Histoire de la Civilisation en France*, 1846, tome i. pp. 384). At Nursia, in the duchy of Spoleto, was born A.D. 480, St. Benedict. He was of a rich and noble family, and having been appointed abbé, so disgusted the monks by the severity of his discipline that they attempted to poison him. At length, in 528, he settled on the frontiers of the Abruzzi, near Cassino, where he published his "Rules of Monastic Life," which soon became the general and almost the sole law of the western monks (p. 386). The chief peculiarities in this code are: 1st. The introduction of manual labour, of agriculture, "la grande révolution qui fit Saint Bénoît dans l'institut monastique" (p. 383). 2nd. Passive obedience on the part of the monks to their superiors—a principle which prevailed indeed among the eastern monks, but had never been so distinctly laid down (p. 390); 3rd. The most important change of all those introduced by Benedict was the establishment of solemn and perpetual vows. Before his

time the monks on entering the monastery, *made no engagement* to remain there, but could leave it whenever they liked (p. 392); 4th. The introduction of noviciates. Before the time of Benedict there were no novices (p. 392); 5th. All powerful as was the abbé, he was nevertheless chosen by the monks (p. 393).

In general, remarks Guizot (p. 394), we are struck by the good sense and mildness which runs throughout this rule; and therefore it is not surprising that on the death of Benedict, A.D. 543, it should be adopted all over Europe (p. 395). It was introduced into France by St. Maur, the disciple of Benedict.

Southey strangely calls St. Benedict "an Italian peasant" (*Book of the Church*, 8vo, 1824, vol. i. p. 99). See Bingham, Antiquities of the Christian Church, b. vii. ch. xi. sect. 12; Works, ii. 265–268, 8vo, 1843. But Charles Butler (*Religious Orders of the Church of Rome*, in *Works*, vol. iv. p. 171, 2nd edit. 8vo, 1817), says that the rule of St. Benedict was formed on that of St. Pachomius, and contained the *same division of time* for prayer and *manual labour!*

Is it so certain they made no engagement before the time of Benedict? St. Basil indeed did not order it, but he advised it "should be required of them for the future" (*Bingham's Antiquities of the Christian Church*, book vii. ch. iii. sect. 7, in *Works*, vol. ii. p. 286, Lond. 8vo, 1843).

1225. SHAVING THE HEAD A MARK OF DISGRACE IN THE SEVENTH CENTURY.

Saint Bavon or Bav died in the middle of the seventh century, and in a contemporary life of him in the Acta Sanctorum, quoted by Guizot (*Histoire de la Civilisation en France*, 1846, ii. 34), he is made to say: "Frappe mon corps de verges, rase moi la tête, comme on fait aux voleurs."

And at Makullah, in Southern Arabia, "offenders detected in theft have their heads shaved" (*Wellsted's Travels in Arabia*, 8vo, 1838, vol. ii. p. 432). The king of Iddah compels his eunuchs "to shave the crown of the head" (*Laird and Oldfield's Expedition up the Niger*, 8vo, 1837, vol. ii. p. 127; see also p. 191). Among the Malagasy it is a punishment (see *Ellis, History of Madagascar*, 8vo, 1838, vol. i. p. 385).

1226. THE NAME OF PAGANS NOT GIVEN TO HEATHENS BEFORE A.D. 365.

"Heathen people were not called pagans, 'pagani,' before the year of Christ 365, about which time and afterwards that deno-

mination became common in Latin authors, as Prudentius, Salvian, Augustin. That denomination is supposed to have had its rise from the state of things at home. Sacrifices were forbidden by Christian emperors in the cities, but allowed, and for a while, in villages and country places. But I do not recollect that this way of speaking is adopted by the Greek ecclesiastical historians, Socrates, Sozomen, and Theodoret; though they wrote after the style was common in Latin authors. To me it seems not quite proper to call those writers pagans who lived before the time of the Christian emperors. I therefore generally say, Heathens, Gentiles, Greeks; Heathenism, Gentilism, Hellenism" (*Preface to Lardner's Jewish and Heathen Testimonies*, *Works*, 8vo, 1838, vol. vi. p. 366).

1227. DID CHARLEMAGNE ALLOW MASS TO BE CELEBRATED IN THE VULGAR TONGUE?

See also ART. 1100.

Guizot (*Histoire de la Civilisation en France*, Paris, 1846, tome ii. p. 166) has cited from Baluze this capitulary: "Que personne ne croit qu'on ne peut prier Dieu que dans trois langues, car Dieu est adoré dans toutes les langues, et l'homme est exaucé s'il demande des choses justes;" and "Que la prédication se fasse toujours de telle sorte que le commun peuple puisse bien comprendre." And yet Daunou says that all sermons were in Latin until the end of the fifteenth century (*Histoire littéraire de la France*, xiii. 193). Though he *did* preach the crusades, "sans doute, en langue vulgaire" (p. 194). In the ninth century John VIII. first forbade, and afterwards allowed, mass to be celebrated, and the Scriptures to be promulgated in Sclavonic (see *Henderson's Biblical Researches*, 8vo, 1826, pp. 75, 76).

1228. THE SEVENTH CENTURY THE NADIR OF THE HUMAN MIND OF EUROPE.

"Quoiqu'il en soit des causes, le fait est indubitable; à considérer dans son ensemble l'histoire de l'esprit humain dans l'Europe moderne du ve siècle jusqu'à nos jours, on trouvera je crois que le viie siècle est le point le plus bas où il soit descendu, le *nadir* de son cours pour ainsi dire. Avec la fin du viiie siècle commence son mouvement de progrés" (*Guizot, Histoire de la Civilisation en France*, tome ii. pp. 171, 172, Paris, 1846, and see p. 92).

1229. CAUSES OF THE SUPERIORITY OF IRELAND AND ENGLAND IN THE EIGHTH CENTURY.

"Alcuin était né en Angleterre vers 735. L'état intellectuel de l'Irlande et de l'Angleterre était alors supérieur à celui du continent; les lettres et les écoles y prospéraient plus que partout ailleurs" (*Guizot, Histoire de la Civilisation en France*, Paris, 1846, tome ii. p. 174).

The causes, he thinks, are: 1st. The introduction of Christianity by Greek missionaries into Ireland, and by Latin missionaries into England; 2nd. The absence of those desolating invasions which swept away monasteries and every shelter of learning. "The Irish had made a settlement in Iceland in the eighth century" (*Wright's Biog. Brit. Literaria*, vol. i. p. 375, 8vo, 1842).

1230. REGULAR CANONS ESTABLISHED IN THE EIGHTH CENTURY.

See the account given by Guizot (*Civilisation en France*, Paris, 1846, tome ii. pp. 277–280), who says they were first established in A.D. 760, by Chrodegand, the bishop of Metz. See what is said in Histoire littéraire de la France, iv. 129–133. The learned Benedictines do not appear very certain if this were the origin. They say (p. 129), "C'est là *apparemment* l'origine la mieux marquée des chanoines réguliers." But this seems an error. Chrodegand's rule was merely for canons; but canons regular were not established until the council of Rome, A.D. 1059. See ART. 1351.

1231. NOTE ON JOHN SCOTT ERIGENA, AS A PANTHEIST.

Guizot (*Histoire de la Civilisation en France*, Paris, 1846, tome ii. pp. 354–382) has given an extremely interesting view of his life as a Neo-Platonist, whose pantheism, he thinks (pp. 375–377), is unquestionable. He says (p. 380) that Matthew of Westminster is mistaken in stating that he returned to England, lived at the court of Alfred, and was murdered by his scholars; the chronicler having confounded him with John the Saxon. The famous Berenger in the eleventh century looked on Erigena as his master (see *Histoire littéraire de la France*, tome viii. pp. 201, 203, 205, 206, 219, 220, 230, 232).

1232. NEO-PLATONISM OF EARLY CHRISTIANS.

See Guizot, Histoire de la Civilisation en France, Paris, 1846, tome ii. pp. 363–381. He says (p. 363) that the Neo-Platonism

of Alexandria was the only intellectual opponent of Christianity; and that Clement of Alexandria (died in 220) and Origen (who died in 254), who had been Neo-Platonists, attempted to blend their philosophy with the Christian religion; and by the middle of the fifth century this amalgation was completed (p. 364), and there appeared under the name of Denys the Areopagite (pp. 364–367), a variety of works calculated to increase the Neo-Platonism of Christianity; and these were in the ninth century translated by Erigena. For some of Erigena's principles see the extracts in succeeding pages.

1. Daunou (*Histoire littéraire de la France*, xvi. 60) seems to look on the scholastic theology as the result of "l'alliance qui s'établit dès le quatrième et le cinquième siècles entre le platonisme et le christianisme." However he is obviously mistaken in assigning the alliance "dès le quatrième siècle," since, to say the least, it is as old as Clement of Alexandria.

Hugues de St. Victor, in the twelfth century, was the first who wrote a regular commentary on the book attributed to Denys the Areopagite (*Histoire littéraire de la France*, xii. 12). St. Maïeil, the famous abbot of Cluni, died in A.D. 994. He was a great admirer of the works of Denys (*Hist. lit. de la France*, vi. 76, 501). Lardner says that the works ascribed to him are later than the third century (*Credibility*, part ii. ch. xliii. in *Works*, ii. 687, 8vo, 1838), and in another place (*Heathen Testimonies*, ch. xiii. *Works*, vii. 124), he says, "composed not before the fifth or sixth century."

1233. IN THE NINTH CENTURY WOMEN OFFICIATED AT THE ALTAR, AND ADMINISTERED THE EUCHARIST.

"Le concile de Paris (A.D. 824) se plaint amèrement que des femmes servent à l'autel et même donnent au peuple le corps et le sang de Jésus-Christ" (*Guizot, Histoire de la Civilisation en France*, Paris, 1846, tome iii. p. 164).

1234. DIFFICULTY OF CONVICTING THE CLERGY OF CRIME DURING THE MIDDLE AGES.

The council of Mayence, A.D. 888, forbids an inferior clerk to accuse a superior one; and "il règle combien il faut de témoins pour un jugement; pour un évêque 72; un prêtre cardinal 40; un diacre cardinal de Rome, 26; un sousdiacre ou acolyte, 7. Il faut que les témoins soient des gens bien famés, ayant femme et enfants. Que les témoins aient au moins quatorze ans" (*Guizot, Histoire de la Civilisation en France*, Paris, 1846, tome iii. p. 191).

And in the council of Troli, A.D. 909, it is said, "Le concile demande le serment de sept témoins pour convaincre un prêtre d'avoir habité avec une femme; si les témoins manquent, il pourra se justifier par des témoins ou *son seul serment*" (*Guizot, Histoire de la Civilisation en France*, Paris, 1846, tome iii. p. 201).

This was very different from the Mosaic dispensation (*Michaelis, Commentaries on the Laws of Moses*, 8vo, 1814, vol. iv. pp. 324–327). However, it should be said that according to the penitentials their punishment was greater. Thus, while a layman for perjury was punished by three years' penitence, a subdeacon had six, a deacon seven, a priest ten, and a bishop twelve (*Chais, Lettres sur les Jubilés*, La Haye, 1751, 8vo, tome ii. p. 498, and see. p. 500).

1235. ETYMOLOGY OF VILLA.

Guizot differs from Du Cange on this point. See Histoire de la Civilisation en France, Paris, 1846, tome iii. pp. 316, 317.

1236. CHIVALRY AT ITS HEIGHT IN THE TWELFTH AND THIRTEENTH CENTURIES—DECLINED IN THE FOURTEENTH CENTURY.

Guizot says (*Histoire de la Civilisation en France*, Paris, 1846, tome iii. p. 217) that the real time of chivalry was only during the eleventh, twelfth, and thirteenth centuries. (See also pp. 349–367.) He says (p. 367), "Dès le xive siècle, la chevalerie proprement dite était en pleine décadence," (and again at p. 370).

On the bad effects of chivalry, see my preliminary notes to Elizabeth—note A.[1]

Daunou says the same thing, and fixes on the thirteenth century as their acme (*Histoire littéraire de la France*, xvi. 18). Drake says, "The profession of the minstrel, until the year 1597, had been cherished or tolerated in this country from an era as ancient as the Conquest" (*Shakespeare and his Times*, 1817, 4to, vol. i. p. 556).

1237. NOTE ON WHAT PAUL SAID TO THE ATHENIANS RESPECTING "THE UNKNOWN GOD."

See Acts xvii. 16–23. Lardner has brought forward a curious passage from Diogenes Laertius, which seems to illustrate this text. See Heathen Testimonies, ch. xxiv., Works, 8vo, 1838, vol. vii. pp. 319–329.

[1] This will be found in Vol. i. of Miscellaneous and Posthumous Works, Note (1) to the "Fragment on Chivalry."

1238. IN THE THIRD CENTURY THE CHRISTIANS USED TO PUBLISH THE NAME OF A PRIEST BEFORE ORDAINING HIM.

Lampridius, in his Life of Alexander Severus, written about A.D. 222, has this passage: "The emperor said it was a miserable thing that when the Christians and Jews observed this method of publishing the names of their priests before they were ordained, the like care should not be taken about the governors of provinces with whom the lives and fortunes of men were entrusted" (*Lardner's Heathen Testimonies*, ch. xxv., *Works*, 8vo, 1838, vol. vii. pp. 331, 332).

1239. CONNECTION BETWEEN ORDINATION AND THE TONSURE.

"Jusqu'au vi^e^ siècle la tonsure avait lieu au moment de l'entrée dans les ordres; aussi était-elle regardée comme le signe de l'ordination, *signum ordinis*. À partir du vi^e^ siècle on voit la tonsure conferée sans aucune admission dans les ordres; au lieu d'être *signum ordinis*, elle est dite *signum destinationis ad ordinem*. Le principe de l'Église avait été jusque-là, *tonsura ipse est ordo*, 'La tonsure est l'ordre même;' on maintient ce principe, mais en l'expliquant; la tonsure est l'ordre même, dit-on, mais dans le plus large sens du terme, et comme une certaine préparation au service divin. Tout atteste en un mot que, dès lors la tonsure et l'ordination furent distinctes et que beaucoup d'hommes étaient tonsurés sans entrer dans les ordres, devenaient *clercs* sans devenir ecclésiastiques. M. Planck (Histoire de la Constitution de l'Église Chrétienne, tome ii. p. 78, note 8) dit même qu'on donnait souvent la tonsure à des enfants; et il renvoie au sixième canon du dixième concile de Tolède, tenu en 656, qui défend qu'elle soit conferée avant l'âge de dix ans. Mais il y a en ceci quelque confusion. Il ne s'agit dans ce canon que des enfants élevés dans les monastères, et que la tonsure vouait à la vie religieuse. Ce fait n'a aucune analogie avec celui dont nous nous occupons et à l'appui du quel M. Planck l'invoque" (*Guizot, Histoire de la Civilisation en France*, Paris, 1846, tome i. pp. 339–341).

But Bingham says that in the time of Jerome, "the ancients knew nothing of the tonsure as a ceremony belonging to the ordination and life of the clergy" (*Antiq. of the Christian Church*, book vi. ch. iv. sect. xvi., *Works*, ii. 206, Lond. 8vo, 1843). Fleury (*Histoire ecclésiastique*, livre xiii.; sect. 14, tome iii. p. 387) says that Eusebius, bishop of Verceil, A.D. 354, "fut le premier dans l'occident qui joignit la vie monastique à la vie cléricale;" but from the context this would seem only a metaphysical way of

speaking to indicate his asceticism; and we find Pope Gregory the Great, in A.D. 601, forbidding clerks to be abbots, and ordering "que l'on choisisse entre la cléricature et la vie monastique. Car chacune est si grande, que personne ne peut s'en acquitter dignement; loin qu'il puisse exercer l'une et l'autre ensemble, elles se nuisent mutuellement," &c. (*Fleury*, livre xxxvi. sect. 33, tome viii. p. 167). Now Boniface IV. being pope in A.D. 607, according to Guizot (*Civilisation en France*, Paris, 1846, tome i. p. 409, and ART. 1240), he declared that the monks were "*plus quam idonei*" more than fit to be clerks. It would appear then that this revolution of feeling was effected in the first quarter of the seventh century, though I find nothing about it in what Fleury says of Boniface IV. Ledwich says, "Monkish abbots had not the priesthood antecedent to the twelfth century" (*Antiquities of Ireland*, Dublin, 1804, p. 104). Gerbert, the famous Sylvester II., "embrassa la vie monastique dès sa plus tendre jeunesse" (*Histoire littéraire de la France*, vi. 559).

1240. NOTES ON THE ORIGIN, MEANING, ETC., OF "CLERK."

See also ARTS. 699, 1151.

See some valuable remarks of Bingham in his Antiquities of the Christian Church, book i. ch. v., *Works*, vol. i. pp. 40–50. He vehemently asserts that there always was in the church a distinction between the *clerici* and *laici* (pp. 40–44), and he heads his second section, "The Antiquity of these Distinctions *proved*." But he has adduced no authority older than the third century, and indeed seems somewhat sensible that he has by no means *proved* his point, for he says (p. 44), "so that for aught that appears to the contrary, we may conclude," &c. In p. 48, Bingham says, "Jerome rightly observes that *clerici* comes from the Greek κλῆρος, which signifies *a lot*."

Guizot says (*Histoire de la Civilisation en France*, Paris, 1846, tome i. p. 409), that towards the end of the sixth and beginning of the seventh century, the monks had accomplished their desire of being clerks, although in the eighth century they are sometimes called laymen. The Benedictines say, "Au moins dès le viie siècle" (*Histoire littéraire de la France*, tome iii. p. 34); but at the beginning of the seventh century, Boniface IV. had declared that they were "*plus quam idonei*," more than fit, to be clerks. Guizot (*Civilisation en France*, ii. 210) has quoted a capitulary of Theodulf, bishop of Orleans, at the end of the eighth century, which he says offers "presque le seul monument de cette époque qui institue positivement un enseignement destiné à d'autres qu'à des clercs. . . . Toutes

les mesures, soit d'Alcuin, soit de Charlemagne, ont l'éducation littéraire des clercs pour objet; ici, il s'agit des fidèles en général, du peuple." The Council of Maçon, A.D. 581, ordered "Qu'aucun clerc ne porte de la soie ou d'autres vêtements séculiers, qui ne conviennent pas à sa profession" (*Guizot, Histoire littéraire de la Civilisation en France*, Paris, 1846, tome iii. p. 131). The same Council "règle toutes les marques d'honneur que doit rendre à un clerc un séculier qui le rencontre" (*Civilisation en France*, tome iii. p. 133).

At the end of the ninth century we find the difference between clerks and seculars clearly marked. The Council of Vienna, A.D. 892, enacted, "Que le séculiers qui auraient tué, mutilé, estropié, deshonoré un clerc fassent pénitence," &c. (*Civilisation en France*, iii. 193).

1241. FIRST EXEMPTION OF A MONASTERY FROM EPISCOPAL JURISDICTION.

Guizot (*Histoire de la Civilisation en France*, Paris, 1846, tome i. pp. 416, 417) says that up to the beginning of the eighth century, the privileges granted by the popes to monasteries in Frankish Gaul did not extend further than to protect their temporalities from the bishops—never interfering with their spiritual superiority, or attempting to transfer them from episcopal to papal jurisdiction. "Le monastère de Fulde fut le premier au sujet duquel eut lieu cette translation, et elle s'opéra de l'aveu de l'évêque du diocèse, saint Boniface, qui plaça lui-même le monastère sous l'autorité directe du saint siège. On ne rencontre jusque-là aucun exemple semblable, et les papes et les rois n'interviennent que pour faire rentrer les évêques dans les limites de leur justes droits." This was in A.D. 751. But from the account given by Fleury, it would not appear that Boniface placed the monastery under Zachary's authority, but rather that the pope assumed the right (see *Histoire ecclésiastique*, livre xlii. sect. 57, Paris, 1758, 12mo, ix. 323). Fleury says, "C'est le premier exemple que je sache d'une pareille exemption." By the Council of Arles, A.D. 461, it was decided that the bishop had no authority over the *lay portion* of the monks, who were to be allowed to elect their own abbot (*Fleury*, livre xxix. sect. xix. tome vi. p. 515). And in Africa exemptions were of an early date, for in the Council of Carthage, A.D. 525, this question was argued, and the abbé who claimed the exemption, produced on his side many respectable authorities, beginning with St. Augustin. See Fleury, (livre xxxii. sect. 4, tome vii. p. 257), who adds, "Nous n'avons

pas la fin des actes de ce concile de Carthage, mais il est certain qu'il décida en faveur de Pierre, et ordonna en général que tous les monastères seraient libres *comme ils l'avaient toujours été.*" In another Council of Carthage, A.D. 535, it was decreed that the abbots should be elected by the monks *without the interference of the bishop* (*Fleury*, livre xxxii. sect. 49, tome vii. p. 337). There is an instance in the Greek Church as early as 599 in favour of *all* the monasteries of St. Theodore Siceote (*Fleury*, livre xxxvi. sect. 26, tome viii. p. 158). The privileges granted by Gregory I. in A.D. 601 were only *temporal*, but recognising the right of the monks to elect their own abbot (*Fleury*, xxxvi. sect. 33, tome viii. p. 166), but it was appealed to by Peter de Cluni in his controversy with St. Bernard (*Fleury*, xiv. 354).

1242. NOTES ON THE SPIRIT, ORIGIN, AND DECLINE OF FEUDALITY.

Guizot says (*Histoire de la Civilisation en France*, Paris, 1846, tome iii. p. 215), "L'époque féodale est comprise entre Hugues Capet et Philippe de Valois, c'est-à-dire, qu'elle embrasse le xie, xiie, et xiiie siècles. At p. 338, he says, "Le mot *feodum* apparait pour la première fois dans une chartre de Charles le Gros en 884. Il y est repété trois fois, et à peu près à la même époque on le rencontre aussi ailleurs." He adds (pp. 238, 239), "Son étymologie est incertaine; on lui en a assigné plusieurs. Je ne vous en indiquerai que deux, les seuls probables. Selon les uns (et c'est l'avis de la plupart des jurisconsultes français, de Cujas entre autres) le mot *feodum* est d'origine latine; il vient du mot *fides*, et désigne la terre à raison de laquelle on était tenu à la fidelité envers un suzerain. Selon les autres, et surtout suivant les écrivains allemands, *feodum* est d'origine germanique, et vient de deux anciens mots, dont l'un a disparu des langues germaniques, tandis que l'autre subsiste encore dans plusieurs, spécialement en anglais, du mot *fe*, *fee*, salaire, récompense, et du radical *od*, propriété, bien, possession, en sorte que feodum désigne une propriété donnée en récompense à titre de solde, de salaire. L'origine germanique me parait beaucoup plus probable que l'origine latine; d'abord à cause de la structure même du mot; ensuite parcequ'au moment où il s'introduit dans notre territoire, c'est de Germanie qu'il vient; enfin parceque dans nos anciens documents latins, ce genre de propriété portait un autre nom, celui de beneficium."

1. Guizot, Histoire de la Civilisation en Europe, Paris, 1846, pp. 90, 115, 116. Chevenix says (*Essay on National Character*, 8vo, 1832, vol. i. p. 262), "But the sovereign who gave the most

destructive blow to the feudal system in France, was Philip IV., or the Fair." Lord Brougham says, "In the thirteenth century the feudal system was on its decline" (*Political Philosophy*, 2nd edition, 8vo, 1849, vol. i. p. 328). The feudal system was never established in Poland (*Alison's History of Europe*, vol. iii. p. 494).

1243. COMMON SENSE AND NOT ETYMOLOGY TO BE CONSULTED FOR THE TRUE MEANING OF A WORD.

See the admirable remarks of Guizot, in p. 10, of his Histoire de la Civilisation en Europe, Paris, 1846. He says, "Il y a presque toujours dans l'acceptation usuelle des termes les plus généraux, plus de verité que dans les définitions en apparence les plus précises et les plus rigoureuses de la science." M. Cousin says: "La conscience individuelle, conçue et transportée dans l'espèce entière s'appelle le sens commun" (*Histoire de la Philosophie*, Paris, 1846, part i. tome ii. pp. 221, 222).

Coleridge well says (*Biographia Literaria*, 8vo, 1847, vol. i. p. 84), "Common sense therefore differs in different ages. What was born and christened in the schools passes by degrees into the world at large, and becomes the property of the market and the tea-table."

1244. SUPERIORITY OF THE VISIGOTHIC LAWS TO THOSE OF CONTEMPORARY BARBARIANS.

"J'ai déjà parlé de la différence qu'on remarque entre les lois des Visigoths, issues en grande partie des conciles de Tolède, et les autres lois barbares. Il est impossible de les comparer sans être frappé de l'immense supériorité des idées de l'église en matière de législation, de justice, dans tout ce qui intéresse la recherche de la verité et la destinée des hommes. Sans doute la plupart de ces idées étaient empruntées à la législation romaine, mais si l'église ne les avait pas gardées et défendues, si elle n'avait pas travaillé à les propager, elles auraient péri" (*Guizot, Histoire de la Civilisation en Europe*, Paris, 1846, p. 161 ; see the particulars of its superiority at pp. 162–164).

At p. 83, he says, "La loi des Visigoths est rédigée par les philosophes du temps, par le clergé."

1245. ORIGIN OF EUROPEAN DIPLOMACY WAS IN THE FIFTEENTH CENTURY.

"La diplomatie en Europe date du xve siècle" (*Guizot, Histoire de la Civilisation en Europe*, Paris, 1846, p. 303, and see p. 382).

BRANCH OF THE ASIATIC

1246. CHARACTER OF THE EIGHTEENTH CENTURY.

——"l'esprit humain, véritable souverain du xviiie siècle . . . s'il fallait exprimer une opinion définitive, je me hâterais de dire que le xviiie siècle me parait un des plus grands siècles de l'histoire, celui peut-être qui a rendu à l'humanité les plus grands services, qui lui a fait faire le plus de progrès et les progrès les plus généraux," &c. &c. (*Guizot, Histoire de la Civilisation en Europe*, Paris, 1846, p. 396.)

The real grandeur of the eighteenth century is fully recognised by M. Cousin (*Histoire de la Philosophie*, Paris, 1846, part i. tome iii. p. 3; tome ii. pp. 10, 256, 257). "The inane and superficial philosophy of the eighteenth century" ([Schlegel's?] *Philosophy of History*, 8vo, 1846, p. 326). Lord Jeffrey says (*Essays*, 8vo, 1844, vol. i. p. 165), "There never was so remarkable a dearth of original talent—so long an interregnum of native genius, as during about sixty years in the middle of the last century." Mr. Morell says (*Speculative Philosophy of Europe*, 8vo, 1846, vol. i. p. 289), "One thing especially was achieved by this age, towards the independence of the human mind; and that was, the final disruption between philosophy and revelation, and the due assignment to each of their respective limits." "La philosophie du xviiie siècle forme une grande expérience. Jamais à aucune époque de l'histoire il n'a paru en moins de temps un plus grand nombre de systèmes" (*Cousin, Histoire de la Philosophie*, deuxième série, tome iii. p. 6).

1247. CHARACTER, TENDENCY, ETC., OF THE CRUSADES.

See Guizot's observations (pp. 220–237 of *Histoire de la Civilisation en Europe*, Paris, 1846). He strikingly says (p. 220), "Le premier caractère des croisades, c'est leur universalité; l'Europe entière y a concouru; elles ont été le premier évènement Européen." Alison, without quoting any authority, says, "The total amount of Europeans consumed in these holy wars is said to have amounted to 4,000,000 of souls" (*Principles of Population*, 8vo, 1840, vol. i. p. 276). 1. Histoire littéraire de la France, xvi. 4, where Daunou probably overestimates the influence of the *latter* crusades. 2. The Benedictines observe that Pope Sylvester II. was the *first* preacher of the crusades (Hist. Lit. de la France, vi. 570). 3. See the suggestion of Humboldt, Cosmos, edit. Otté, 1848, vol. ii. p. 656. But the crusades are said (pp. 400, 401) to have produced very little effect on the minnesingers of Germany. 4. Jacob supposes that the crusades in their entire results did not disturb the proportion of precious metals

See also ART. 2046.

possessed by Western Europe and Asia, and that the money carried into Asia by the crusaders was compensated by the plunder of Constantinople (*History of the Precious Metals*, 8vo, 1831, chap. xiii. vol. i. pp. 349–357).

1248. CELIBACY UNFAVOURABLE TO THE POWER OF THE CLERGY.

Guizot has some curious remarks in support of this original view (see his *Histoire de la Civilisation en Europe*, Paris, 1846, p. 272). He observes that whenever a priesthood has subjected a society, the conquest has been effected by a *married* priesthood; but the celibacy of the Christian clergy compelled it to recruit its numbers from the laity, and of such recruits he thinks "ils conservaient toujours quelque trace de leur ancien esprit, de leur condition première." See also p. 135, where he observes that it is false to call the Christian clergy a caste, for a caste must be hereditary; this celibacy prevented, hence the clergy became a corporation.

Mill truly says that until very lately the institution of caste has existed among English labourers (*Principles of Political Economy*, 1849, vol. i. p. 478).

A. W. Schlegel has well pointed out the differences between hierarchy and hereditary priesthood (see p. xl. of his Preface to *Prichard's Egyptian Mythology*, 1838). He, however, differs from Guizot, in thinking celibacy produces in a hierarchy "the most perfect system." Milman calls the Christian clergy a "caste" (*History of Christianity*, 8vo, 1840, vol. i. p. 48; vol. ii. p. 79).

Michaelis observes that the Jews had, as it were, no knowledge of celibacy (see *Commentaries on the Laws of Moses*, 8vo, 1814, vol. i. p. 471, and vol. ii. p. 286). In Ashantee the priesthood is hereditary (see *Bowdich, Mission to Ashantee*, 4to, 1819, p. 264).

1249. CAUSES OF THE EARLY PROSPERITY OF THE ITALIAN CITIES.

These are admirably discussed by Guizot. See his Histoire de la Civilisation en Europe, Paris, 1846, pp. 276, 278.

On this subject I think sufficient attention has not been paid to climate, and the advantages of a great productiveness. See on this Mill's Political Economy, 2nd edit. 1849, vol. i. pp. 123, 124.

1250. IMMENSE NUMBER OF FRANCISCANS IN THE BEGINNING OF THE EIGHTEENTH CENTURY.

—"And the marvellous increase of the order was soon admitted as full proof of the inspiration of its founder. In less than ten

years the delegates alone to its general chapter exceeded five thousand in number; and by an enumeration in the early part of the eighteenth century, when the Reformation must have diminished their amount at least one third, it was found that even then there were 28,000 Franciscan nuns in 900 nunneries, and 115,000 Franciscan friars in 7,000 convents; besides very many nunneries, which, being under the immediate jurisdiction of the ordinary, were not included in the returns" (*Southey's Book of the Church*, 8vo, 1824, vol. i. p. 325).

1251. NOTES ON THE STUDY OF THE HEBREW LANGUAGE IN THE EIGHTH CENTURY.

"It is certain, however, that Bede possessed considerable knowledge, not only in the Latin and Greek languages, but also in the Hebrew; although nothing remains which has been ascribed to him in that language save a vocabulary entitled 'Interpretatio Nominum Hebraicorum,' which is now admitted to be the production of another. In the Greek tongue he must have made considerable proficiency," &c. &c. (Page x. of *Giles's Life of Bede*, prefixed to his *Ecclesiastical History*, edit. Bohn, Lond. 1847).

Southey (*Vindiciæ Ecclesiæ Anglicanæ*, 8vo, 1826, p. 80) speaks more cautiously of Bede's attainments. He says "He had attained some knowledge of Greek, a little of Hebrew." Wright says that "Bede understood the Greek and Hebrew languages" (*Biographia Britannica Literaria*, vol. i. p. 274, 8vo, 1842).

1252. BEDE NEVER ASSERTS THAT HE *SAW* A MIRACLE.

See the remarks of Southey in pp. 113, 114 of his Vindiciæ Ecclesiæ Anglicanæ, 8vo, 1826. Egwin, bishop of Worcester, was a contemporary of Bede; and of him Mr. Wright says, "His miracles rest on his own testimony" (*Biographia Britannica Literaria*, vol. i. p. 227, 8vo, 1842).

1253. INCREASE OF THE JEWS IN THE FIRST, SIXTEENTH, AND SEVENTEENTH CENTURIES.

"Innocent XI. was alarmed at observing that the people of Rome began to frequent the synagogues. It would be curious if the unreasonableness of the dominant religion, and the palpable disbelief of it, which the higher clergy took little pains to conceal, should in the days of Popery, as is known (Michaelis, Commentaries on the Laws of Moses, iii. 429) to have been the case in the days of paganism, have led reflecting and pious minds to seek in the Jewish faith for that peace which nothing but reli-

gious belief can impart. . . . It is remarkable that Erasmus more than once expresses a fear lest Judaism should be extending itself. This can only have been because he perceived how likely it was that a reasonable faith, resting upon sure records, might attract persons who were disgusted with the gross fables and grosser practices of the Romish church" (*Southey's Vindiciæ Ecclesiæ Anglicanæ*, 8vo, 1826, pp. 412, 413).

Michaelis gives no authority for his statement; and besides, he says nothing about "reflecting and pious minds," but merely that "a great many persons of distinction had attached themselves to the only rational religion in the world" (*Laws of Moses*, iii. 429, 8vo, 1814). Milman (*History of Christianity*, vol. i. p. 41) hurries over this, which he calls truly "one of the most difficult questions in history." It would appear from Tertullian (*Adv. Marcion.* cap. vii.) that the pagans used to take the names of celebrated Jews (*Ceillier*, tome ii. p. 457). Munday, who visited Rome in the middle of Elizabeth's reign, says that the Jews then were locked up at night, and that "every one weareth a yellow cap or hat, and if he go abroad without it they will use him very ill-favouredly" (*Harleian Miscellany*, edit. Park, vol. vii. p. 150). He adds (pp. 164, 165) that on the first day of carnival they were obliged to run races from the Porta Popolo, "starke naked."

1254. NUMBER WHO SUFFERED IN SPAIN AT THE HANDS OF THE INQUISITION.

"We know from the most moderate calculations (they may be seen in Llorente's Critical History of the Inquisition) founded upon authentic papers and sure data, that in Spain alone, from the year 1481 to the intrusion of Joseph Buonaparte, more than thirty thousand persons had been burned by this tribunal, more than seventeen thousand had been burned in effigy, more than two hundred and ninety thousand condemned to punishments short of death, but which involved utter ruin and entailed perpetual infamy upon their families. . . . Of this prodigious number by far the greater part suffered upon the charge of Judaism; it is within the mark to say nineteen out of twenty" (*Southey's Vindiciæ Ecclesiæ Anglicanæ*, 8vo, 1826, p. 419).

1255. ORIGIN, ETC. OF THE ROSARY.

There is some curious information of this in pp. 470–506 of Southey's Vindiciæ Ecclesiæ Anglicanæ, 8vo, 1826.

Some have supposed (p. 472) that the *Oraria* which Bede at his death bequeathed among his friends were the same; but "it

is however certain that no such implement was in general use before the twelfth century, when the Dominicans, according to their own statement, brought it into notice. . . . It seems indeed likely that it should have come from Spain, for just such a prayer string the *Mahometans* adopted from the Hindoos, and the *Spaniards* probably learnt it from the Moors." He says (p. 476) that "the person by whom the rosary was brought into general use was Alanus de Rupe, or Alain de la Roche, a Breton by birth, a Dominican by calling;" see pp. 477–485 for some extraordinary miracles attendant on its introduction by De Rupe. 1. See the account of the "Festival of the Rosary on the first Sunday in October" in *Butler's Lives of the Saints*, Dublin, edit. vol. ii. pp. 550–555, and in particular the note at p. 551, where Butler says: 'It is *proved* by the constant tradition of that order, that St. Dominic was the first institutor of the Rosary." See also the note at pp. 197, 198. 2. Niebuhr (*Description de l'Arabie*, 1744, 4to, p. 176) says "Beaucoup de Turcs et d'Arabes portent un cordon qui ressemble au rosaire ou chapelet de quelques religions chrétiennes."

1256. STATE OF LITERATURE IN GAUL IN THE SIXTH CENTURY.

See the dissertation of the Benedictines in their Histoire littéraire de la France, tome iii. pp. 1–38. They speak with great severity of the sixth century; and observe (p. 2) that the decline of learning had been complained of by St. Avitus of Vienne, who died in A.D. 525. They say (p. 3), "Ce siècle ne laissa pas d'avoir ses écrivains, même en assez bon nombre. Mais, Grand Dieu! quels écrivains pour la plupart;" and they note (p. 5) the utter violation of all the rules of grammar—"feminine nouns for masculine, masculine for neuter, and neuter for feminine—ablative for accusative, and accusative for ablative."

The Christian religion produced no effect on its converts, and they candidly allow (p. 8) that "Clovis, après son baptême, ne fut ni moins avide ni moins cruel." They have given (pp. 11–13) an account of a curious mode of divination by the Bible, called "*Sortes sanctorum*" (and see pp. 65 and 495). Michaelis, Commentaries on the Laws of Moses, vol. iv. pp. 357–359. See also pp. 83–93. The Persians practise the same thing with the book of Hafiz (see *Morier's First Journey through Persia*, 1812, 4to, pp. 229, 401). Malcolm's History of Persia, 8vo, 1829, vol. i. p. 301. The Fellatas "believe in divination by the book" (*Clapperton's Second Expedition*, 1829, 4to, p. 224). Wesley practised it (*Southey's Life of Wesley*, 8vo, 1846, vol. i. pp. 115, 185, 205, 206).

However they [the Benedictines] speak highly of Chilperic I. (pp. 18–19), and of Gondebaud king of Burgundy (p. 20). They mention (p. 23) that Gontram, being at Orleans in A.D. 585, was addressed in Hebrew, in Arabic, and in Greek; but they think that the orators must have been Jews. They also remark that in the church of Arles, both laity and clerks sang Psalms, &c. in Greek and Latin; a circumstance, they add, not so remarkable, for at Arles "la langue grecque était autrefois vulgaire comme on l'a vu ailleurs, et qui continuait encore en ce vi^e^ siècle d'être en usage parmi le peuple de cette ville." But even in this age of ignorance the episcopal schools flourished, and every cathedral church had one (p. 24).

They believe (p. 31) that Greek was studied because St. Benedict and Fortunatus mention the books which were read in the monasteries, and among them were "tous les ouvrages des Pères de l'Église, les *Grecs comme les Latins*."

Respecting the study of Arabic and Hebrew, they cautiously say (p. 31), 'Il est même des auteurs qui soutiennent qu'outre ces deux langues on cultivait encore dans les anciens monastères l'arabe et l'hébreu."

1257. NOTE ON THE ART OF SPEAKING WITH THE FINGERS.

Is it this to which Cassiodorus alludes when speaking of the monks? Or is it merely a metaphorical expression (see the passage in the Benedictines' *Histoire littéraire de la France*, tome iii. p. 32). But by the collections made by Ulric in 1091, it appears that the Clunistes actually *did speak* with their fingers: 'on parlait avec les doigts comme les muets, usant de certains signes établis dont l'auteur rapporte un grand nombre d'exemples" (*Fleury, Histoire ecclésiastique*, livre lxiii., no. 60, tome xiii. p. 503; and *Histoire littéraire de la France*, viii. 390).

1258. NOTE ON THE EXISTENCE OF HERMAPHRODITES.

See p. 63 of Des Sciences occultes, ou Essai sur la Magie, les Prodiges, et les Miracles, par Eusèbe Salverte, seconde édit. Paris, 8vo, 1843. In the second century flourished the celebrated Favorinus. He is said to have been born an hermaphrodite. The Benedictines say (*Hist. lit. de la France*, tome i. part i. pp. 265, 266), "On ne laissa pas toutefois de l'accuser de crimes dont les hommes de cette espèce semblent être incapables, et Lucien parait avoir cru qu'il y avait donné occasion." Ben Jonson introduces one in The Fox (*Works*, 8vo, 1816, iii. 166, and see p. 463).

1. In Congreve's Love for Love, act iii. scene iii. p. 216 B, the boasting Tattle says "I have had more vizor masks to inquire for me than ever went to see the Hermaphrodite or the Naked Prince." 2. See Paris and Fonblanque's Medical Jurisprudence, 8vo, 1823, vol. i. pp. 228, 229; 283–288. These learned writers say (p. 284) "It is now universally admitted that in the human species no such phenomenon ever existed." But a critical inquirer will be very careful how he credits a negative assertion on the authority of an universal admission.

1259. EXPLANATION OF SOME OF THE MIRACLES PERFORMED BY MOSES.

Salverte (*Des Sciences occultes*, Paris, 1843, p. 73) has well accounted for the appearance of the quails which were sent to the children of Israel in the wilderness; and has shown that there are two annual passages of the quail. And at pp. 74, 75, he has quoted instances similar to the famous passage of the Red Sea, and has cited Diodorus Siculus to show that the inhabitants of the coast of the Red Sea had an old tradition respecting its extraordinary reflux. Bruce (*Travels*, 1790, vol. i. pp. 228, 229) denies that the Red Sea is higher than the Mediterranean. He mentions (p. 236) the tradition given by Diodorus.

See Michaelis, Recueil des Questions, 1774, 4to, pp. 8, 9; and Niebuhr, Description de l'Arabie, 1774, pp. 148, 156. 1. Michaelis has noted the "coincidence between Moses and Cicero" (*Commentaries on the Laws of Moses*, 8vo, 1814, vol. i. p. 372). As to miracles, see vol. iv. p. 57. Jacob (*Enquiry into the Precious Metals*, 8vo, 1831, vol. i. p. 53) ventures to suggest that he ground the golden calf into powder by the aid of nitre. On the stigmata of the Tyrol, &c, see Roussel, Système de la Femme, Paris, 1845, pp. lviii. lxxvi.

See also ART. 1881.

1260. EXISTENCE OF SECRET SOCIETIES IN WHICH KNOWLEDGE WAS PRESERVED.

See some very curious remarks by Salverte in p. 175 of his Sciences occultes, 2nd édit. Paris, 8vo, 1843. He says, "Il est certain qu'à cette époque de ténèbres" (the middle ages), "les savants se sont souvent transmis le dépôt de leurs connaisances par l'intermédiare de sociétés secrètes, qui ont subsisté presque jusqu'à nos jours sous le nom de Rose-Croix, où sous d'autres noms également énigmatiques. L'un des plus beaux génies dont se puissent honorer l'Europe et le genre humain, Leibnitz, pénétra à Nuremberg dans une de ces sociétés et de l'aveu de son panégyriste

(Fontenelle, Éloge de Leibnitz, Éloges des Académiciens, tome i. pp. 464, 465), il y puisa une instruction qu'en vain peut-être il eut cherché ailleurs," &c. See a notice of the "Frères de Saint Croix" in Histoire littéraire de la France, xix. 299. We know from Abelard how miracles were performed (*Histoire littéraire de la France*, xii. 115). Biographie universelle, tome xxvi. p. 232. In the Staple of News there is a notice of "the brotherhood of the Rosie Cross," which is more curious than decent (*Ben Jonson, Works*, 8vo, 1816, vol. v. p. 240; see also p. 268 and vii. 355, 359). At vol. viii. p. 26, he calls them "bare breeched" (see also p. 66, and Gifford's notes at pp. 68–69). See the books referred to in Viller's Essai sur la Réformation, Paris, 1820, p. 333.

1261. THE TELESCOPE AN ANCIENT INVENTION.

Salverte (*Sciences occultes*, Paris, 1843, 2nd edit. p. 217) has quoted a passage from which it would seem that Buffon thought the ancients were acquainted with the télescope. See also at p. 218, the passage he has cited from the Thousand and One Nights.

It has been ascribed to Roger Bacon (*Biographia Britannica*, edit. Kippis, vol. i. p. 428). They are said to have been invented in Middleburg by Lippersliey in 1608, and first made in London in 1610 (see *Humboldt's Cosmos*, edit. Otté, 1848, vol. ii. pp. 699–700). Whewell says Roger Bacon invented it (*Philosophy of the Inductive Sciences*, 8vo, 1847, vol. ii. p. 161).

1262. THE ART OF DISTILLATION VERY ANCIENT.

Salverte (*Des Sciences occultes*, 2nd edit. Paris, 1843, p. 233), has quoted a variety of authorities to show how generally the art is known, and "qu'il est pratiqué dans l'Indoustan de toute antiquité." 1. Ledwich (*Antiquities of Ireland*, Dublin, 1804, 4to, p. 370) on the authority of Le Grand, says that "the distillation of ardent spirits was introduced about the middle of the twelfth century." Le Grand does indeed express himself to that effect, and says that we probably derive it from the Arabs (see his *Vie privée des Français*, Paris, 1815, 8vo, tome iii. p. 74, *et seq.*) It was the Genoese who about 1398 acquainted the Russians with the mode of distilling brandy (see *Pinkerton's Russia*, 8vo, 1833, p. 74). See Humboldt's Cosmos, edit. Otté, 1848, vol. ii. pp. 528, 649.

1263. PRINCIPLES BY WHICH SALAMANDERS PRESERVED THEMSELVES FROM FIRE KNOWN TO THE ANCIENTS.

Salverte, in the fifteenth chapter of his curious work Des Sciences occultes, edit. Paris, 1843, pp. 237, 245, has attempted to show this.

Evelyn's Diary, 8vo, 1827, vol. ii. pp. 375, 376; vol. iii. p. 175.

1264. REASONS WHY FASTING HAS BEEN SO OFTEN THOUGHT A RELIGIOUS ESSENTIAL.

For some interesting remarks on this see p. 326 of Salverte, Des Sciences occultes, Paris, 8vo, 1843, 2nd edit. He has observed that fasting produces a singular effect on the imagination; and thus predisposing it to *see* miracles, becomes an important implement in the hands of an artful priesthood. The famous vision of Peter, which effected such an important change in Christianity, took place when "he became very hungry and would have eaten" (Acts x. 10).

1. Tertullian and Clemens Alexandrinus testify to the Christians fasting every Wednesday and Friday (see pp. 131, 132 of part ii. of *King's Inquiry into Constitution &c. of Primitive Church*, 8vo, 1713). 2. The Koriacs of Kamtschatka fast all day on the eve of their religious ceremonies (see *Lessep's Travels in Kamtschatka*, 8vo, 1790, vol. ii. p. 104). For proof of the rigour with which the Puritans in the middle of the seventeenth century kept their fasts, see a curious passage in The Autobiography of Joseph Lister of Bradford, edited by Thomas Wright, Lond. 8vo, 1842, p. 6. See my Life of Tertullian. The Mahommedans fast until they produce a sort of trance, in which they see God (see *Niebuhr, Description de l'Arabie*, 4to, 1774, p. 108).

1265. CAUSE OF THE MYRTLE BEING CONSECRATED TO THE GODDESS OF LOVE.

—"n'indique-t-il pas qu'en Assyrie et en Grèce on connaissait la propriété qui a fait consacrer le myrthe à la déesse de l'amour, et qui aux femmes fatiguées par l'accouchement ou par l'abus de plaisir, rend jusqu'à un certain point les apparences de la virginité," &c. (*Salverte, Des Sciences occultes*, 2nd édit. Paris, 1843, p. 339).

1266. NOTE ON THE POSSIBILITY OF PREDICTING EARTHQUAKES.

See some singular remarks on this by Salverte in pp. 374–378, of his Sciences occultes, Paris, 8vo, 1843, 2nd édit. But his

ideas appear to be shaken by the remarks of Humboldt. See ART. 1851.

1267. THE ANCIENTS ACQUAINTED PROBABLY WITH THE USE OF PHOSPHORUS.

Salverte has attempted to show this, and his arguments are at least ingenious. See them in his *Sciences occultes*, Paris, 1843, 2nd edit, pp. 411, *et seq.*, and see in particular p. 413. Hutchison thought that phosphorus was known to the ancient Arabians (see his *Diary* in *Bowdich's Mission to Ashantee*, 4to, 1819, p. 416).

1268. USE AND INVENTION OF THE GREEK FIRE.

See the remarks of Salverte, pp. 426–431 of his Sciences occultes, 2nd édit. Paris, 1843, 8vo.

1269. NOTE ON THE PROCESSIONS CALLED ROGATIONS.

See some information respecting the "Rogations" in Salverte, Sciences occultes, Paris, 8vo, 1843, pp. 482, 483. He says (p. 482) that the processions called Rogations were established in France in the fifth century, and in other parts of the west later, during which was represented the image of a dragon. He adds (p. 482) that in the sixth century Gregory the Great ordered a similar procession to be celebrated at Rome every 25th of April. Colonia (*Histoire littéraire de la Ville de Lyon*, tome i. p. 145, Lyon, 1728, 4to) claims for Mamert "qu'il n'est pas seulement le restaurateur des Rogations, mais le véritable et le premier instituteur;" although he allows that Serarius in his Litanenticus has proved that processions and litanies are at least as old as the third century.

1270. NOTE ON THE STATUE OF MEMNON.

Salverte has some curious remarks on this (pp. 507–525 of his *Sciences occultes*, 2nd édit. Paris, 8vo, 1843).

1271. DIVISION INTO SEVEN SACRAMENTS NOT KNOWN BEFORE THE TWELFTH CENTURY.

"Neither could the seven sacraments have been received among the Anglo-Saxons. This number was never decided upon till the Council of Trent, neither was it ever heard or thought of till the time of Hugo de St. Victoire, who lived in the twelfth century, not long before Peter Lombard. See Stillingfleet, vol. vi. p. 493; Hall, *ut sup.* 283" (*The Accusations of History against the*

Church of Rome, by the Rev. George Townshend, 8vo, 1825, p. 33).

Washing the feet is said to be a sacrament. See ART. 1356.

1272. THE APOSTLES AND THE EARLY FATHERS MARRIED.

"If we consider the examples of marriage in the primitive church, we find it there asserted that St. Paul was married; so we are assured by Ignatius (Ignat. ad Philadel.), Clemens (Stromat. lib. vii.), Eusebius (lib. iii. cap. 30). St. Peter, the chief of the apostles, is said to have consoled his wife at her martyrdom. The twelve apostles, says Ambrose (Ambrose in 2 Corinth. ii.), were all married except St. John. Tertullian wrote a book to his own wife (Hieron. de Eccles. Script. Regin. in Rebus Germanicis); Hilary to his daughter Atra. Chrysostom (in Ep. ad Hebræos, Homil. 7), Jerome (Hieron. ad Jovinianum), and Epiphanius (Epiphan. contra Origenem, ap. Jewel's Works, vol. ii. p. 423) praise the marriage of priests as memorable and recommendatory" (*Townshend's Accusations of History against the Church of Rome*, 8vo, 1825, pp. 60, 61).

The ancient Egyptian priests were married (see *Heeren's African Nations*, Oxford, 1838, vol. ii. p. 128).

1273. IN THE TWELFTH CENTURY BULLS WERE FIRST DATED BY THE YEAR OF THE POPEDOM.

"Pascal, who died in 1118, was the first pope who dated his bulls and letters by the year of his own popedom instead of the emperor's reign, as had been usual" (*Townshend's Accusations of History against the Church of Rome*, 1825, 8vo, pp. 87, 88).

1274. INVOCATION OF SAINTS AND OF THE VIRGIN MARY NOT KNOWN BEFORE THE FIFTH CENTURY.

"The invocation of saints and of the Virgin Mary is contrary to the practice of antiquity. It was first introduced by Petrus Gnapheus (Niceph. l. xv. c. 28, apud Hall's Works, vol. ix. p. 278), a presbyter of Bithynia, afterwards bishop of Antioch, about A.D. 470; and it was first received into the public litanies about 130 years after. Jos. Scaliger, Notis in Nor." (*Townshend's Accusations of History against the Church of Rome*, 8vo, 1825, p. 103).

Beaven's Account of Irenæus, 8vo, 1841, pp. 257–261. Townshend is extremely mistaken, for the necessity of invoking the martyrs is insisted on in the fourth century by St. Ambrose of Milan (*Hist. lit. de la France*, tome i. part ii. p. 345).

1275. NOTES ON THE STATE AND CIVILISATION OF SOUTHERN GAUL IN THE SECOND CENTURY.

In the second century *Montanism* had made great progress about Lyons, and "there was frequent intercourse and sympathy between Lyons and Asia Minor" (*Beaven's Account of Irenæus*, 8vo, 1841, p. 9).

Respecting the influence of the Greek colony of Marseilles, see Histoire littéraire de la France, tome i. part i. pp. 43-47, for a glowing eulogy. But the good fathers have not much discrimination in their praises; for they particularly eulogise (p. 44) the sumptuary laws in force, one of the most barbarous and clumsy contrivances ever resorted to to correct human vice. For a general view of the civilisation of Southern Gaul before the Christian era see p. 47, *et seq.* The Benedictines make (p. 53) the extravagant claim for their countrymen of having imbued Rome with a spirit of literature. For the prevalence of the Greek language from Narbonne to Lyons, see pp. 58–60.

1276. NOTES ON THE ORIGIN OF EVIL.

This delicate subject is very cautiously handled by Irenæus (see chap. v. of *Beaven's Account of Irenæus*, 8vo, 1841, pp. 103–106), and has been discussed by Anselm, archbishop of Canterbury (see *Histoire littéraire de la France*, ix. 420). Dr. Combe observes that the pain caused by injuries is a great advantage; for this sensibility of nerves often saves our life (*Principles of Physiology applied to the Preservation of Health*, 3rd edit. Edinburgh, 1835, 8vo, p. 73).

Frederick Schlegel calls it "the greatest historical mystery—the deepest and most complicated enigma of the world" (*Philosophy of History*, 8vo, 1846, p. 391). Coleridge (*Lit. Remains*, iii. 30) calls original sin "an unaccountable fact."

1277. PUBLIC CONFESSION AND PENANCE PRACTISED IN THE SECOND CENTURY.

"There are several allusions to the practice of public confession and penance as a customary and established part of discipline. In some cases it was voluntary" (*Beaven's Account of Irenæus*, 8vo, 1841, p. 202).

Le Clerc says, "Ces expressions sont trop générales pour en recueillir la confession auriculaire et la pénitence publique" (*Bibliothèque choisie*, xxv. 308).

1278. MIRACLES PROBABLY CEASED AFTER THE APOSTOLIC AGES OR MIDDLE OF THE SECOND CENTURY.

"My conclusion then is that the power of working miracles was not extended beyond the disciples, upon whom the apostles conferred it by the imposition of their hands. As the number of those disciples gradually diminished, the instances of the exercise of miraculous power became continually less frequent, and ceased entirely at the death of the last individual on whom the hands of the apostles had been laid. This event would, in the natural course of things, take place before the middle of the second century" (*Ecclesiastical History of the Second and Third Centuries, illustrated from the Writings of Tertullian, by Bishop of Lincoln*, p. 92, 3rd edit. 8vo, 1845).

Beaven is of the same opinion (see his *Account of the Life and Writings of Irenæus*, 8vo, 1841, p. 70). Saint Bernard of Clairvaux seems to be of opinion that he performed some (*Histoire littéraire de la France*, xiii. 210).

1279. NOTES ON THE CANONICITY OF THE APOCRYPHA.

Beaven's Account of Irenæus, 8vo, 1841, pp. 126–129. In 1584 the Puritans complained that the Church of England put the Apocrypha on a level with the other parts of the Bible (see *Neal's History of the Puritans*, edit. Toulmin, 8vo, 1822, i. 344).

1280. PASSAGES QUOTED BY FATHERS, ETC., WHICH ARE NOT IN OUR BIBLES.

"It is curious that Irenæus quotes a passage as written either by Isaiah or Jeremiah, which does not appear in our present copies. Justin Martyr had quoted it before him, and asserted that it had been wilfully *erased* by the *Jews* from the Hebrew copies. Now, however, it does not appear even in the Septuagint. He likewise records a saying or two as our Lord's, which do not appear in the New Testament, the latter of which indeed few persons will believe to have been spoken by our Lord" (*Beaven's Account of Irenæus*, 8vo, 1841, pp. 131–132).

See pp. 44 and 74 of the Bishop of Lincoln's Account of Justin Martyr, 8vo, 1836. St. Hippolyte, in the third century, quotes passages not in our Bible (*Histoire littéraire de la France*, tome i. part i. p. 368), and so does Tertullian. See them drawn up by *Ceillier, Auteurs sacrés*, tome ii. p. 501, note.

1281. NOTES OF THE OPINIONS OF THE FATHERS, ETC., ON FREE WILL.

Beaven's Account of Irenæus, 8vo, 1841, pp. 162–171. Bernard of Clairvaux makes a lame attempt to reconcile free will with grace (*Histoire littéraire de la France*, xiii. 199). However, Daunou (p. 200) is delighted with it, and calls it "l'ouvrage d'un esprit supérieur qui a mûrement étudié une matière difficile"! and see p. 233. But according to the Benedictines, this work of Bernard's is only an abridgement of one of Augustin's treatises (see *Histoire littéraire de la France*, ix. 207). See the paradox of St. Bruno in Histoire littéraire de la France, ix. 247, and see what Anselm has said (ix. 423, 424, 425). St. Ambrose, bishop of Milan, says that the devil may *tempt* us, but cannot *injure* us unless we wish it (*Hist. lit. de la France*, tome i. pt. ii. p. 337). In another place (p. 362) he upholds the free will of man. See in Southey's Life of Wesley (vol. ii. p. 540), the opinion of Huntington on free will. He calls "Satan the first Arminian."

1282. INSTANCES OF INFIDELITY OF THE COPIERS OF MANUSCRIPTS.

"As the opinions of Irenæus on the millenium are different from those which prevailed subsequently with almost universal consent in the Western Church, that portion of his treatise is rarely found complete in our present MSS., the copyists not thinking it proper or worth their while to copy what was generally disapproved by the Church. . . . The five last chapters of the fifth book are wanting in all but two MSS." (*Beaven's Account of Irenæus*, 8vo, 1841, p. 240).

1283. NOTES ON THE EBIONITES.

See Beaven's Account of Irenæus, 8vo, 1841, p. 267. Irenæus distinguishes them from the Gnostics. Lardner says that the difference between the Ebionites and the Nazarenes was, that the latter believed Christ to be born of a Virgin, and received the works of St. Paul. The Ebionites did neither (*Jewish Testimonies*, ch. i. *Works*, 8vo, 1838, vi. 382–387).

1284. NOTES ON THE GNOSTICS.

See Beaven's Account of Irenæus, 8vo, 1841, pp. 262–334. Beaven says, unphilosophically enough (p. 318), "That it should have taken hold on the minds of men to such an extent and at such a time is surely one of the most unaccountable facts in the

history of the human mind." Irenæus states that some of the Gnostics "branded their followers upon the *right* ear" (*Beaven's Irenæus*, p. 278).

In the Journal Asiatique (quatrième série, tome ix. no. 45, juin 1847, pp. 534–538), Dulaurier has given an account, with extracts of a Coptic manuscript in the British Museum, which he calls "La Fidèle Sagesse;" and which in 1838 and 1840 he was appointed by the French government to inspect (p. 542); and which he is about to publish. It was brought from Egypt by Askew (p. 537). He thinks (p. 538) it is the same work which Tertullian calls "Fidelis Sapientia," and which has for its author Valentinian. He accounts for its existence by saying (pp. 541, 542), that being translated into Coptic, those appointed to destroy the Gnostic manuscripts were probably ignorant of its character, and it was thus preserved in "les retraites de la Thébaide."

1286. NOTES ON THE FIRST PRINTED EDITIONS OF THE FATHERS.

Le Clerc (*Bibliothèque choisie*, xxv. 239) says that the first edition of the works of Irenæus "fut celle qu'Erasme publia à Bâle en 1526."

1287. ORIGIN AND CHARACTER OF THE VALENTINIANS.

See Le Clerc, Bibliothèque choisie, tome xxv. pp. 252–272. He follows Marsuet in thinking (p. 254) that the heresy arose in the beginning of the second century, and that Valentinian died A.D. 158, aged about eighty-four; so that, as he would be more than twenty when Ignatius suffered martyrdom, it is possible that it was to him he alluded. Le Clerc (p. 264) speaks of his opinions with profound contempt, and says (p. 253) "son système est plutôt le système d'un fou que d'un philosophe." Le Clerc observes (p. 266) that some have supposed that Valentinian took some of his opinions respecting the æons from the Cabbala of the Jews, but Marsuet thinks, "que la Cabbale n'était pas encore connue aux premiers siècles; parce que Justin Martyr, Origène, St. Jerome, and St. Epiphane, qui étaient instruits dans les sciences des juifs, n'en ont rien dit" (but see *Le Clerc*, xxv. 340).

See Beaven's Account of Irenæus, 8vo, 1841, pp. 291–308. Beaven says (pp. 291, 292), "Valentinus drew out a kind of eclectic system, and thus became the founder of a new school; at least Irenæus represents the matter so completely in this light, that he classes all the others together by the general name of Gnostics, in contradistinction to Valentinus and his school." It is very observable (*Beaven's Irenæus*, p. 296) that Valentinus considered the æons "as merely feelings, affections, and motions of

the one unseen infinite First Cause, whereas his disciples regarded them as so many personal beings."

But Milman (*History of Christianity*, vol. i. p. 64) thinks the Cabbala anterior to Christ; and says, though without any proof, that it was "the chief parent of those gnostic opinions out of which grew the heresies of the early church" (p. 63); and see vol. ii. p. 324, where Milman says that Manes was indebted to it. "From Cabalism to Gnosticism came the primal man, the Adam Cædmon of that system."

1288. FATHERS WHO HAVE QUOTED OR APPROVED OF CLASSICAL WRITINGS.

Irenæus has quoted Menander (see *Le Clerc, Bibliothèque choisie*, xxv. 332), which is the more remarkable because, says Beaven (*Account of Irenæus*, 8vo, 1841, p. 1), "He was brought up in the Christian faith under the eye of Polycarp, having no previous tinge of Judaism or heathen philosophy." See also the instances given by King in pp. 89-95 of part i. of his Inquiry into Constitution, &c. of the Primitive Church, Lond. 1691, 8vo.

1289. NOTES ON THE POWER, CHARACTER, ETC. OF BISHOPS.

King (*Inquiry into the Constitution, Discipline, &c. of the Primitive Church*, ch. iv. part i. p. 52, *et seq.*, Lond. 8vo, 1691), has produced a quantity of evidence to show that a "presbyter was inferior to a bishop in degree, but equal in order." Beaven (*Account of Irenæus*, 8vo, 1841, p. 84), is compelled to confess that "Irenæus calls the same persons by the name of bishop and presbyter interchangeably," though he attempts to get rid of the unepiscopal fact by arguing that "this circumstance of the same name being borne by persons holding two different offices proves nothing." But, first, he begs the question by assuming that they *were* different offices; secondly, a similarity of name will always be a strong argument for a similarity of functions, when there is no rebutting evidence to oppose. King (*Inquiry into Constitution, &c.*, 1691, part i. pp. 103, 104), has shown that the laity had the power of deposing their bishops. When they had the right of doing so may be seen at pp. 163, 164, where it appears that Origen wished to restrict its exercise.

As to the difference between presbyters and bishops, see the Bishop of Asaph's History of the Church of England, 8vo, 1847, pp. 303–305. He makes no doubt (p. 305) of the apostolic origin of episcopacy.

1290. ORIGIN AND EXTENT OF THE FAST DURING LENT.

Beaven has some apparently impartial remarks on this subject (see his *Account of Irenœus*, 8vo, 1841, pp. 203–210). He observes that a passage of Irenæus "has been introduced into the great controversy between those who assert the apostolical antiquity of the forty days' season of abstinence, and those who deny it. In this country our great divines have taken different sides. Beveridge, Patrick, and Hooper, upholding it, and Morton, Taylor, and Bingham denying it." He adds (p. 204), that the passage in Irenæus "might appear to be decisive, if we could be sure of the punctuation,"—the question being as to a fast of forty *days* or forty *hours*. Beaven is in favour of the latter on the ground (p. 206) of the impossibility of the longer fast. To this Beveridge had replied that no fast was kept strictly by total abstinence; and "he quotes the 50th canon of Laodicea to show that the Lent fast was nothing more than abstaining from flesh, &c., and living upon dry food." But to this Beaven rejoins (p. 207) "that Grabe has shown that there were anciently two kinds of strict fast observed in the last week of Lent," and that "both Grabe and Bingham agree, what indeed appears self-evident, that there is no meaning in words if those persons did not remain in total abstinence during the whole time; for what extraordinary zeal could there be in their practice, if they broke their fast in the evening as the others did?" Beaven then thinks (p. 208) that the only way of reconciling such discrepancies is by supposing the fast "to have been one of forty *hours*, commencing from the hour in which Jesus gave up the ghost, and terminating with that of his resurrection." He adds pp. 209, 210), that even "supposing the fast of forty *days* to have been kept by *some* persons in the age of St. Ignatius, this does not prove that practice to have originated in the Apostles, as Irenæus gives equally high authority for the shorter fasts of one, two, or several days."

See Bingham's Antiquities of the Christian Church, book xxi. ch. i. Works, vol. vii. p. 177, *et seq.* His principal argument against the apostolic origin of the fast in Lent is, that "if there had been any such apostolical order or example, it is scarce accountable how such great variety in point of time should immediately happen in the observation of the fast, as we are sure in fact did happen in many churches; some keeping it only *three* weeks, some *six*, some *seven*, and yet *none of them hitting upon the precise number of forty days of fasting* (book xxi. ch. i. sect. iii. p. 182). He says (sect. iv. p. 184) that till the time of

Gregory the Great, Lent only consisted of thirty-six days; for, lasting six weeks, "they excepted the Sundays out of the fast." See in sect. xvii. p. 214, the coarse observation of Augustine, which Bingham calls "smart." He has shown (sect. xix. pp. 216–218) that all punishments were by the emperor forbidden during Lent; so were games of every description (sect. xxii), and all festivals, birthdays, and marriages" (sect. xxiii).

St. Bernard of Clairvaux, in a letter written early in the twelfth century, apologises for its shortness, because it is written in Lent —a time of silence! (*Histoire littéraire de la France*, xiii. 150; see also p. 180). In 1576, the Privy Council wrote to Archbishop Grindal that the object in keeping it was "for the maintenance of mariners and fishermen" (*Collier's Ecclesiastical History*, 1840, vol. vi. p. 576). At the latter part of the eighteenth century, it was usual, in country schools in England, to go without meat once a week (see *Southey's Life and Correspondence, edited by his Son, the Rev. C. C. Southey*, 8vo, 1849, 1850, vol. i. p. 53). In 1679, Lent was scarcely kept in Paris (see *Locke's Journal* in *King's Life of Locke*, 8vo, 1830, vol. i. p. 155).

1292. NOTES ON THE MORGENGABE.

Michaelis observes that he "can find no trace in Moses of the Morgengabe" (see vol. i. pp. 468, 469 of his *Commentaries on the Laws of Moses*, 8vo, 1814).

1293. NOTES ON THE SANHEDRIM.

See ART. 50 of *Michaelis's Commentaries on the Laws of Moses*, 8vo, 1814, vol. i. pp. 247–249. He thinks that its establishment, as recorded in Numbers, xi., was not of long continuance, although the contrary "is commonly supposed;" and he grounds his opinion on the circumstance that "from the death of Moses to the Babylonish captivity, we find not the least mention of it in the Bible." He therefore is of opinion that the Sanhedrim was instituted by the Jews after their return from the Babylonish captivity, in imitation of the ancient Mosaic Sanhedrim. As to the nature of the Mosaic Sanhedrim, he says (p. 247) that it was not "a college of justice," but merely "a supreme senate intended to take a share with Moses in the government."

1294. THE VIRGIN MARY MUST HAVE BEEN AN HEIRESS.

"I may here remark by the way that Mary the mother of Jesus must have been an heiress, or a daughter without a brother, because she found it necessary, contrary to the custom of women,

to travel to Bethlehem to be registered. She must therefore have had an inheritance at Bethlehem, although it may have been mortgaged till the year of Jubilee; and consequently her husband Joseph must have belonged to the same tribe with herself, and probably been besides of the very same family—that is, a descendant of David's; points upon which the doubts that have often been stated have as often been most unfortunately solved; and to solve which recourse has been had, among other falsehoods, to the positive but unfounded assertion that no Israelite was allowed to marry without his tribe. This is one of those untruths which one ignorant person has repeated after another, from the notion of its being necessary for the defence of religion; but the real truth here is, that *an heiress only durst not marry without her tribe, and seldom did marry out of her family*" (*Michaelis, Commentaries on the Laws of Moses*, 8vo, 1814, vol. i. pp. 422, 423. See also the art. C. of Michaelis, vol. ii. pp. 36–38).

1295. NOTE ON JEWISH CUSTOM OF TRANSFERRING PROPERTY BY TAKING OFF THE SHOE.

"From Ruth iv. 7 we have another singular usage on occasion of purchase, cession, and exchange, viz., that the transference of alienable property had in earlier times been confirmed by the proprietor plucking off his shoe, and handing it over to the new owner. We see at the same time that in the age of David this usage had become antiquated; for the writer introduces it as an unknown custom of former times, in the days of David's great-grandfather. I have not been able to find any further trace of it in the East, nor yet has the Danish travelling mission to Arabia, as Captain Niebuhr himself informs me. Bynœus, in his book De Calceis Hebræorum, i. 6, 7, treats of it at great length; but excepting the mere conjectures of modern literati, he gives no account of the origin of this strange symbol of the transfer of property. In the time of Moses it was so familiar, that *barefooted* was a term of reproach, and probably signified a man that had sold everything, a spendthrift, and a bankrupt; and we see from Deut. xxv. 9, 10, that Moses allowed it to be applied to the person who would not marry his brother's widow. Could it have been an Egyptian custom, as we do not find it again in the East? The Egyptians, when they adored the Deity, had no shoes on; and of this the Pythagoreans gave the following explanation: "The philosopher who comes naked from his mother's womb should appear naked before his Creator; for God hears those who are not burdened with anything extrinsic." See Demophili Sententiæ Pythagoreæ. Among the Egyptians too, *barefooted* was equivalent

to *naked*, and naked synonymous with *having no property but oneself*" (*Michaelis, Commentaries on the Laws of Moses*, 8vo, 1814, vol. i. pp. 434, 435). And see Prichard's Egyptian Mythology, 8vo, 1838, p. 393.

1. When Park paid his respects to the Pagan king of Bondore, his "guide and interpreter, according to custom, took off their sandals" (*Park's Travels*, 8vo, 1817, vol. i. p. 79). 2. Bruce (*Travels*, Edinburgh, 4to, 1790, vol. iii. pp. 120, 121) says, "In Abyssinia it is not good breeding to show or speak of your feet, especially if anything ails them, and at all times they are covered." And yet in another place (vol. iii. pp. 314, 315), he says "you are barefooted whenever you enter the church." 3. It is remarkable that walking with naked feet is forbidden by Zoroaster (see *Zendavesta*, édit. du Perron, tome ii. p. 33). 4. The Druids gathered "the Selago, a kind of hedge hyssop," and the gatherer was to have "his feet naked" (*Borlase, Antiquities of Cornwall*, Lond. 1769, p. 95). 5. Michaelis, Recueil de Questions, Amsterdam, 1774, 4to, p. 117, No. lix. Denham and Clapperton's Africa, 1826, 4to, p. 67. Many of the early Christians used to put off their shoes before entering church, and the Abyssinian Christians practised it as late as the eighteenth century. (See the evidence in *Bingham's Christian Antiquities*, Book viii. ch. 10, sect. vi., *Works*, vol. ii. pp. *555–556*, 8vo, 1843). According to the statutes of Cluni, as collected by Ulric in A.D. 1091, the monks on Good Friday were to assemble in the cloister with *naked feet* (*Fleury, Histoire ecclésiastique*, livre lxiii. No. 60, tome xiii. p. 501). In A.D. 1126, the associates of Pons, before receiving absolutions from Honorius II., "entrèrent au palais *nuds pieds*" (*Fleury*, livre lxvii. No. 46, tome xiv. p. 344). The Japanese consider it a mark of respect to take off their shoes (see *Golownin's Captivity in Japan*, 8vo, 1824, vol. ii. p. 333, and vol. iii. p. 129). And so do the Persians. See *Morier's First Journey through Persia*, Lond. 4to, 1812, pp. 39, 189, 214, 218, and his *Second Journey through Persia*, 4to, 1818, pp. 95, 171, 173; and in particular p. 241, where Morier says, "The Persians look upon the omission of taking off shoes as the greatest indignity that could be offered to them" (see also p. 403).

1296. EARLY MARRIAGES PRODUCE SMALL-STATURED PEOPLE.

See also ARTS. 1810, 1120.

This is supposed by Michaelis (*Commentaries on the Laws of Moses*, 8vo, 1814, vol. i. p. 474) who instances "the Jews of the present day, who still marry early, we seldom find any but little or middle-sized men"—and "of the ancient Germans who were almost all large, and appeared to the Romans like half giants,

we know from Tacitus that they married late." He adds, "it would seem that the Israelites had in the time of Moses been for the most part of small stature, for the Canaanites were objects of terror to them by reason of their size" (see also vol. iii. p. 320).

1298. OF THE LEVIRATE MARRIAGE—OR MARRIAGE OF A CHILDLESS BROTHER'S WIDOW.

See also ART. 125.

There are some interesting details respecting this in Art. 98 of Michaelis's Commentaries on the Laws of Moses, 8vo, 1814, vol. ii. pp. 21–33. He observes that before the time of Moses such marriage was compulsory, as appears from the story of Judah and his daughter-in-law Tamar, related in Gen. xxxviii. (*Michaelis*, p. 23). See also pp. 29–33, where he has instanced those points in which Moses softened the operation of the law. 1st. Forbidding the marriage if there were children by the first husband alive; and, secondly, Allowing the brother either to marry her or to declare in court that he would not marry her; upon which she was allowed to revile him and give him the name of *Baresole*, which anybody might apply to him; no very severe punishment when we think that *Baresole* merely means "a man who has given a woman the refusal." As to the origin of this law, he says (p. 24) that "very lately Euler learnt it from the Russian generals, and Süsmilch, from Euler's communication, declared the mystery to the world in his work entitled 'Göttlich Ordnung,' &c. . . . . It had been commonly believed that its only foundation was the peculiar notion of the Israelites on the subject of having descendants." But the Mongols, "who give themselves very little concern about their genealogies and descendants, have a law which in like manner enjoins the marriage of a brother's widow." Nor can we possibly account for this by supposing the Mongols to be descendants of the Jews. But it has been thus brought about. Among the Mongols whose daughters are—from the practice of polygamy—bought by their richer neighbours, young women are so scarce that every man cannot have a wife, and hence has arisen the custom of all the brothers in a family being satisfied with one and the same wife whom they purchase in common, with the agreement that her first child is to be considered the son of the eldest brother, the second child of the second brother, and so on. This was communicated to Euler by the Russian generals who well knew the country. And we have only to suppose a small degree of refinement, and conceive a dislike to such a community of property, and the result would be this. As young women are scarce and dear, only one of the brothers would marry, and when he dies the widow with the inheritance will devolve to the next

See also ART. 1295.

brother, whether she have children or not. Another step, and the widow, if she *have* children, will not go to the next brother, "her children having in a manner repaid the price which she cost;" but if she have no children the marriage must take place. Thus it was among the Jews; and Judah, when he heard of Tamar's pregnancy, wished her to be burnt as an adulteress. *Levirate* (p. 21) comes "from the word *Levir*, which, though it appears not in the ancient classic authors, but only in the Vulgate and the Pandects, is nevertheless really an old Latin word, and is explained by Festus to signify '*a husband's brother.*'"

Luther's mode of accounting for Levirate laws is unsatisfactory enough (see *Propos de Table de M. Luther*, édit. Brunet, Paris, 1844, pp. 74, 75). Michaelis, Recueil de Questions, Amsterdam, 1774, 4to, p. 118, No. lx. Niebuhr (*Description de l'Arabie*, Amsterdam, 1774, 4to, pp. 61–62) throws doubts on the theory of Michaelis. Malthus was evidently ignorant of Michaelis's explanation. He accounts for these marriages by supposing they originated in the fear of a redundant population (*Essay on Population*, 1826, 6th edit. vol. i. pp. 200–204). Southey says (*The Doctor*, 8vo, 1848, p. 8) that the law prohibiting a man to marry his brother's widow "is not sanctioned by reason, and that instead of being in conformity with scripture, is in direct opposition to it, being in fact the mere device of a corrupt and greedy church." In some parts of Italy it is still the custom for only one of the sons to marry (see *Mill's Political Economy*, 1849. i. 433). In Madagascar, a man often takes the wife of his deceased brother (see *Drury's Madagascar*, 8vo, 1743, p. 242), and see for it in India, Transactions of Literary Society of Bombay, vol. ii. p. 227, 4to, 1820.

1299. THE HEBREW VOWEL POINTS NOT OLDER THAN THE FIFTH CENTURY.

—"the points are not only not from the hand of Moses, but very certainly of more recent introduction than the fifth century of the Christian æra" (*Michaelis, Commentaries on the Laws of Moses*, 8vo, 1814, vol. ii. p. 110, and see p. 193, note).

1300. THE GOSPEL OF MATTHEW WRITTEN IN HEBREW.

"Matthew wrote in Hebrew" (*Michaelis, Commentaries on the Laws of Moses*, vol. ii. p. 153).

1301. NOTES ON THE TREATMENT OF THE JEWS BY THE CHRISTIANS.

If any Christian became a Jew, "Constantine left it to the discretion of the judges to punish such apostate with *death* or *any other* condign punishment" (*Bingham's Antiquities*, book xvi. chap. vi. sect. i. *Works*, vi. 81). After this it is not surprising that Valentinian the younger declared them *intestabiles*, and that the fourth Council of Toledo declared them incapable of being witnesses. (Ibid.) The Council of Laodicea actually forbad "both clergy and laity to eat with the Jews, upon pain of being cast out of the communion of the church" (*Bingham*, book xvi. ch. vi. sect. 3). And if I rightly understand Bingham's next sentence, the Council of Agde confirmed this unchristian canon (see similar canons in book vi. ch. iv. sect. xiv. *Works*, vol. ii. pp. 202, 203). One of the letters of St. Bernard of Clairvaux is to discourage "un moine prédicateur sans mission, qui excitait les peuples à massacrer les juifs" (*Histoire littéraire de la France*, xiii. 171).

See Dekker in 1609 (pp. 63, 64, of his curious *Gull's Horn Book*, reprinted Bristol, 1812, 4to). When Innocent II. came to Paris in 1131, the Jews presented him with the Pentateuch, which he received graciously (*Histoire littéraire de la France*, xii. 394). It is very singular that the Abyssinians take all their portraits full-faced, except when they represent a Jew, "to whom they uniformly give a side face" (*Salt's Abyssinia*, 1814, 4to, p. 395). At Rome, in 1645, the Jews were compelled to listen to a sermon, but they used to spit and cough all the time (*Evelyn, Diary*, 8vo, 1827, vol. i. p. 212). Evelyn adds (p. 288) that they used to be obliged to wear red hats, till one of them being taken for a cardinal, they were ordered to use only yellow. In 1656, the Jews at Frankfort "wear a distinction upon their hats to be known by, as they do also in those towns of Italy where they are tolerated" (*Reresby's Travels and Memoirs*, 8vo, 1831, 3rd edit. p. 121). At Rome, in 1676, the Jews wore "yellow hats" (see *King's Life of Locke*, 8vo, 1830, vol. ii. p. 97).

1302. AMONG THE ANCIENT JEWS WIDOWS SEEM RARELY TO HAVE MARRIED.

See Michaelis, Commentaries on the Laws of Moses, 8vo, 1814, vol. i. p. 453. He says, "I find no particular statute of Moses that interdicted them from a second marriage; but then the examples of such marriages were rare. David's mother had had, by a former husband, named Nahash, two daughters, of whom Zeruiah, the mother of Joab, is best known (2 Sam. xvii. 25).

But other instances where a widowed mother proceeded to a second marriage, are not easily to be found."

1304. NOTE ON THE REVENUES OF THE LEVITES.

See Michaelis, Commentaries on the Laws of Moses (8vo, 1814, vol. i. pp. 252–260, art. lii). He observes (p. 252) that "each Levite, without having to deduct seed and the charges of husbandry, received as much as five Israelites reaped from their fields, or gained on their cattle," and in addition to this the first fruits, amounting to about the sixtieth part of the crop, besides the minor sources of revenue (p. 253). "These revenues may with justice be deemed immoderate, if we consider the Levites only as ministers of the altars" (p. 253), and "guides to happiness we certainly should have cheaper" (p. 254). "But," says Michaelis (p. 255), "the Levites were not merely a spirituality, but *literates of all the faculties*, and by birth obliged to devote themselves to the sciences for the cultivation of which they were so liberally rewarded. Their institution was wholly Egyptian in its origin." For proof of this he refers to Jablowsky's Pantheon. Michaelis has given proof (p. 257) of the literary use of the Levites, and observed that few of the Israelites could write; and that even Joab, David's nephew, seems to have been ignorant of that art, else he would not have put into the mouth of a messenger such an ambiguous account of Uriah's death, but would have preferred writing to that effect. He has also shown (p. 259) from Deut. xxi. 5, and Ezekiel, xliv. 24, that the Levites were likewise judges, and (p. 260) that they formed a military band "to control the mutinous propensity of the people" (see also vol. iii. pp. 141–149).

Charlemagne *could* write, though he wrote very badly (*Lord Brougham's Political Philosophy*, 2nd edit. 8vo, 1849, vol. i. pp. 391, 392).

1305. BASTARD NOT CONSIDERED A TERM OF REPROACH.

"Bastard was not deemed a term of reproach. William gave it to himself in many of his letters, 'Ego Willielmus cognomento bastardus.' See Spelman, Archaiol. 77." (*Lingard's William I.*, near the beginning, in *History of England*, vol. i. p. 246, note, Paris, 8vo, 1840.)

See Michaelis, Commentaries on the Laws of Moses, 8vo, 1814, vol. ii. p. 236.

But at the end of the eleventh century the famous Roscelin taught that bastards "ne faisaient point partie de la société civile,

et ne devaient point être promûs aux ordres sacrés" (*Histoire, littéraire de la France*, ix. 361). Ormerod (*History of Cheshire*, London, folio, 1819, vol. i. p. 15) has shown that in England, in the twelfth century, "it was a usual custom to omit that infamous title of bastard." At the end of the eighteenth century, it was a popular opinion at the schools in and near Bristol "that no bastard could span his own wrist" (*Southey's Life and Correspondence, by the Rev. C. C. Southey*, 8vo, 1849, 1850, vol. i. p. 113). According to Cranmer's code, "Bastards, unless eminent for learning and good conduct, might not be admitted into holy orders" (*Todd's Life of Cranmer*, vol. ii. p. 342).

1306. NOTES ON PAWNBROKERS.

Respecting the ancient Jews, see *Michaelis, Commentaries on the Laws of Moses*, 8vo, 1814, vol. ii. pp. 314–318. It is said (*Antiquarian Repertory*, 2nd edit. ii. 297) that the three balls were "in reality the arms of a set of merchants from Lombardy, who were the first that publicly lent money on pledges." In Iceland pawnbrokers get exorbitant interest, often between eight hundred and nine hundred per cent! Mr. Inglis says, and I doubt not with truth, that this had produced the most injurious effects (*Inglis's Journey throughout Iceland*, 2nd edit. 8vo, 1835, vol. i. pp. 308, 309, and vol. ii. pp. 316, 317). M'Culloch (*Dictionary of Commerce*, 8vo, 1849, p. 973) says, "It may appear singular that pawnbrokers should hardly have been named in any legislative enactment till after the middle of the last century." In 1616, Everill says, "My clothes are all at pawn" (*Ben Jonson's Works*, 8vo, 1816, vol. v. p. 80). In 1592, there seem to have been many of them, and they received enormous interest (see *Harleian Miscellany*, edit. Park, vol. v. pp. 404, 405). But from a notice by another writer it would appear that these exactions were then very recent (see *Chettle's Kind Hart's Dream*, 1592, p. 51, Percy Soc. vol. v.)

1307. AUTHORSHIP OF "JOB."

"May I here remind my readers that I consider the book of Job as a moral poem, and suppose Moses its author? Whoever wishes to have more information on this point may consult my Prolegomena in Jobum, edita in usum Auditorum" (*Michaelis, Commentaries on the Laws of Moses*, 8vo, 1814, vol. ii. p. 397, and iv. 216).

1308. SUPPOSED ILLEGALITY OF THE CENSUS.

"At the first introduction of a census into Sweden, some clergymen objected to its legality, from misunderstanding the history of David" (*Michaelis, Commentaries on the Laws of Moses*, 8vo, 1814, vol. iii. p. 3).

1309. CAN HUMAN CORPSES GENERATE DISEASE BY INFECTION?

Michaelis (*Commentaries on the Laws of Moses*, art. ccxv. 8vo, 1814, vol. iii. pp. 322–330) defends the severity of the Mosaic law, which declared that whoever touched a corpse was unclean for seven days, on the ground that disease may be communicated by dead bodies. At p. 329 he relates a singular anecdote in illustration.

1310. NOTE ON THE USE OF MERCURY FOR THE PURPOSE OF SALIVATION.

"What is said too of the spittle in Leviticus xv. 8, and occurs in none other of the laws relative to defilements, looks very singular, and can scarcely restrain one from thinking of the *Gonorrhœa virulenta*, which is cured by *salivation*. I am indeed well aware that the use of *mercury* in medicine was formerly unknown; but may there not have been a still more ancient period in which this disease prevailed, and when this antidote *was* known, at least as an *arcanum*, among the physicians or the priests? Are not many things once known long ago and afterwards forgotten, discovered again anew? However, we do not so much as know the Hebrew name of mercury; and therefore this probability is one of those on which I do not mean to lay any stress" (*Michaelis, Commentaries on the Laws of Moses*, 8vo, 1814, vol. iii. p. 307).

1311. THE GOEL OR BLOOD AVENGER OF THE HEBREWS.

Michaelis is very full on this subject. See Book III. ch. x. of his Commentaries on the Laws of Moses, 8vo, 1814, vol. ii. pp. 192–230, where he has compared the Goel of the Hebrews with the Tair of the Arabs. The anecdote which he relates (pp. 206–209) is a striking illustration of the demoralising tendency of this odious law.

1312. DEFENCE OF THE LEX TALIONIS.

The partiality of Michaelis for the Mosaic law has induced him to defend the absurd and barbarous law of retaliation (see vol. iii.

pp. 448–477 of his *Commentaries on the Laws of Moses*, 8vo, 1814). He observes (p. 453) that it existed among the Athenians; and (p. 454) was established among the Romans by the Laws of the Twelve Tables; and, indeed, has never been abrogated (pp. 455, 456), as appears from a passage in the "Institutiones." Michaelis's own arguments are in art. ccxlii. pp. 456–477.

1313. THE PUNISHMENT OF IDOLATRY AS ORDERED BY MOSES.

Michaelis has some remarks on this (see book v. ch. ii. of his *Commentaries on the Laws of Moses*, 8vo, 1814, vol. iv. pp. 1–18). He remarks that it was the *act* and not the *idea* of idolatry which in the view of Moses constituted the punishable offence (p. 2) and (p. 10) he says "not mere *sentiment* but *overt acts*." He has ingeniously defended the severity (p. 11) of the Mosaic law against idolatry on the ground that "as the only true God was the civil legislator of the people of Israel, and accepted by them as their king, idolatry was a crime against the State, and therefore just as deservedly punished with death as high treason is with us."

But I think this reason is more plausible than sound. The only grounds on which an act of high treason can be, morally speaking, punished with death are, not because the governor or government is *offended*, but because it is *endangered* and its stability menaced. Now no one will pretend that a government over which God presides can be upset without He desires it. We cannot deceive omniscience, not defeat omnipotence.

1314. NOTES ON HUMAN SACRIFICES.

See Michaelis, Commentaries on the Laws of Moses, 8vo, 1814, vol. iv. pp. 18–30. He has (p. 22) collected those passages which show that, contrary to the opinion of some commentators, the Israelites were in the habit of sacrificing their own children. In the north of Europe, human sacrifices were offered until the ninth century (see *Mallet's Northern Antiquities*, Lond. 8vo, 1847, p. 111). See a curious anecdote in Wheaton's History of the Northmen, 8vo, 1831, p. 43.

See also ART. 1683.

1. Heeren has well observed that the Christian Inquisition has been more barbarous (*African Nations*, 8vo, 1838, vol. i. p. 139). 2. They were practised by the Egyptians (Ibid ii. 175 and p. 260). 3. And in Western Africa at funerals, and indeed on other occasions (see *Meredith's Account of the Gold Coast*, 8vo, 1812, pp. 32, 186. *Laird and Oldfield's Expedition up the Niger*, 8vo, 1837, vol. i. pp. 225, 294; vol. ii. pp. 190, 316). In Ashantee, they are frightfully frequent (see *Bowdich's Mission to Ashantee*,

Lond. 4to, 1819, pp. 33, 75, 76, 89, 103, 104, 247, 262, 279; and in particular, 282-289, 323, 393, 394, 405, 406, 419, 420, 438); but they are now relinquished by the Fantees. (*Duncan's Western Africa*, 8vo, 1847, vol. i. pp. 29, 30); and in Dahomey, they are *almost* abolished (p. 258, and vol. ii. p. 305).

1315. THE LAW OF MOSES RESPECTING PERJURY AND SWEARING.

See Michaelis, Commentaries on the Laws of Moses, 8vo, 1814, vol. iv. pp. 93–113. He has admirably sketched the natural progression of laws on these subjects, and observing that in a theocracy perjury is naturally considered as an immediate crime against the Deity, acutely adds, "It is probable that the custom in many nations of swearing by *the life of the king* may have furnished one of the first reasons for the punishment of perjury by *human* authority and the hand of the secular magistrate. The violation of this oath was perhaps considered as amounting to a sort of treason, because it had the appearance of wishing evil to the king," &c. He instances the Romans and the Persians. He observes (p. 111–113) that Moses made no laws against idle swearing or unnecessary oaths, and reprobates the absurd English law, fining a man for swearing. He truly adds, "And yet there is perhaps no country in the world in which one hears so much cursing as in England; a clear proof that those who enacted the laws in question, though no doubt very pious men, were yet quite miserable legislators." See also vol. iv. pp. 338–342, 357.

Our law has never made perjury capital (see *Christian's Note* in *Blackstone's Commentaries*, 8vo, 1819, vol. iv. p 196).

1316. NO PUNISHMENT ORDERED BY MOSES FOR RAPE.

See Article cclxvi. of Michaelis' Commentaries on the Laws of Moses, 8vo, 1814, vol. iv. pp. 169–174. He observes (p. 169) that for this crime "no punishment is appointed by the Mosaic Law." He adds (p. 171) "It will indeed be said that in Deut. xxii. 25 there *is* a statute respecting rape, which denounces the punishment of death against it. And no doubt it does so, but then it is not against *rape*, as *rape*, but only against that crime committed on a bride." He attempts (pp. 171, 172) to account for this by three causes, of which the principal is, "the deep debasement of the female sex where polygamy prevails and wives are bought." But in that case we should expect to find that in countries where polygamy is allowed and wives are bought rape is unpunished—an obvious absurdity; and I prefer his suggestion (p. 173), "that we must remember that Moses did not compose a

system of jurisprudence, but only gave occasional laws. It might therefore be very possible that by the more ancient law of usage, which remained in force when he did not alter it, some punishment, even that of death, might have been annexed to the crime of rape."

1318. NOTE ON SACRILEGE.

Michaelis observes that there was no punishment for this (*Commentaries on the Laws of Moses*, 8vo, 1814, vol. iv. p. 281).

There are some very superstitious remarks on sacrilege in Hare's Guesses at Truth, second series, p. 307–312, 8vo, 1848. Archdeacon Hare gravely says (p. 312), "Thus even if a burglary were necessarily to be attended by murder, it would be a less destructive crime to society than sacrilege."

1319. NOTE ON PURGATION AND COMPURGATORS AS SUPPOSED ORIGIN OF ENGLISH JURY.

Respecting the "oath of purgation" among the Jews, see art. cclxiii. of Michaelis, Commentaries on the Laws of Moses, 8vo, 1814, pp. 149–158.

1320. NO NOTICE TAKEN BY MOSES OF SUICIDE.

See art. cclxxii. of *Michaelis, Commentaries on the Laws of Moses*, 8vo, 1814, vol. iv. pp. 204–216. He observes (p. 204) that "Moses does not so much as mention suicide." And he notices (p. 207) that from the example of Ahithophel (2 Sam. xvii. 23) who would not destroy himself until he had made his will, "We see that the suicide did not forfeit the right of bequeathing his property;" and "of this same Ahithophel we are also told that he was *buried in the sepulchre of his father*, so that the punishment of exclusion from an hereditary burying-place was not inflicted on suicide. Michaelis relates (p. 212) that at one time suicide was so frequent in Denmark as to induce the legislature to condemn those who first murdered others *with a view* to be capitally punished, to be broken alive on the wheel. But this severity entirely failing, they wisely determined "to refuse the punishment of death to such murderers, and force as it were upon them that existence which they so much detested, making them however suffer severe corporal punishments, among which, one was an annual whipping." This was most efficacious. On the representation of suicide in the Greek drama, see Schlegel's Lectures on Dramatic Literature, Lond. 1840, vol. i. pp. 134, 135. In the Friendly Islands "Suicide is exceedingly rare" (*Mariner's Tonga Islands*, 8vo, 1818, vol. i. p. 343).

1. Meredith (*Account of the Gold Coast*, 8vo, 1812, p. 113) says that by the Fantees "Suicide is considered with abhorrence, and the bodies of such self-devoted criminals are burned, unless a considerable sum be paid for permission to give them decent sepulture." 2. Lord Jeffrey (*Essays*, 8vo, 1844, vol. i. p. 116) observes that the ancient Romans despised complaints; and adds, "The very frequency of suicide in Rome belonged to this characteristic. There was no other alternative but to endure firmly or to die." Chevenix has some ingenious remarks (*Essay on National Character*, 8vo, 1832, vol. i. pp. 166–173). He says (p. 167) "As the Jews had a law which suspended till sunset the burial of all who had killed themselves, it may be concluded that the crime was not unknown to them." He adds (pp. 167–168) that suicide was not "common" among the Greeks and Romans, though examples of honourable self-immolation, such as the case of Leonidas, were frequent. He says (p. 169), "The promulgation of Christianity altered every idea which had been hitherto harboured respecting suicide. It then became evident that a man had as little right to murder himself as to murder any other human being. He positively denies the assertion of Madame de Stael, that suicide is commoner in England than in other countries (p. 171), and he adds (p. 172), that before the Revolution the suicides in Paris were one every other day, but that *after* the Revolution they increased to one a day, and in 1816, were 280 during the year. This was out of a population of 700,000; while in London during the same year the suicides were only 72. Thus, making allowance for the difference of population, the suicides in Paris were to those in London as five to one. Dr. Shebbeare notices the great abundance of suicide in England (*Angeloni's Letters on the English Nation*, 8vo, 1755, vol. i. pp. 30–41). He ascribes it (p. 32) to the Reformation, which by doing away with auricular confession put an end to a great resource for the wretched. He says (p. 35) that in England "I have never known one Catholic who has been guilty of it." Dillon says "Suicide is an act almost unknown in Iceland" (*Winter in Lapland and Iceland*, 8vo, 1840, vol. i. p. 142).

1321. NEGLECT OF LUTHER IN GERMANY WITHIN TWENTY YEARS AFTER HIS DEATH.

In 1566, Jean Aunfaber published Luther's Table-talk, in the dedicatory epistle of which he says that Luther is entirely neglected: "Seine Lehre ist jetzt also verachtet; man ist ihrer auch also überdrüssig müde und satt worden im Deutschen Lande

dass man seines Namens schon nicht gerne höret gedenken" (note at pp. 9, 10, of *Les Propos de Table de Martin Luther, par G. Brunet*, Paris, 1844, 18mo).

1322. REPEATING THE COMMANDMENTS BACKWARDS; A MODE OF SEEING THE DEVIL.

"Henning dit alors, 'Je voudrais bien connaître le diable.' Le docteur Luther répondit 'Prends le Decalogue au rebours et tu auras la véritable image de Satan, car ses ordres sont précisement l'opposé des ordres de Dieu" (*Les Propos de Table de Martin Luther, par G. Brunet*, Paris, 1844, p. 23).

Bruce (*Travels*, Edinburgh, 1790, vol. i. p. 340) saw the Jebel Doulian, or Mountain of Smoke, which "both Abyssinians and Arabs believe to be the entry or passage by which the devil comes up to this world."

1323. MEDIÆVAL IDEAS RESPECTING THE PIG, CONNECTED WITH THE JEWISH ABHORRENCE OF PORK.

Luther (pp. 23, 24, of *Propos de Table*, Paris, 1844), quotes an anecdote related in the Lives of the Fathers, where it is said, "qu'un vieil anachorète étant en prière, le diable vint derrière lui et fit un grand bruit, de sorte que l'anachorète croyait entendre une troupe de cochons qui l'entouraient en grognant et en faisant hou! hou! hou! et le diable en usait ainsi pour effrayer le solitaire et pour le détourner de son oraison. L'anachorète dit alors: 'Tu es bien ravalé, démon; tu étais jadis un ange puissant, et voici que tu es devenu un cochon.'" In a note on this Brunet quotes a singular passage illustrative of the above anecdote from *Maudry, Essai sur les Légendes pieuses du Moyen-Âge*, and respecting the swine at Christmas, see p. 59. See also ART. 1611.

1. Bruce (*Travels*, vol. iii. p. 146) says, "The Abyssinians hold pork of all kinds in the utmost detestation." 2. The ancient Egyptians detested pork, and used to sacrifice it to Osiris (see *Heeren's African Nations*, Oxford, 1838, vol. ii. p. 148). 3. The Persians have a horror of pork (see *Morier's First Journey through Persia*, 1812, 4to, p. 105). Swine are so completely unknown there, that Morier, who travelled twice through the country from Bushire to Tabriz, did not see any until he reached the Russian frontiers (see *Morier's Second Journey through Persia*, 4to, 1818, p. 329). 4. The Moors of Western Africa abhor the very sight of it (see *Hutchison's Diary*, in *Bowdich's Mission to Ashantee*, 4to, 1819, p. 412). 5. Dobell (*Travels through Kamtchatka, &c.*, 8vo, 1830, vol. ii. p. 260) says there is one holy day called *pig's*

day, in which "No pork is eaten by those who keep it strictly; but on other days it is the *sine quâ non* of a Chinese dinner. With all their respect for the specific pig who saved the sacred book, they slay his brethren most unmercifully; and I believe there is more pork eaten in China than in all the rest of the world put together." See also p. 319, where Dobell says: "The Chinese take as much care of their pigs as they do of their children." When a child has the small-pox they sometimes offer to the gods a pig (p. 262).

1324. NOTE ON VAMPIRES: THE DANUBE CELEBRATED FOR THEM.

Luther relates a strange story about them (*Propos de Table*, Paris, 1844, pp. 26–27), and see the note of Brunet, who mentions that their great seat is said to be the banks of the Danube, and that in 1725 the province of Servia complained greatly of their ravages. He refers for curious details to Horst, Zauber-Bibliothek, Mayence, 1821, 8vo, tome i. pp. 251–278, and tome v. pp. 381–394.

1325. NOTES ON THE ORIGIN, ETC., OF THE FLAGELLANTS.

In the Jubilee, A.D. 1750, Benedict XIV. retired from the church when the preacher began to flagellate himself (see *Chais, Lettres sur les Indulgences*, La Haye, 1751, tome i. pp. 15, 16). See the account Chais (pp. 309, 310) has copied from Lebet, from which it appears that flagellation was taught as an art. Chais says (p. 522) that *voluntary* flagellation was introduced towards the end of the tenth century, though *before* that time it had been customary for bishops to inflict it on monks, nuns, priests, &c. He adds (p. 523) that it was the monks who first practised it, because, having no money to meet the canonical penalties, they resorted to this scheme of paying with their bodies. It appears (p. 524) that we owe this idea to Dominic, an Italian hermit, who flourished about A.D. 960. Chais (p. 526) makes a dry remark, that popes and cardinals were not fond of practising this discipline. He adds (p. 527) that it was not ordered in any of the Jubilee Bulls (see further tome iii. pp. 857–859). What Chais says of flagellation being the result of *poverty* of monks, who could not pay for indulgences, is inconsistent with his statement (p. 426) that such indulgences were unknown in the first ten centuries (see also pp. 429–451, and p. 529, and also ART. 1328).

Histoire littéraire de la France, xvi. 3. Middleton has drawn a parallel between the Christian Flagellants and the Pagan Bellonarii (*Letter from Rome*, 8vo, 1742, pp. 190–193).

1326. PILGRIMAGES TO JERUSALEM *NOT* ORDERED BY THE EARLY CHURCH.

"Je vais plus loin. Je soutiens qu'à parler exactement on ne peut pas dire que le voyage à Rome pour assister aux dévotions de l'année sainte soit assez autorisé par les frequens pèlerinages qui se faisaient dans les premiers siècles de l'église aux saints lieux de Jérusalem, et par la coutume perpétuelle, qui a amené à Rome les empereurs même et les rois, &c. . . . . Je ne sache pas que dans les premiers siècles de l'église on ne soit avisé d'inviter les fidèles par des Constitutions et de Bulles à aller visiter les lieux saints de Jérusalem sous la promesse expresse de quelque indulgence à gagner par ce voyage" (*Chais, Lettres sur les Jubilés*, La Haye, 1751, 8vo, tome i. p. 107). And (at p. 108) he says, "C'est au xe ou xie siècle qu'on doit fixer la naissance de ces sortes de Constitutions;" and he denies that any trace of them can be found in the works of St. Gregory in the seventh century.

Prichard (*Physical History of Mankind*, vol. iv. p. 558) says Cadytis is supposed to be Kadash, the Holy City, or Jerusalem. In 1586, Morgan writes to Mary of Scotland, "I would, having your majesty's favour, make a voyage to Rome for devotion's sake once in my life" (*Murdin's State Papers*, p. 472). Mr. Wright says (*Biographia Britannica Literaria*, i. 203, 8vo, 1842) that Adamnan, who died in 704, was "probably the first native of our islands who incited the Anglo-Saxon to that long pilgrimage which had afterwards such an important influence on the civilisation of the world, by publishing a description of the Holy Land. In the latter part of the seventh century, a Frankish bishop, named Arculf, had visited Jerusalem," &c. Among the Japanese, an indulgence is the reward of a pilgrimage (see *Thunberg's Travels*, Lond. 1795, 8vo, vol. iv. p. 27).

1327. NOTE ON THE CESSATION OF THE SECULAR GAMES AT ROME.

"On n'a pas la moindre preuve que les solennités des jeux séculaires ait fait partie des spectacles de la capitale du monde après le ive siècle. Au contraire, il est démontré que depuis Honorius, qui permet qu'on les celebrât l'an 1157 de Rome, et l'an 313 de Jésus-Christ, ils n'ont plus été renouvelés" (*Chais, Lettres sur les Jubilés*, La Haye, 1751, 8vo, tome i. p. 129).

1328. NOTE ON THE ORIGIN OF INDULGENCES AND JUBILEES.

The following notes are from Lettres historiques et dogmatiques sur les Jubilés et les Indulgences, par Charles Chais, La

Haye, 1751, 8vo, 3 vols. "Le Jubilé universel . . . . Boniface VIII. a tout l'honneur de cette invention. C'est lui qui l'an 1300 institua et célébra l'année sainte" (p. 21 of tome i.) Boniface fixed it every hundred years. Clement VI. abridged this period by one half, and celebrated the second jubilee in 1350, in imitation of the Jewish jubilee. Urban VI. determined to shorten it still more, and fixed on the duration of the life of Christ. He arranged that it should take place every thirty-three years, but he died before executing his plan. Boniface IX., however, kept the jubilee in A.D. 1390, and again in A.D. 1400. Martin V. took up the idea of Urban, and celebrated the fifth jubilee in 1423. The sixth was opened by Nicolas V. in A.D. 1450; but Paul II. shortened the period to twenty-five years, and although death prevented his carrying into effect his plan, Sixtus IV. confirmed his arrangement, and "donna à l'année sainte le nom de *jubilé, qu'elle n'avait pas encore*, et le célébra pour la septième fois en 1475" (tome i. p. 22); and (at p. 210) Chais again ascribes to Sixtus IV. the honour of giving the holy year the name of jubilee. The eighth jubilee was celebrated by Alexander VI. in 1500; the ninth by Clement VII. in 1525; and it afterwards occurred every twenty-five years, the eighteenth solemnisation being by Benedict XIV. in 1750. Chais (p. 27) accuses Benedict XIV. of giving the readers of his bull to understand that the jubilee was of great antiquity. From the bull cited at p. 29, it appears that Benedict XIV. only offered the indulgences to those who were "*véritablement pénitents*" (and see p. 30). The Romanists assert the Jewish origin of the jubilee (p. 33), but Chais has fairly stated the objections to this view (pp. 33–38; and tome ii. pp. 404–422). He says (p. 51): "À parler en général, on ne nie pas dans l'église romaine que l'institution de l'année sainte ne soit l'ouvrage de Boniface VIII.," and yet he adds (p. 52) that "le plus grand nombre en parle autrement," and, "à ce compte le jubilé existait déjà avant l'année 1300; Boniface n'aurait fait que changer la forme et ce changement n'aurait consisté que dans les indulgences qu'il y joignit;" and, he adds in a note, that is the view of Pancirollus, Prentinus, &c., &c.

See also ART. 771.

Chais proceeds to examine the alleged antiquity of the jubilee. He says (p. 53), that the Romish theologians derive everything they say on this subject from Boniface VIII. himself, or from his nephew, James Cajetan, cardinal de St. George, the latter of whom wrote a relation of the origin of the Jubilee, which is published in the Bibliotheca Maxima Patrum. Benedict XIV., in his circular letter, speaks (p. 54) of this "Relation" as affording the proof of the antiquity of the sacred year, and Fleury (pp. 57–62) says the

same thing; though Chais (p. 62) reproaches that learned writer for affectedly giving the cardinal the name of Stefaneschi (a name which himself does not employ in his work), and omitting to mention that he was the nephew of the pope. But how comes it that Chais takes no notice of the testimony of Jean Villani, who confirms the account of the pope's nephew (p. 61), and who was a contemporary writer? for he died in A.D. 1348. And yet in the face of this testimony, Chais affirms (pp. 52, 53), "que les théologiens de l'église romaine, en se copiant les uns les autres ils le tiennent originairement de Boniface VIII lui-même ou de son neveu." The statements of the cardinal and of Villani are to this effect. In 1299 there was spread a sudden report, that in the following year all the Romans who would visit the church of St. Peter should gain a plenary indulgence. Boniface VIII. hearing of the rumour, and seeing the immense concourse of people, caused search to be made in the ancient books, but found nothing decisive. At length there appeared an old man, aged 107, who in the presence of several witnesses declared that in the year 1200, he with his father, a labourer, came to Rome, and procured an indulgence in consequence. Besides this, there were two men in the diocese of Beauvais, each of whom testified to the same thing; each being upwards of a hundred years old (*Fleury, Histoire ecclésiastique*, xviii. 548–550; and Chais, pp. 57–62). Now this, though improbable, appears to me by no means incredible. But Chais (p. 64) dispatches the cardinal at a single blow: "Pour moi, j'avoue que le cardinal de St. George m'est suspect;" and why? because he was the nephew of Boniface! (See his other remarks, pp. 64–66.) With more reason he says (pp. 69, 70), that it is strange that no history, council, relations, or letters, give the slightest idea of any jubilee existing before the time of Boniface VIII. But Chais (pp. 79, 80), with singular absurdity, objects to the evidence of the old men that they were upwards of a hundred; that is to say, he objects to the sole thing which *makes* them witnesses; for if they had not been more than a hundred, how could they have seen what happened a century before?

Respecting the enormous offerings made on the altar of St. Peter and St. Paul in Rome during the jubilee, A.D. 1300, see Chais, pp. 82, 83. Chais mentions (p. 127) that Pagi and many of the Romish authors have allowed the pagan origin of the Christian jubilee, and (at pp. 129, *et seq.*) he gives the sentiment of the Jesuit Talfin, who was of the same opinion (and see pp. 242, 263, 265–270). The jubilee of Clement VI., A.D. 1350, was so productive, that the division of the spoil produced a law-suit

between the prefect of the altar and the canons of the church, which lasted until the pontificate of Innocent VI. (p. 167). As the first instance of a dispensation from going to Rome on jubilee see p. 179. During the jubilee held by Clement VIII., in A.D. 1600, there were at Rome three millions of strangers (p. 291). Respecting the opinions of the more modern Romish theologians on indulgences, see the sixteenth and seventeenth letters (tome ii. pp. 343–400). Chais confesses (p. 381) that according to the dicta of the theologians, the provisions of the papal bulls must be accomplished "en esprit de pénitence."

See also ART. 20.

We now come to indulgences. "D'abord," says Chais (ii. 426), "je ne vois dans les dix premièrs siècles aucune trace de ces indulgences, que Rome distribue avec tant de faste, et dont elle vante si forte le prix." At pp. 429–450 he exposes the misstatement of Bossuet, who wished to trace the indulgence back to the apostolic age! (See also p. 451.) But (at p. 529) he seems to qualify his assertion by saying that the *name* then originated; "vers le milieu du xie siècle on commença d'appeler du nom d'indulgences," &c. Chais has collected (pp. 519–521) the admissions of some of the most eminent Roman Catholic writers, who admit that the origin of indulgences is very obscure. Gregory VII. was the first who declared that military service against heretics constituted a plenary indulgence (tome ii. p. 534, and see p. 539). For an indulgence granted to an English Protestant, see tome iii. pp. 805, 806. Abelard blames the frequency of indulgences (*Histoire littéraire de la France*, xii. 128). The Benedictines confess that in the eleventh century, "the greatest sinners" could procure absolution by paying money (*Histoire littéraire de la France*, vii. 6). Daunou (*Histoire littéraire de la France*, xvi. 14) says of the jubilee of Boniface, "C'est proprement l'institution du jubilé, dont il n'existait auparavant que de bien faibles préludes."

1329. FATHERS WHO DID NOT BELIEVE THAT THE BLOOD OF THE MARTYRS AIDED REDEMPTION.

See the extracts from Tertullian, Augustine, and Leo I. given by Chais in tome ii. pp. 475, 476, of his Lettres sur les Jubilés, La Haye, 1751. Tertullian (De Jejun. cap. xii.) tells a curious story of a would-be drunken martyr (see *Ceillier*, ii. 473).

1330. NOTE ON THE ORIGIN, ETC., OF THE PENITENTIAL CANONS OF ROME.

"Dès le milieu du iiie siècle St. Cyprien avait dressé selon tout vraisemblance un pénitenciel à l'usage de l'église de Carthage

(Cyprien, Epist. 53)" (*Chais, Lettres sur les Jubilés*, La Haye, 1751, tome ii. p. 486).

He mentions (pp. 486, 487) several other penitentials in the fourth century, and adds that one is attributed to Pope Gregory I. At the end of the sixth century they had in all the churches something similar, "mais on n'y entrait pas encore *apparemment* dans les détails où l'on entra depuis" (p. 487), for according to Father Morin, penances were only imposed publicly and for heinous sins until about A.D. 350, in the East, and in the West during the first seven centuries.

But the Abbé de Luxen composed early in the seventh century a work on penitences, comprising, "toutes sortes de péchés et pour toutes sortes de personnes" (p. 489). He adds (p. 489), that Theodore, elected archbishop of Canterbury in A.D. 678, was the *first* who "*donna un pénitenciel détaillé.*" Chais says (pp. 492, 493), that only the Greeks had penitentials; but also there were two sorts of Jewish penitentials. He has given (tome ii. pp. 495–501) some extracts from the penitentials. For books on this subject, see pp. 492, 628. As to redeeming the penitentiary canons by the payment of money, that is allowed by one of Theodore's Penitentials in the seventh century (p. 504); but Morin thinks (pp. 505, 506) that this passage in them is an interpolation, because Theodore himself was a great disciplinarian, and because a council held in Mercia, A.D. 747, "traita ces rédemptions des peines de la pénitence à prix d'argent '*d'invention nouvelle, d'usage dangereux*, qui n'avait point été permis pour exempter des jeûnes prescrits par la discipline,'" and the council proceeded to censure a rich man, who having committed a great crime, thought to escape the consequences by the payment of money. Muratori, however, was of opinion that the passage in Theodore *was* genuine, though it appears (p. 507), that the earliest council he could cite as permitting such commutations is the Council of Tribur near Mayence, in A.D. 895. Chais (ii. 551–555) says that in the thirteenth century the Scholastics drew the Church of Rome from their embarrassments, and the celebrated Hales, a Franciscan monk, was the first who suggested that the Church possessed an inexhaustible treasure of merits bequeathed to it by Christ, and that these merits might be given in the form of indulgences for penitential canons. This however was only a suggestion, and it was reserved for Albert the Great (ii. 552) to convert the opinion into a dogma. He was elected General of the Dominicans in 1236. Chais adds (p. 556), "L'usage des canons pénitenciels étant à peu près tombé dans l'oubli des le xiiie siècle," &c. (and see p. 685).

Robert de Sorbon, founder of the Sorbonne, has written a curious treatise on confession (see *Histoire littéraire de la France*, xix. 306). Thomas Aquinas has also written on it (*Ibid.* xix. 263). The Benedictines ascribe the decrease of the penitential canons in the twelfth century to the influence of the Crusades (*Histoire littéraire de la France*, ix. 16). See De Potter, Esprit de l'Église, tome vii. pp. 22–39, Paris, 1821, 8vo. He says that the first penitential canon in the West was attributed to Theodore, archbishop of Canterbury, who died in A.D. 690 ; that at the *beginning* of the ninth century their severity diminished, and at the *end* of the ninth century pecuniary compensations were introduced.

1331. NOTE ON THE TAXÆ CANCELLARIÆ AND THE ANNATES.

For Bibliographical details, see Chais, Lettres sur les Jubilés, (La Haye, 1751, tome ii. pp. 656-662). He says that the best edition is that given by Laurent Banck, La Haye, 1651, 8vo (p. 660). He says that all the editions (p. 658) are only extracts or abridgements of a great work in Latin, and printed at different times ; and Chais agrees with Bayle that this extract was the same as that which the Protestant princes put into their "Causes for rejecting the Council of Trent" printed at Frankfort in 1612. But be this as it may, it is certain, says Chais, that there exist about forty editions. Chais proceeds (p. 663) to cite the strong language of Claude Despence against these Taxæ, a passage which has been put into the Index (p. 664). But it appears (p. 668) that this very "Taxæ" has been itself put into the *Indices Expurgatorii*, on the ground that the editions thus forbidden had been tampered with ; but in fact (p. 669) there is an edition as early as 1514, and six others still earlier, viz. A.D. 1512, 1509, 1508, 1503, 1491, and 1486 (p. 671) ; and one still earlier (p. 672) without date.

He says (p. 673) speaking of their probable antiquity, "Ce qui me confirme dans ma conjecture, c'est que je vois que les savants s'accordent aujourd'hui à attribuer l'origine des taxes au Pape Jean XXII, élevé l'an 1316 sur le trône pontifical." He proceeds to adduce different authorities in support of this view (pp. 674–676) though the only ones he has produced are Raphael Volatinan, early in the sixteenth century, and Polydore Virgil. Another argument is an analogical one, being founded on the supposition that John XXII. also invented Annates. Chais (ii. 676–678) has certainly shown that it was commonly believed in the sixteenth century that he *did* introduce the Annates ; but he has produced no contemporary evidence, for the testimony of Villani (pp. 679,

680) merely shows that he had amassed great wealth, but does not tell us *how*.

1332. ORIGIN, ETC., OF THE PRIVILEGED ALTARS.

It was usual to grant to every church, either for ever or more generally for seven years, such an altar, where the priest can deliver every day one soul out of purgatory (*Chais, Lettres sur les Jubilés*, La Haye, 1751, tome i. pp. 600, 601). See also Chais, iii. pp. 813–815, where it appears that these altars have been opposed by fathers and councils, and that Innocent XI. had resolved to abolish them. Chais says (p. 816) that they are not even so old as the Council of Trent, for "c'est au moins Grégoire XIII, élu en 1572, et mort en 1585, qui le premier de tous les papes a donné des autels privilégiés." But his only authority for this is Sandys.

1333. NOTE ON THE STATE OF LITERATURE IN FRANCE IN THE THIRTEENTH CENTURY.

See on this subject a valuable dissertation by Daunou in Histoire littéraire de la France, tome xvi. pp. 1–254. Daunou has given (pp. 29, 30) a list—respectable for its numbers—of the writers in France during this century. He says (p. 34) that Louis IX. "rassembla des livres à la Sainte Chapelle de Paris, et voulait que cette bibliothèque, où se trouvaient avec la Bible les ouvrages de S. Jerome, de S. Ambroise, &c. &c., fût accessible aux savants, aux professeurs, aux étudians même; elle était particulièrement à la disposition de Vincent de Beauvais. C'est en France, *peut-être même en Europe*, le *premier* exemple d'une *bibliothèque publique*;" and see tome xviii. p. 456. In 1290, the Library of the Sorbonne contained "environ 1,000 volumes" (*Histoire littéraire de la France*, vol. xix. p. 301).

Daunou states (p. 38), that "les copistes étaient plus nombreux que jamais: on en comptait en France environ quarante mille, dont la plupart habitaient les monastères." For proof of the study of Hebrew see p. 38, where it is mentioned that Cohen, after A.D. 1200, copied the Hebrew text of the Old Testament. When in 1240 the University of Paris condemned the Talmud, there were two doctors who could translate the text (p. 70). Roger Bacon knew Hebrew (p. 138), and Raymond Lulli and R. Grotshead, bishop of Lincoln (p. 140); and Matthew of Paris mentions a Hebraist, R. Arundel. And John Capoue, in 1262 (p. 141), studied Hebrew in Italy. Still Kimchi, a Spanish Jew, *created* Hebrew Grammar (p. 141). Vincent of Beauvais *seems*

to have known Hebrew (see *Histoire littéraire de la France*, vol. xviii. p. 493) and Roger Bacon *did* (*Ibid.* vol. xx. pp. 228, 233). He said (p. 234) he could teach it in three days. And see Biograph. Brit. edit. Kippis, vol. i. p. 427, and Butler's Memoirs of the Catholics, 8vo, 1822, 3rd edit. vol. i. p. 91.

The multitude of ornaments with which manuscripts were decorated rendered their price very high; but without noticing such expensive exceptions, it may be said generally that the price of a volume in folio was equal to four or five hundred francs of present money (p. 39).

Daunou says (p. 45), that there were indeed schools in Paris under the second race of kings, but that if by the University of Paris is meant those schools "réunies sous un même régime et formant un seul corps, ne portons pas nos régards plus loin que le xiie siècle; ce ne sera même qu'au xiiie que nous verrons cette association prendre de l'éclat, un nom, de la consistance." He adds (p. 46) that "le nom de l'Université leur fut appliqué peut-être pour la première fois en A.D. 1209" (and see p. 41). As to the other universities (p. 56), that of Bourges pretends to an antiquity even greater than that of Paris, A.D. 1204; but in truth there was, properly speaking, no university there before 1464. However, the University of Toulouse is as old as 1229 (p. 56), and that of Orleans may be referred to A.D. 1250 (p. 57), if certain details are to be relied on; though at the same time (p. 58) a bull of Clement V. in 1306, and letters patent of Philip the Fair, in 1312, expressly authorise the creation of the *school* of Orleans into a university, as if before that time it had been "plutôt en possession qu'en droit d'en emprunter les formes et les usages." A bull of Nicolas IV. in 1289, mentions the University at Montpellier (p. 59), and in *fact*, if not in *name*, "l'université de Montpellier existait réellement avant le milieu du treizième siècle."

We owe to the Dominicans in this century the first Latin Concordance of the Bible (p. 70), and generally speaking in the thirteenth century, "on voit quelque commencement de littérature sacrée;" and see Samuel Clark's Exercitation on the Bible, Lond. 8vo, 1698, p. 7.

For an account of the decretals, canonists, and canonical jurisprudence, see pp. 74–78. Before the year 1200, the Civil Law was taught in Paris, in spite of the effort of the church against it (p. 84).

Raymond Lulli, who did not die till 1315, is considered to be the first who mentions the philosopher's stone (p. 95). But see Histore littéraire de la France, vol. xx. p. 237, where it is said

Roger Bacon believed in it: and Biog. Brit. edit. Kippis, vol. i. p. 422, and in particular p. 439. Thomas Aquinas did not know it. (*Hist. litt.* vol. xix. p. 265).

It appears (pp. 47, 97) that there *were* professors of medicine in the University of Paris during this century; and (p. 98), although some priests and monks were physicians, yet Honorius III. forbad medicine to be practised by archdeacons, deacons, priests, &c.—which was going still further than Innocent III., who in the Council of Lateran, 1215, forbad chirurgical operations to be practised by priests, deacons, and subdeacons; and in 1243 the Dominicans would not even allow books of medicine in their monasteries; and Boniface VIII. confirmed "le préjugé fort ancien qui interdisait comme sacriléges les dissections anatomiques."[1]

Nor did chemistry fare better (p. 99), for in 1287 the Dominicans assembled at Bordeaux interdicted all their order from studying it, and directed that they should send to their prior all books concerning it, and the statute some years afterwards was confirmed at Treves. Nevertheless the Dominican St. Thomas had written on alchemy, and the most learned men of the age followed his example (p. 100).[2]

An important step was gained by the introduction of Arabic numerals, of which there are no traces "dans les monumens européens antérieurs à l'année 1200;" nor had they penetrated at all into the west before 1136 (p. 113). Daunou afterwards says that Vincent de Beauvais was the first who distinctly explained the Arabic numerals (see *Histoire littéraire de la France*, vol. xviii. p. 500).

Geography was little studied, and "Les Arabes ont encore été pour la géographie les premiers maîtres des Européens de cet âge" (p. 120); and Richard de Fournival, "chancelier de l'église d'Amiens ne possédait dans une bibliothèque qui passait pour

[1] In the Itinerary of Charles V., from 1519 to 1551, written by his Secretary, it is said that in 1539 the empress died, and that "she was left in bed till the evening, lying with her face uncovered, and her body not opened, as she had expressly desired." (*Correspondence &c. of Charles V.*, edited by Mr. Bradford, 8vo, 1850, p. 511.) Was it then usual to open the body? Bower (*History of the University of Edinburgh*, vol. ii. p. 147) states on the authority of Vicq. d'Azyr, that in 1306 Mundinus was "the first European who publicly dissected a dead body. . . . Nothing of the kind was attempted at Paris till 1494." In 1712 the Duke of Leeds was dissected (see *Thoresby's Diary*, 8vo, 1830, vol. ii. p. 147).

[2] Dr. Paris says (*Life of Sir Humphrey Davy*, 8vo, 1831, vol. ii. p. 418), "The origin of chemistry as a science cannot be dated farther back than about the middle of the seventeenth century; and Beecher, the contemporary of Boyle, who was born at Spires in 1635, was unquestionably the first to construct anything like a general theory."

riche qu'un seul livre de géographie ; savoir la Cosmographie de Bernard Silvester" (p. 121 ; see also pp. 122–127, and p. 251).[1]

The French language in this century was cultivated for historical purposes. Geoffrey de Villehardouin wrote a history of the capture of Constantinople in French prose (p. 129) early in the thirteenth century. Joinville "n'a écrit qu'en langue vulgaire" (p. 134), but can scarcely be included in this century, since, "selon toute apparence, il n'a entrepris ses mémoires qu'au commencement du xive siècle, et n'est mort qu'en 1317." There were also Rijord and Guillaume le Breton (pp. 130, 131); and (p. 148), Guillaume de Nangis, who translated his own history. But, says Daunou (p. 132), the best of the universal histories composed in the middle ages is the Miroir Historial of Vincent de Beauvais. Lower down, he says of Vincent, "Il n'est point à confondre dans la foule des compilateurs de cet âge." The legends of saints considerably increased during this century, though perhaps not so much as in the preceding one (p. 135).

It is said (p. 142) that Guillaume Bernard de Gaillard translated into Greek the works of Thomas Aquinas, which supposes a considerable acquaintance with that language. Roger Bacon knew Greek (p. 138). The Dominicans paid more attention to Greek than any other order of monks (p. 139), but their efforts to extend the study of it were not very successful (p. 141), and Gradenys and Tiraboschi have exaggerated the Greek learning of the thirteenth century (p. 142).[2]

The Arabic language was not entirely neglected. Roger Bacon was acquainted with it (p. 138).[3] The Dominicans in particular encouraged its study (p. 139), and their general, Humbert de Romains, in 1249, translated the letters which the king of France received. Ricoldo, another Dominican, wrote against the Koran, and William de Meerbecks in Flanders "possédait parfaitement l'arabe."

The Latin language (p. 145) so much declined, that Daunou

[1] Roger Bacon is said to have been "admirably well skilled in geography" (*Biog. Brit.*, edit. Kippis, vol. i. p. 429).

[2] Roger Bacon knew Greek (*Histoire littéraire de la France*, vol. xx. p. 228), and said (p. 234) that he could teach it in three days (and see p. 233 ; and *Biographia Britannica*, edit. Kippis, vol. i. p. 427). It is said that Thomas Aquinas did *not* (*Hist. litt. de la France*, vol. xix. pp. 24, 265). Nor did Albert the Great, although he wrote six folio volumes on Aristotle. (*Hist. litt. de la France*, vol. xix. pp. 366, 375). Butler's Memoirs of the Catholics, 8vo, 1822, 3rd edit. vol. i. p. 91. Respecting the encouragement given to Greek in the fourteenth century, see Humboldt's Cosmos, edit. Otté, 1848, vol. ii. p. 623.

[3] Roger Bacon knew it (see *Hist. litt. de la France*, vol. xx. p. 233). Whewell says Roger Bacon "was acquainted with Arabic" (*Philosophy of the Inductive Sciences*, 8vo, 1847, vol. ii. p. 160.)

says that the authors of the twelfth century, "Abélard, Jean de Sarisbery [Salisbury], &c., quoique leur latinité soit loin d'être pure, pourraient passer pour des modèles en comparaison d'Albert le Grand, de Saint Thomas, de Scot, et de leurs contemporains;" and again, speaking of the Latin language "la décadence est partout sensible; elle est progressive dans le cours des règnes de Saint Louis, de Philip III, et de Philip IV." See p. 145, where Daunou has given some examples of the havoc made with Latin. There were fewer Latin poets than in the twelfth century (pp. 183–185, 193, 252, 253).[1]

But the most important feature of the thirteenth century in France was the cultivation of the vernacular tongue (pp. 152–155). Louis IX. in particular (p. 154) "n'a rien négligé pour faire passer dans la langue de sa nation tout ce qu'il connaissait de livres instructifs dans la littérature profane, et surtout dans la littérature sacrée;" and not only did they translate, but composed in French original works, such as the productions de Villehardouin, Joinville, and other historians, and, among jurisconsults, Desfontaines and Beaumanoir; and in fact (p. 155), from this period, says Daunou, "nous pouvons conclure que la langue française exprimait presque toutes les idées que les hommes instruits avaient alors acquises, et qu'à peu d'exceptions près tout ce qui s'écrivait en Latin pouvait déjà s'écrire en français. Il n'en faut pas plus ce semble pour que le treizième siècle soit regardé comme une époque assez importante dans l'histoire de nôtre littérature." However, Daunou allows (p. 157), that the orthography was so varying that "on a souvent peine à demêler quelles étaient les règles essentielles de grammaire en supposant qu'il y eut déjà en effet de telles règles," &c. &c.

The writers of the twelfth century were fully alive (p. 162) to the importance of a full acquaintance with the ancients, before forming systems of dialectic or rhetoric; and Alain de Lille, who died early in the thirteenth century, said that rhetoric was the daughter of Cicero, and that she should be called Tullia. But in this very thirteenth century bad taste became more and more prominent, until at length "la scolastique, de jour en jour plus accreditée et plus barbare, obtint sur les derniers restes du bon gout un triomphe trop assuré." Nor was Vincent de Beauvais an exception (*Hist. litt. de la France*, vol. xviii. p. 494). But Thomas Aquinas seems to have been (*Ibid.* vol. ix. p. 254); though not entirely (p. 258), and at p. 265 he is strangely called "le prince des scolastiques du moyen-âge"!!! The decline of oratory was a necessary consequence (pp. 164, 165). In the

[1] The latinity of Roger Bacon has been much applauded. (*Biog. Brit.*, Kippis edit. vol. i. p. 431, note, col. i.)

thirteenth century it was usual to preach sometimes in Latin, sometimes in the vulgar tongue, and sometimes in *macaronic*.

The thirteenth as well as the twelfth century produced some female authors of considerable reputation (p. 198, and see p. 209).

Respecting the origin of the French drama see pp. 241–244. Daunou says (p. 245) that it is not until the year 1389 "que nous pouvons entrevoir l'origine d'un théâtre français proprement dit et permanent" (see also pp. 276–280). It appears (p. 276) that even in the twelfth century there *were* dramatic productions, and in the thirteenth century (p. 277), not merely miracle-plays but also pieces representing "des scènes de la vie privée," and (at pp. 277, 278) gives an account of one of them called "Le Pèlerin," still in manuscript, which is evidently neither a miracle-play nor a mystery; and see Daunou's positive assertion at p. 280.

See Daunou's eulogy on the thirteenth century, p. 246.

Daunou (pp. 249, 250) is very severe on the scholastic theology: "On a transporté les études théologiques dans les déserts de l'ontologie, dans les champs épineux de la dialectique. . . . Elle a disséminé dans tout le cours des sciences naturelles de prétendues notions générales, des abstractions, des distinctions, des hypothèses, des multitudes de formules pédantesques et de sophismes puérils;" and he adds, "par cette méthode qui s'était *introduite* dans les écoles dès le *douzième* siècle, et qui s'y est *développé* durant le *treizième*, la théologie et la philosophie ont paru se confondre en un seul corps de doctrine aussi effrayant par sa volumineuse prolixité que rebutant par la barbarie de ses formes et de son langage." See also pp. 59–65 and ART. 1232.

1334. DIVISION OF THE BIBLE INTO CHAPTERS, AND FIRST LATIN CONCORDANCE.

"On attribue à Étienne Langton la division de la Bible, ou du moins de plusieurs livres en chapîtres." "D'un autre côté, il est bien reconnu que les premières concordances en langue latine sont du treizième siècle et les *dominicains ont prouvé* qu'on les doit à Hugues de Saint Cher" (*Daunou, Discours sur l'État des Lettres* in *Histoire littéraire de la France*, xvi. 70).

Mr. Wright, on the authority of an Oxford MS., is in favour of Langton's claim (*Biographia Britannica Litteraria*, vol. ii. p. 445).

1335. NOTES ON THE HISTORY, ETC., OF DRESS.

There are said to be some details in book xi. of the Speculum Doctrinale of Vincent de Beauvais (see *Histoire littéraire de la France*, xviii. 497).

It seems clear from Wycherley's Gentleman Dancing-Master, act. iii. scene i. p. 52 A, that it was usual for young ladies to wear short sleeves.

In May, 1560, Peto writes from London to Throckmorton that "some part of the statute for apparel hath been put into execution, especially for great hose" (*Forbes's State Papers*, i. 444).

Evelyn (*Diary*, 8vo, 1827, vol. i. pp. 322, 323) gives a curious and minute account of the whimsical dress of the Venetian ladies in 1645. In the time of Montaigne, women used to wear hanging from their heads a long velvet tail (*Essais de Montaigne*, livre i. ch. xxii. Paris, 1843, p. 58).

1336. IN THE THIRTEENTH CENTURY ASTRONOMY WAS DISTINGUISHED FROM ASTROLOGY.

See also ART. 1779.

"L'astronomie arrête un peu plus longtemps les regards de Vincent de Beauvais. Il ne la confond pas avec l'astrologie dont il ne paraît pas faire un très-grand cas, et qu'il n'efface pourtant pas absolument du tableau des connaissances humaines" (*Daunou, Life of Vincent de Beauvais*, in *Histoire littéraire de la France*, xviii. 500).

Ranke accuses the Arabs of turning astronomy into astrology (*Die Römischen Päpste*, Paris, 1838, band i. p. 63).

But Roger Bacon was fond of judicial astrology (see *Histoire littéraire de la France*, xx. 237). But he allowed that it was controllable by the will (see *Biog. Brit.* edit. Kippis, vol. i. p. 422, and see p. 435). 2. The Persians universally believe in it (see *Morier's Second Journey through Persia*, 4to, 1818, pp. 40, 389). 3. And the Ceylonese (see *Percival's Ceylon*, 2nd edit. 4to, 1805, p. 210). 4. And the Malagasy (see *Ellis's History of Madagascar*, 8vo, 1838, vol. i. pp. 152–156), but "it depends wholly on a reference to the moon" (p. 444). 5. Howard's Mission to Ceylon and India, 8vo, 1823, p. xlviii. Perhaps astronomy was in Europe first studied to enable the priests to calculate the moveable feasts, &c., of the church (see *Wright's Biographia Britannica Literaria*, vol. ii. p. 87, 8vo, 1842). He mentions (ii. 119) a book in the twelfth century on the connection between astrology and history.

1337. VINCENT DE BEAUVAIS ACQUAINTED WITH MIRRORS SIMILAR TO OURS.

See the passage quoted from Vincent, in Histoire littéraire de la France, xviii. 486; upon which Daunou says, "Ces mots, qui sans doute sont de Vincent lui-même, puisqu'il ne dit pas qu'il

les emprunte, ont donné lieu de croire qu'il existait au xiiie siècle quelque miroirs semblables aux nôtres." They seem to have been known in Normandy in the fourteenth century (see *Strutt's Habits and Dresses*, edit. Planché, 1842, vol. ii. p. 123).

It is curious that he [Vincent de Beauvais] uses the Arabic designations Zobron and Aphron (north and south), "for the two ends of the magnetic needle" (*Humboldt's Cosmos*, edit. Otté, 1848, vol. ii. pp. 628, 629).

In 1536, the Duchess of Norfolk sends to Cromwell "a glass of steel set in silver gilt, in token of the new year" (*Miss Wood's Letters of Royal and Illustrious Ladies*, 8vo, 1846, vol. ii. p. 226).

1338. NOTES ON THE OPINIONS RESPECTING ANTICHRIST.

Daunou, speaking of the conduct of the celebrated Robert Grossetête, bishop of Lincoln in the thirteenth century, towards Pope Innocent IV., says: "Il se permettait de traiter le saint père d'hérètique et d'antichrist" (*Histoire littéraire de la France*, xx. 229).

The coming of Antichrist was commonly expected at the end of the twelfth century, and there exists a letter of St. Bernard de Clairvaux upon the subject (*Histoire littéraire de la France*, xiii. 151). In the third century St. Hippolyte wrote on Antichrist (see an account of his work in *Histoire littéraire de la France*, tome i. part ii. pp. 366–368, and see p. 393). In the second, St. Irenæus laid down that Antichrist was the beast mentioned by Daniel, and by St. John in the Apocalypse (see *Hist. lit. de la France*, tome i. part i. pp. 333–345). St. Hilary, bishop of Poitiers, says that Constantius is Antichrist (*Hist. lit.* tome i. part ii. pp. 167, 168). According to St. Martin, bishop of Tours, Antichrist was to arrive before the end of the world, fix his capital at Jerusalem, and compel every one to be circumcised (*Hist. littéraire de la France*, tome i. part ii. p. 416). Audigier (*L'Origine des Français*, Paris, 1676, tome ii. p. 493) says that in 1001 Antichrist was expected, because the Feast of the Annunciation fell on Good Friday.

1339. LITERARY INFERIORITY OF THE FRANCISCANS TO THE DOMINICANS.

Daunou (*Histoire littéraire de la France*, xx. 230), after praising the zeal of the Dominicans in the thirteenth century for learning, regrets that the great Roger Bacon should have become a Franciscan; for, says he, "Les Franciscains, au contraire,

toujours gouvernés, si l'on excepte Saint Bonaventure, par des généraux d'un mince talent et d'un médiocre savoir, ne se sentaient qu'humiliés de la présence et de la gloire des hommes de mérite qui s'étaient égarés parmi eux." At p. 232 Daunou says, "Jérôme d'Ascoli quitta les fonctions de général de Franciscains en 1288, mais il devenait le pape Nicolas IV, et cessait si peu d'être moine qu'il substitua la liturgie des Frères Mineurs à celle de l'église romaine; il était le premier de son ordre parvenu au souverain pontificat."

Ranke says that during the struggle between the papacy and the empire, most of the popes were Benedictines (*Die Römischen Päpste*, Berlin, 1838, band i. p. 30).

1340. NOTES ON THE WORSHIP AND RITES CONNECTED WITH THE VIRGIN MARY.

"Divers historiens ont déjà remarqué que ce fut Saint Bonaventure qui introduisit le pieux usage d'adresser à la Sainte Vierge une prière après complie, et de sonner une cloche pour en rappeler le souvenir aux fidèles. Il était persuadé que c'est dans cette heure du jour que s'accomplit le grand mystère de l'Incarnation, et voilà l'objet qu'il se proposa dans cette institution" (*Colonia, Histoire littéraire de la Ville de Lyon*, tome ii. pp. 315, 316, Lyon, 1730, 4to).

The same thing is asserted by Petit Radel (*Histoire littéraire de la France*, xix. 270), who adds, "C'est un des *premiers vestiges* de la coutume introduite dans l'église de *sonner* l'Angelus." But neither Colonia nor Petit Radel quote any authority for their statement. Petit Radel adds that he also ordered that on each Saturday the Franciscans should celebrate a solemn mass in honour of the Virgin; "usage qui a aussi passé dans l'église, où le samedi est devenu un jour consacré à la Vierge Marie" (*Ibid.* p. 270). But the custom is much older. Suger, the famous minister to Louis VI. and Louis VII., enacted by a charter that every Thursday and Saturday "on fera mémoire de la Sainte Vierge" (*Histoire littéraire de la France*, tome xii. p. 400). It is also mentioned by Peter Damien in the middle of the eleventh century (see *Fleury, Histoire ecclésiastique*, livre lx. no. 54, tome xiii. pp. 104, 105), who says that the reason was because God rested on Saturday (see also *Ceillier, Auteurs ecclésiastiques*, xx. 556). Bernier, monk of St. Remi, at Rheims, flourished in the middle of the tenth century. Among his works, still MS., "il se trouve un traité où l'on rend raison pourquoi l'on fait chaque samedi mémoire de la mère de Dieu" (*Ceillier*, xix. 665).

Petit Radel says (p. 282) that Bonaventure's "Meditationes Vitæ Christi" contain everything he has written on the Virgin Mary; and he adds that, though this work has been deservedly blamed, the best critics "ne mettent pas en doute son autenticité; ils l'imputent à Saint Bonaventure." Saint Bernard of Clairvaux wrote four homilies on her (*Histoire littéraire de la France*, tome xiii. p. 153), but *denied* that she was free from original sin (p. 232). And Saint Anselm *appears* to have held the same opinion; if one may judge from his not contradicting the assertion of Bosou, afterwards abbot of Bec (see *Fleury, Histoire ecclés.* lxiv. no. 52, tome xiii. p. 614). The Works of Albert the Great, who died in A.D. 1280, are published at Lyons in twenty-one volumes folio, 1651; and the twentieth volume contains treatises on the Virgin Mary (*Histoire littéraire de la France*, xix. 366). See also what Peter the Venerable (de Cluni) in the twelfth century says (*Histoire littéraire de la France*, xiii. 257). Abelard tells us that in his time there was a sect "qui a la témérité d'enseigner qu'avant l'incarnation la foi au Messie n'était point nécessaire au salut; que le corps du Jésus-Christ a été formé dans les entrailles de la Vierge à la manière ordinaire, excepté que l'homme n'y a point concouru" (*Histoire littéraire de la France*, xii. 121. See also pp. 133, 150). The preface to the mass in honour of the Virgin has been ascribed to St. Bruno, the famous founder of the Carthusians; but the Benedictines peremptorily reject this assertion, though they confess that its real author is unknown (*Histoire littéraire de la France*, viii. 533; ix. 251). In the eleventh century, Jean de Garlande made a collection of her miracles (*Hist. lit. de la France*, viii. 87), and a certain William wrote a panegyric on her in the same century (*Hist. lit. de la France*, viii. 679, 680). In the eleventh century the church of Chartres possessed the Virgin's shift (*Ibid.* viii. 351). The establishment of "le petit office de la Sainte Vierge" has been ascribed to Urban II., who died in 1099; but it is older than he (*Histoire littéraire de France*, viii. 532). It is recommended by Peter Damian in the middle of the eleventh century, who illustrates its use by a pleasant anecdote; and it was practised in the preceding century (*Fleury*, livre lx. no. 54, tome xiii. pp. 104, 105). But he introduced it among the *monks* (p. 580).

Gregory of Tours died in 595. He wrote on the Virgin, but took his account from "le faux Meliton de Sardes, que le pape Saint Gélase avec le concile de Rome avait mis au rang des livres apocryphes" (*Hist. lit. de la France*, iii. 383). The Benedictines add that Gregory "est au reste le premier des anciens qui ait

parlé clairement de l'assomption ou résurrection de la mère de Dieu." But Hampson (*Medii Ævi Kalendarium*, 8vo, 1841, vol. ii. p. 23) says that the Festival of her Assumption was instituted by Damasus about 364. See also pp. 166, 167, where Hampson connects it with the rape of Proserpine, which occurred in February. Ceillier (*Histoire générale des Auteurs sacrés*, tome xvii. p. 16), says, "Saint Grégoire, évêque de Tours, est le premier des anciens qui ait dit que la Sainte Vierge fût après sa mort enlevée en corps et en âme dans le ciel." See also p. 44, where Ceillier gives the passages from Greg. Lib. de Gloria Martyr., capp. 4 and 9.

Some hymns on the Virgin Mary have been ascribed to Anselm, archbishop of Canterbury, but it is doubtful if he wrote them (*Histoire littéraire de la France*, ix. 435). Ceillier seems inclined to think he wrote the hymns but not the psalter (see *Histoire générale des Auteurs sacrés*, xxi. 312). Another work on her is attributed to him, which the Benedictines (ix. 444) also reject, because it makes mention of the "Fête de la Conception. Or il est constant qu'on ne commença à parler de cette fête que du temps de St. Bernard." Hampson says, "Anselm, who died in 1109, invented this festival" (*Medii Ævi Kalendarium*, 8vo, 1841, vol. ii. p. 147).

Frodoard, canon of Rheims, died in A.D. 966. He wrote an account of the miracles effected in the Cathedral of Rheims by the intercession of the Virgin Mary: but it is lost (tome vi. p. 329).

Nolker the Stammerer died in A.D. 912. He made a collection of Sequences, among which are some for the Feast of the Assumption of the Virgin, and her nativity (*Hist. lit.* vi. 138, 139). Mabillon supposes he invented Sequences, but that is a mistake (p. 138). Innocent IV., in the third session of the Council of Lyons (A.D. 1245), ordered the celebration of the octave of the nativity of the Virgin (*Fleury, Histoire ecclésiastique*, livre lxxxii. no. 27, tome xvii. p. 369). Saint Ennodius, bishop of Pavia, died in A.D. 521. He wrote poetry in honour of Mary (*Ceillier*, xv. 431). Theophanes, archbishop of Nicea, flourished in the middle of the ninth century (*Ceillier, Auteurs sacrés*, xviii. 701). He wrote a hymn in honour of the Virgin (p. 702). Joseph, deacon of the church of Constantinople, died in A.D. 883. "Il composa des hymnes pour toutes les fêtes de la Sainte Vierge" (*Ceillier*, xix. 498). Saint Fulbert, bishop of Chartres, who died in 1028, wrote poems in honour of Mary (*Ceillier*, xx. 148, 149). Jean Macropus, metropolitan of Euchania, in Asia Minor, died at the end of the eleventh century. He wrote a hymn on the Virgin (see *Ceillier*, xx. 395). He also addressed to her seventy-seven

canticles (p. 396). Jean de Garlande, an Englishman, in the middle of the eleventh century, wrote an epithalamium in her honour (*Ceillier*, xx. 397). John the Geometer, in the eleventh century, composed four hymns in honour of the Virgin (*Ceillier*, xx. 399). John Zonarus, in the twelfth century, wrote a hymn on her (*Ceillier*, xxi. 548), and so did Geoffroi early in the twelfth century (xxi. 569). The venerable Peter de Cluni, who died in 1156, wrote poems in her honour (xxii. 512). Symeon Metaphraste, master of offices and great chancellor at Constantinople, flourished in the middle of the tenth century. He is the author of a prayer to the Virgin Mary (*Ceillier, Auteurs sacrés*, xix. 598). Rosvithe, or Hroswitha, a nun in the convent of Gandersheim, in Lower Saxony, flourished about the middle of the tenth century. She wrote a history of the birth and life of Mary in hexameters (*Ceillier*, xix. 686). Abelard died in 1142. Of him Ceillier (*Auteurs sacrés*, xxii. 180), says, "Ce qu'il dit de la rencontre de tous les apôtres au moment du trépas de la Sainte Vierge est tirée de Saint Grégoire de Tours." The original source of this story seems to have been a work attributed to St. Meliton, bishop of Sardes, in the reign of Marcus Aurelius (see *Ceillier*, ii. 79). Innocent III. was pope from 1198 to 1216. The sixth book of his Mysteries of the Evangelical Law contains an eulogy of the Virgin (*Ceillier, Histoire générale des Auteurs sacrés*, xiii. 457). Hildebert, bishop of Mans, died in 1133 or 1134. In his fifty-eighth sermon, 'Il dit que de son tems on avait coutume de prier la Sainte Vierge avec plus d'affection que les autres saints, et que lorsque l'on prononçait son nom on fléchissait les genoux" (*Ceillier*, xxii. 30).

1341. BOOKS CONDEMNED BY THE SORBONNE WERE ALLOWED TO BE READ BY MASTERS AND DOCTORS.

Petit Radel, speaking of the rules made by Robert de Sorbonne respecting the library of his establishment, says (*Histoire littéraire de la France*, xix. 298), "Les maitres ou docteurs auront seuls la faculté de consulter les livres condamnés; encore ne devront-ils les lire que par besoin et non par curiosité."

1342. NOTE ON EXPERIMENTAL PHILOSOPHY.

It is remarkable with what zeal the great Roger Bacon inculcates the necessity and importance [of experiment]. See the passages from his works in Kippis's edition of Biographia Britannica, vol. i. p. 422.

1343. PERSPECTIVE LITTLE STUDIED IN THE THIRTEENTH CENTURY.

"In respect to the science of perspective, Roger Bacon took incredible pains not only in the theory but the practice, in which he spent considerable sums, that he might bring into some method a science which was then understood but by very few; and he tells us (Opus tert. ad Clement IV. MS. Cott. Tib. C 5, fol. 6) that *no lectures* had been read upon it at *Paris*, and but *twice* at *Oxford*, and that there were but *three* who had any skill in it" (*Life of Bacon*, in *Biographia Britannica*, edit. Kippis, vol. i. p. 428, note, col. i.)

1344. NOTES ON THE VALUE OF NEGATIVE EVIDENCE.

When Launoy denied the Summa Theologica to have been written by Thomas Aquinas, he pointed out the fact that when in 1323 (i.e. fifty years after his death) his panegyric was, on the occasion of his canonisation, pronounced before Pope Clement VI., the orator enumerated *all* his works without saying anything of the Summa. And yet there is not now the smallest doubt of its authenticity (see *Histoire littéraire de la France*, tome xix. p. 261).

Humboldt (*Cosmos*, edit. Otté, 1848, vol. ii. p. 633) says, "Marco Polo has not mentioned tea, or the Great Wall of China."

Cumberland (*Memoirs of Himself*, 8vo, 1807, vol. ii. p. 328) says, "I have said something to this purpose nearly a hundred times over, but as I am nearly a hundred years old, I will say it once more." And yet when he wrote this he was only seventy-four (see p. 326).

For a curious instance of the little value of negative evidence, see Peignot, *Recherches sur l'Origine des Cartes à jouer*, Dijon, 8vo, 1826, p. 272.

1345. NOTE ON THE WIMPLE OR GUIMPLE.

St. Bernard, in a letter written between 1130 and 1138, says to a nun who had been too fond of dress, "Vestitus ornatior Wimplatæ magis quam Velatæ conjineus;" upon which Daunou (*Histoire littéraire de la France*, xiii. 157, 158) has these remarks: "Quelques éditeurs avaient changé *Wimplatæ* en *uni inflatæ*; Mabillon rétablit *Wimplatæ*. La *wimple*, *guimple*, ou guimpe, était alors une parure mondaine, et le voile distinguait les femmes les plus modestes:—

'Moult fut humiliante et simple;
Elle eut un voile en lieu de *guimple*,'

dit un vieux poète français cité par Mabillon d'après Borel (Notæ in Ben. p. xliii.)."

1346. ACCOUNT OF THE ORIGIN, ETC., OF THE CONGREGATION OF CITEAUX.

Fleury (*Histoire ecclésiastique*, xx. 13) says that two hundred years after the foundation of Cluni there arose other just men who revived the spirit of St. Benedict. These were the founders of Citeaux, particularly St. Bernard, "la merveille de son siècle."

According to Fleury (xiii. 637) it was in A.D. 1075 that was founded the monastery of Molesne in Burgundy, the abbot of whom was Robert, a man of tried virtue. After about twenty years, some of the monks reflecting that their life did not agree with the rule of St. Benedict (which used to be read to them every day), proposed a reformation, but being laughed at by the other monks, addressed themselves to their abbot, requesting him to allow them to retire to some other place where they could live according to their rule. He not only consented, but offered, if he could gain permission, to accompany them. With this view he went to Lyons and obtained from the archbishop Hugues, the papal legate, the necessary permission. Then the abbot Robert and twenty other monks settled themselves in a desert near Dijon, in the diocese of Chalon, which was called in Latin *Cistercium*, in French Cisteaux. This was in 1098 (*Fleury*, xiii. 638), and Eudes, duke of Burgundy, built for them a monastery there. But the monks of Molesne complained to Pope Urban II. of the secession, and that pontiff consequently (p. 640) directed that Robert should return to Molesne. The monks of Citeaux then elected as their new abbot one Alberic, and had now entirely conformed (xiv. 166, 167) to the ancient rule of St. Benedict, but were distressed to find that their austerities prevented anyone joining them. In 1109, their second abbot, Alberic, died, and was succeeded by Étienne Harding, a noble Englishman (p. 168), who had been prior. After remaining without any addition to their numbers, there came all at once (xiv. 168) thirty novices, headed by St. Bernard and his five brothers. This was in 1113 (p. 173). Bernard was born in A.D. 1091, and when he entered Citeaux, to live under Étienne Harding, it required, according to Fleury (xiii. 175), a particular revelation from God to teach him how to use the sickle in the fields. In A.D. 1114, the monastery of Citeaux founded that of Pontegui, and in A.D. 1115 those of Clairvaux and Mormond, both in the diocese of Langres (*Fleury*, xiv. 191). That of Clairvaux was situated on the banks of the Aube, the land on which it was built being given by the Count de Troyes. It was founded by the monks sent by Étienne Harding from Citeaux, who gave them as abbot the young Bernard, whose

age was only four-and-twenty (p. 191). In 1119, the Constitutions of Citeaux were confirmed by a bull of Pope Calixtus (*Fleury*, xiv. 278). About 1126, St. Bernard wrote his Apology (xiv. 347), on the occasion of a dispute between the monks of Cluni and Citeaux, respecting the mode of performing the rule of St. Benedict—those of Cluni treating the efforts of the latter as impracticable. The monks of Cluni (pp. 347, 348) had persuaded Robert, a cousin german of St. Bernard, to leave the monastery of Citeaux and live with them, and had obtained from the pope a permission to that effect. But Bernard wrote to him representing the irregularity of his translation, and (p. 348) "la nullité du rescrit du pape." Bernard was now charged by the monks of Cluni with fomenting discord, and to meet this he wrote (xiv. 349) his Apology in a very temperate tone. To this Peter, abbot de Cluni, replied with *his* Apology. The principal objections made by Bernard against the monks of Cluni were: that they did not practise manual labour; that their dresses and their manners generally were too luxurious; and that they were exempt from episcopal jurisdiction, being immediately under the protection of the pope. From the analysis given by Fleury of these two works (xiv. 349–356), I should infer that Peter de Cluni had the best of the argument. See in particular the distinction he draws (p. 355) between *principles* and *regulations*. But of such sort of nice distinctions Bernard knew nothing. The Benedictines reluctantly allow the superior moderation of Peter de Cluni in his controversy with Bernard (*Histoire littéraire de la France*, vol. ix. p. 16).

See also ART. 1347.

In A.D. 1131, Pope Innocent II. (xiv. 428), who had been eighteen months in France, celebrated at Cluni the feast of the Purification of Our Lady, and by two bulls confirmed all the privileges of that monastery. But at the same time Innocent II. allowed to St. Bernard (who had displayed great activity against the anti-pope Anaclete), both for his own house of Clairvaux and for the whole congregation of Citeaux, an exemption from all tithes either on lands or beasts. This privilege caused great dispute (p. 429), and in the same year the convent Du Miroir, founded by the monks of Citeaux, having refused to pay tithes to the monks of Signi (one of the chief monasteries of Cluni), the latter proceeded to enforce their claim; and though Pope Innocent II. threatened them with excommunication, they did not refrain from demanding the tithes; and they loudly protested against such violation of their ancient rights (pp. 429, 430).

In 1148, at the Council of Rheims, the congregation of Savigny, consisting of thirty-three abbeys (xiv. 630) was at its desire united

to that of Citeaux, and the same year they received other additions (pp. 637–644).

In A.D. 1153 Bernard died (xiv. 690) at the monastery of Clairvaux. At his death (pp. 691, 692), he had been abbot of Clairvaux thirty-eight years, and according to Fleury (xiv. 691) had founded or added to his order seventy-two monasteries; thirty-five in France; eleven in Spain; six in the Low Countries; five in England; five in Ireland; five in Savoy; four in Italy; two in Germany; two in Sweden; one in Hungary; one in Denmark, though in truth this makes a total of *seventy-seven*, and not of seventy-two. Fleury adds (p. 692), that if we take into consideration those foundations made by abbots dependant on Clairvaux, we shall find upwards of a hundred and sixty.

In 1336, Benedict XII. issued a bull for reforming the order of Citeaux (*Fleury*, xix. 524), and the directions it gives (p. 525) show how much it had degenerated in the course of two centuries. In A.D. 1570 a further reform was undertaken by Pope Pius V., complaints having been made in particular of the indecency with which the monks celebrated divine service (*Fleury*, xxxv. 44).

1347. AN OPINION IN THE TWELFTH CENTURY THAT MONKS SHOULD NOT TAKE MEDICINE.

"S. Bernard (Abbé de Clairvaux) blâme les religieux de Saint Anastase, qui sous le prétexte de l'insalubrité des lieux qu'ils habitent, ont recours à la médecine; c'est aux yeux de Bernard un outrage à la pureté de la vie monastique. 'Species emere, quærere medicos, accipere potiones, religioni indecens est et contrarium puritati; maximeque ordinis nostri nec honestati congruit, nec puritati'" (*Daunou's Account of St. Bernard* in *Histoire littéraire de la France*, xiii. 168).

Bernard's contemporary, Peter de Cluni, was angry with his niece for knowing anything about medicine (see *Histoire littéraire de la France*, xiii. 254).

1348. NOTE ON OFFICES IN THE CHURCH BESTOWED UPON CHILDREN.

See also ARTS. 750, 1362.

There is a letter of St. Bernard of Clairvaux to the bishop of Troyes in which "il est vivement repris pour avoir conféré la dignité d'archidiacre à un enfant" (see *Histoire littéraire de la France*, xiii. 170) and a similar one to Thibaut, count de Champagne (xiii. 175; see also p. 199). In 925 the son of the Count of Vermandois in his fifth year, was made Archbishop of Rheims, and the election was approved by King Raoul, and confirmed by John X. (*Hist. lit. de la France*, vi. 5).

1349. ESTABLISHMENT OF THE ORDER OF CLUNI OR CLUGNI.

Fleury (*Histoire ecclésiastique*, tome xx. p. 10, discours viii. sect. 3) says that at the beginning of the tenth century, "L'observance monastique était presque éteinte en occident, quand Dieu suscita de saints personnages," &c. These were the founders of Cluni. For the decline of the order of Cluni, which took place after Peter de Cluny, Fleury (xx. 10–12) finds two causes "Les richesses et la multiplication des prières vocales."

Fleury says (*Histoire ecclésiastique*, xi. 581) that in A.D. 909, the Count William, duke of Aquitaine and Berri, founded the famous monastery of Cluni. He gave it as first abbot Bernon, a man of distinguished family in Burgundy, and ordered (p. 582) when he died the monks should elect a new abbot without the interference of anyone; that they should be subject to no one, and that they should have St. Peter and St. Paul for protectors and the *pope for defender*. This act of donation is dated A.D. 910 (p. 582).

In 926 Bernon died, and it is evident, says Fleury (xii. 4) that by his last orders he had no intention that the monasteries of Cluni, of which there were two, should be formed into a congregation; but Odon, or Eudes, his successor (of whose life Fleury has given an account, pp. 4–9) was the one "qui a proprement commencé la congrégation qui a depuis porté le nom de Clugni." In 942, Odon, abbot of Cluni, died (p. 34). Fleury mentions (xii. 34, 35) the monasteries which Odon reformed, and of which he was acknowledged the head, the respective abbots being his vicars. He was succeeded by Aimard, who, though only abbot for six years, received no less than 278 charters. So rapidly did the *temporal* interests of the monasteries increase.

In A.D. 948, Aimard, having lost his sight, took for coadjutor Mayeul (*Fleury*, xii. 68) whose father, a man of high birth, gave to the monastery of Cluni no less than twenty estates with the churches on them. (It should have been mentioned before that *Cluni* is in the *neighbourhood* of *Maçon*, *Fleury*, xii. 69). Saint Mayeul, who was the personal friend of the emperor Otho and a variety of other potentates (xii. 281), reformed a multitude of convents (p. 282), and in particular that of St. Maur. About 991 St. Mayeul, following the example of Aimard, determined to select a successor and present coadjutor (xii. 279). His choice fell on Odillon (p. 280). In 994 St. Mayeul died, having been abbot of Cluni, says Fleury (xii. 281) for forty-one years. He was succeeded by his coadjutor Odillon. In A.D. 1025, at the Council of Ause near Lyons (xii. 450), Odillon, abbot of Cluni,

was called upon to show on what ground he had adopted a certain course. He replied by producing the privileges granted by the pope, exempting the monastery from episcopal jurisdiction; but the council decided that such privilege being contrary to the canons was *invalid.* However Leo IX. in 1049 issued a bull (xii. 546) confirming the exemption. Odillon died on January 1, 1049. It is observable (p. 548) that he refused to nominate his successor, as his four predecessors had done, seeing that by doing so he would, by depriving the monks of the right of election, violate the rules of the order of St. Benedict. He was succeeded by St. Hugues (p. 549), who, though only twenty-five years old, had been prior in Odillon's lifetime. In A.D. 1063 (xiii. 129) St. Hugues, abbot of Cluni, appeared before the Council of Chalons to complain of Drogon, bishop of Maçon, who had by force asserted his jurisdiction over the monastery of Cluni. Hugues produced the privileges granted by the popes. The Council confirmed them, and the bishop of Maçon (xiii. 131) was compelled to apologise, and was sentenced to a penitence of seven days' fasting on bread and water! In A.D. 1091, St. Ulric, a monk of Cluni (xiii. 496) drew up his "Coûtumes de Cluny," of which Fleury (pp. 500–507) has given an analysis. It appears from it (p. 502) that manual labour was almost entirely neglected. In A.D. 1095, Urban II. consecrated the new church at Cluni (xiii. 567). He had already the same year (p. 568) confirmed their privileges. In A.D. 1109 St. Hugues died, having been abbot of Cluni for sixty years (xiv. 118). It was *during his time* that the order reached its greatest height, and after his death it began to *decline* (*Fleury*, xiv. 119).

St. Hugues was succeeded as abbot of Cluni by Pons, who was abbot for twelve years (xiv. 119). In A.D. 1119, Pope Gelasius II. died at Cluni and was buried there (xiv. 248). In A.D. 1119 (xv. 267) at the Council of Rheims, the archbishop of Lyons complained of Pons, abbot of Cluni, but he replied by producing the privileges of his monastery, and the Cardinal Jean de Creme was in favour of the exemption (xv. 269) but Fleury does not tell us how the council decided. In 1116, Pons, abbot of Cluni (xv. 304) at the council of Lateran, gave himself the title of "Abbot of Abbots," and so many complaints were made of his conduct that he became wretched, and in A.D. 1122 (xv. 305) *forced from the pope a permission to abandon his office* as abbot of Cluni. Daunou gives a different account. He says, "Pons se vit obligé de quitter Cluni, de se rendre à Rome et d'abdiquer sa dignité (*Histoire littéraire de la France*, xiii. 241). The monks elected Hugues to succeed him, but he, dying at the end of three months,

their choice fell upon Peter Maurice, a man of distinguished family in Auvergne. He was abbot for thirty-five years, and is always known as Peter the Venerable. In A.D. 1125, the fickle Pons, who in 1122 had resigned the abbotship of Cluni, returned to that monastery and, accompanied by some *women* (xiv. 343), forced his way into the monastery, and compelled the monks "par menaces et par *tourmens*," to swear fidelity to him, and he then plundered the farms, &c., of the monasteries. This is the relation given by Fleury, but it appears that Ordericus, who was an eye-witness of these scandalous scenes, "en attribue la meilleure partie aux nobles du voisinage, et à certains religieux de Cluni qui, comme ces nobles, favorisaient la réintegration du plus commode et du plus indulgent des abbés" (*Histoire littéraire de la France*, xiii. 242). Indeed, as Daunou adds, it is not easy to conceive how Pons could have made himself master of the monastery unless he had friends *inside* as well as *outside*. Daunou (*Histoire littéraire de la France*, xiii. 242) quotes Ordericus Vitalis—an eye-witness—who says that Pons was aided by the monks *within* the convent, and his testimony against the Clunists is of the greater value because he hated their rivals the Cistercians; or, as the Benedictines delicately word it, "n'était pas ami des Cisterciens" (*Histoire littéraire de la France*, xii. 201). Honorius II. now summoned to Rome Pons and Peter de Cluni to try their rival pretensions (xiv. 345). The result was that the former was excommunicated, A.D. 1126, and imprisoned, but in the same year died of an epidemic.

In A.D. 1126 a species of controversy took place between Bernard and Peter de Cluni (xiv. 347). See an account of it in ART. 1346. In A.D. 1130, Innocent II. passed eleven days in the monastery of Cluni (xiv. 397), but the attentions he received there did not prevent him (xiv. 428), from granting to the Cistercians an exemption from all tithes, some of which were due to the Clunists. This led to a controversy (see ART. 1346). In A.D. 1142 Peter de Cluni addressed to St. Bernard a letter of remarkable moderation, and well calculated to soften the animosity between the Clunists and the Cistercians (see the analysis of it in *Fleury*, xiv. 553–555).

In A.D. 1146, Peter de Cluni collected the statutes he had made during the period of his administration (xiv. 555) amongst which we find that *no person* (p. 556) should take the monastic habit before the *age of twenty*. Peter de Cluni died in A.D. 1156 on Christmas Day, then considered the first day of 1157 (xv. 31). At the period of his death the order consisted of more than three hundred monasteries (xv. 32). At a chapter Peter held, there

were present two hundred priors and twelve hundred monks (*Histoire littéraire de la France*, xiii. 244). He was, says Fleury (xv. 33) the last celebrated abbot of Cluni, "et cet ordre tomba depuis dans une grande obscurité." However, we have seen that it was while St. Hugues, who presided over Cluni from A.D. 1049 to A.D. 1109, was abbot, that the order attained its greatest height. On the death of Peter, the monks "tumultuously elected" (xv. 33) Robert the Fat, a relation of the Count of Flanders, "homme demi-laïque," but he was deposed in A.D. 1156 and Hugues elected abbot.

In A.D. 1213, the order of Cluni had so degenerated, that Innocent III. was obliged to address a letter to a general chapter of their order, insisting on their reformation (xvi. 379). In A.D. 1245 an interview took place at the monastery of Cluni between Louis IX. and Innocent IV., and in 1246 a second interview in the same monastery (*Fleury*, xvii. 390). In 1336, Benedict XII. issued a bull (xix. 526) for the reformation of the *black order*, that is, the Clunistes, which, as Fleury says (p. 527), shows its degenerate state.

1350. IN THE TWELFTH CENTURY SPAIN WAS THE ONLY COUNTRY WHERE BLACK WAS USED FOR MOURNING.

In A.D. 1142, Peter de Cluni addressed a long letter to St. Bernard respecting the differences between their two orders. Of a part of this letter Fleury (*Histoire ecclésiastique*, livre 68, no. 81, vol. xiv. p. 554) gives this account: "La seconde source de division était la couleur des habits, qu'il tient indifferente dans le fond, puisque la régle n'en parle point; mais il montre que le noir convient mieux aux moines, par l'exemple des anciens, particulièrement de St. Martin. Il marque en passant qu'en Espagne on portait le deuil en noir; ce qui était alors singulier à ce pays."

Stow says that in the "1st of Henry VII. the mayor, aldermen, sheriffs, and commonalty, all clothed in violet (as in a mourning colour) met the king at Shoreditch" (*Survey of London*, 8vo, 1842, p. 198).

1351. CUSTOM OF SHAVING THE MONKS.

According to the statutes of the order of Cluni, collected by Ulric in A.D. 1091, "On rasait les moines environ une fois en trois semaines, et pendant cette action on chantait des pseaumes" (see *Fleury, Histoire ecclésiastique*, livre 63, no. 60, tome xiii. p. 506).

1352. IN THE TWELFTH CENTURY PETER DE CLUNI CAUSED THE KORAN TO BE TRANSLATED INTO LATIN.

"Quant à la version de l'Alcoran, l'Abbé Pierre la fit faire en Espagne, où il était allé visiter les maisons de son ordre. Il fit premièrement traduire en latin une réfutation des erreurs de Mahomet composée en arabe; et parceque Pierre de Toléde qu'il employa à faire cette traduction savait mieux l'arabe que le latin, il le fit aider par le moine Pierre son secrétaire. L'abbé de Cluni fit ensuite traduire l'Alcoran même par un anglais nommé Robert, archidiacre de Pampelune, et un autre savant nommé Herman de Dalmatie, qu'il trouve l'un et l'autre en Espagne, où ils étudiaient l'astronomie, et les engagea à ce travail en les payant largement" (*Fleury, Histoire ecclésiastique*, livre 68, no. 81, tome xiv. p. 556). He afterwards, says Fleury (p. 557), having in vain requested St. Bernard of Clairvaux to write against the Mahometans, undertook that task himself; but his work is lost. The account given by Daunou of this is somewhat different (see *Histoire littéraire de la France*, xiii. 245). The first two books of his treatise against the Koran *do* exist, and are published in the Collectio Amplissima of Martene and Durand (*Ibid.* xiii. 259).

1353. THE MONKS OPPOSED TO CLASSICAL LITERATURE.

Odillon, the celebrated abbot of Cluni from A.D. 994 to A.D. 1049, "fut détourné de la lecture de Virgile par un songe," &c. (*Fleury, Histoire ecclésiastique*, tome xii. p. 5, livre 55, no. 4), and yet Fleury says (xii. 548), "il favorisa et excita les études," &c. Mayeul, who was abbot of Cluni from A.D. 948–994, "détournait les moines de la lecture des poètes profanes, même de Virgile" (*Fleury*, xii. 69, livre 55, no 38; see also Histoire littéraire de la France, tome vi. p. 501). And St. Odon, abbot of Cluni, who died in 942, had a vision forbidding him to read the classical authors (*Histoire littéraire de la France*, vi. 230).

See also ARTS. 749, 1836, 2029.

1354. MONKS, ETC., WHO CULTIVATED CLASSICAL LITERATURE.

Saint Bernard of Clairvaux, whose latinity was so impure that he uses *manories* for *modus* (*Histoire littéraire de la France*, xiii. 169), and *guerra* for *bellum* (p. 178), was very fond of Ovid (pp. 151–187). This saint also quotes Persius (p. 199), and again he cites Ovid (p. 211). Daunou therefore truly says "Il cite assez souvent Ovide" (p. 234). Peter the Venerable, abbot of Cluni, has written some Latin poetry, in which, says Daunou, "On y retrouve des expressions et des constructions empruntées d'Ovide" (*Histoire littéraire de la France*, xiii. 262). One of

Peter's letters mentions "l'histoire d'Alexandre le Grand, et les livres de Saint Augustin contre Julien" (*Histoire littéraire de la France*, xiii. 252). However, Daunou (p. 267) has no authority for saying "qu'il avait lu la plupart des livres classiques de l'ancienne Rome"!!! In the twelfth century the monks of Cluni were censured for reading pagan authors during those times which, according to the rule of St. Benedict, they should have devoted to piety or manual labour (*Histoire littéraire de la France*, ix. 111, and see p. 147).

In the twelfth century we find Helinand, in a single sermon, quoting Horace, Virgil, and Lucan,—and in other sermons Terence, Cicero, Juvenal, and Seneca (*Histoire littéraire de la France*, ix. 182). Otho de Furengue, a monk and a bishop who died in 1158, quotes Horace, Ovid, and "les grands poètes latins, et, parmi les prosateurs, Ciceron et Justin" (*Histoire littéraire de la France*, tome xiii. pp. 270, 277, 284). Gregory of Tours, who died in 595, quotes Sallust, Virgil, the elder Pliny, Suetonius, Aulus Gellius, and Alexander Sulpicius (tome iii. p. 392).

1355. NOTE ON THE ORIGIN AND HISTORY OF THE CANONS REGULAR.

See also ART. 1230.

The only information I find in Bingham is in Antiquities of the Christian Church, book vii. ch. ii. sect. ix. Works, vol. ii. pp. 263, 264, 8vo, 1843. He says, "They who count the rise of canons regular from St. Austin, as Duarenus and others, have something more of probability on their side; because, as I have shown, the clergy of Hippo were under some of the exercises of a monastic life, which made them a sort of canons regular." See also the note where he quotes, on the other side, Onuphrius and Hospinian, "who have inquired very nicely into these matters, and make Gelasius the first founder of them under that name in the Lateran Church, where they continued till the time of Boniface VIII., who expelled them thence."

But the following account I have taken from Fleury (*Histoire ecclésiastique*, édit. Paris, 12mo). In the writings of St. Basil in the fourth century both monks and nuns are called canons (iv. 286). Indeed Fleury says (tome ix. p. 386) that "le nom de chanoines ou canoniques se donnait au commencement à *tous les clercs*." The name was *afterwards* confined to those clerks who lived in common, and it was for them that St. Chrodegand, bishop of Metz, in A.D. 763, drew up his famous rule, which, says Fleury (ix. 386), "est presque toute tirée de St. Benoit, autant que la vie monastique pouvait convenir à des clercs servans l'église." By this rule (of which Fleury has given an analysis, ix. 387–392), they were to give up their property, retaining the usufruct. They were allowed to go out in the day time, but

must always return at night; indeed the nocturnal prayers, &c., were sufficiently fatiguing. They were, however, allowed—indeed apparently ordered—to take wine or beer (p. 389). In this rule the canons were ordered to confess to their bishop twice a year; and this, says Fleury (ix. 390), "est *la première fois que je trouve la confession commandée.*" This rule (ix. 392), "fut depuis reçue par tous les chanoines comme celle de St. Benoit par les moines." In the Council of Aix-la-Chapelle, A.D. 816 (x. 169), there was, by the emperor's desire, a rule drawn up for the canons. In this the distinction is clearly drawn between monks and canons, one of which is that the latter may wear *linen*, the former not (p. 170). This rule was founded on that of Chrodegang (x. 173). The same council drew up a rule for *canonesses*. They were to be veiled and dressed in black (p. 174). In A.D. 874, Hincmar, archbishop of Rheims (xi. 340) forbad canons to be curés. In A.D. 1059, Nicolas II. held a council at Rome in the Lateran, where it was ordered that those priests, deacons, and subdeacons who preserved their continence should eat and sleep together near the churches for which they are ordained. Fleury adds (xiii. 65), "C'est *l'origine* des *chanoines réguliers*." In A.D. 1063, at the council of Rome (xiii. 127), Alexander forbade monks to leave their convents, and the fourth canon, copying the council of Rome in 1059, directed that the priests and deacons who preserved their continency should live together near the churches, and everything should be in common (p. 127). This was probably at the instigation of Peter Damian (xiii. 128), and was opposed to the rule given by the council of Aix-la-Chapelle in A.D. 816, according to which canons *were* allowed to have private property. From this period they were not allowed to have any property, and were called *religious* or *regular* canons. In A.D. 1100, the Council of Poitiers (xiv. 14) allowed the regular canons to baptise, preach, &c., which was forbidden to the monks. In A.D. 1139, the General Council of the Lateran (xiv. 498) forbad "les chanoines d'exclure d'élection de l'évêque les hommes religieux; mais il veut que l'élection se fasse par leur conseil, ou du moins de leur consentement, sous peine de nullité." Fleury adds (p. 498) that this is the first instance he has met with of the attempt of the canons of cathedral churches to exclude from the election of the bishops the *regular* canons, the monks and the laity. In A.D. 1215, the Council of Montpellier (xvi. 344) forbad the chapter to receive laymen as canons. In A.D. 1260, the Council of Cologne (xvii. 699) ordered that the canons should sleep together "comme ils faisoient anciennement." It also made for them other regulations, so that Fleury pathetically says, "On voit ici des restes de la vie

commune des chanoines." In A.D. 1339, Benedict issued a great bull (xix. 549) for the reform of the canons regular. In 1561, the Assembly of Poissy fixed the age of canons at eighteen (xxxii. 133). The council of Trent made several regulations (*Fleury*, xxxii. 546, *et seq.*), which, however, like those of the assembly of Poissy, seem to refer only to canons, and Fleury has omitted to explain whether there was still a difference between canons and canons regular (see also xxxiv. 30, 32).

On the first institution of canons, Fleury has some remarks in Discours viii. no. 2, vol. xx. pp. 8, 9. He says that at an early period were formed communities of clerks as similar to those of monks as their functions would permit. "St. Eusèbe de Verceil est le *premier évêque* que l'on trouve avoir *fait vivre ainsi son clergé*; et *Saint Augustin suivait son exemple*, comme on voit par ses deux sermons de la vie commune. On nomma ces clercs chanoines, et vers le milieu du *septième siècle* (he should have said huitième siècle) Saint Chrodegang, évêque de Metz, leur donna une règle qui fut depuis reçu par tous les chanoines, comme celle de St. Bénoît par tous les moines." He adds that the rule given in 816 by the council of Aix-la-Chapelle "est comme une extension de celle de Saint Chrodegang."

1356. WASHING THE FEET SAID TO BE A SACRAMENT.

This was affirmed in the twelfth century by St. Bernard, Abbé de Clairvaux. "Le mercredi saint, l'abbé de Clairvaux, prêche sur la passion; le jeudi sur trois sacrements, le baptême, la cène, et le lavement des pieds. Mais l'orateur n'emploi sans doute ici ce mot de sacrement que dans un sens très-étendu; il s'agit de trois cérémonies saintes ou sacrées, dont les deux premières sont des sacrements proprement dits. Mabillon en fait l'observation, et les théologiens orthodoxes répondent comme cet éditeur quand ce passage de Saint Bernard leur est objecté par des hérétiques" (*Daunou's Life of Bernard*, in *Histoire littéraire de la France*, xiii. 181).

1. Histoire littéraire de la France, xii. p. 109. 2. We learn from St. Ambrose, that at Milan in the fourth century, washing the feet formed part of the baptismal ceremony (see *Histoire littéraire de la France*, tome i. part ii. p. 366). In 1738, the Herrnhuters washed each others' feet (*Southey's Life of Wesley*, 8vo, 1846, i. 168).

1357. BARBARISM OF THE IRISH IN THE TWELFTH CENTURY.

St. Bernard of Clairvaux has written the life of his friend Malachie, archbishop of Armagh and primate of the Irish Church.

He says of him: "De natali barbarie traxit nihil, non magis quam de salo materno pisces maris" (*Daunou's Life of Bernard*, in *Histoire littéraire de la France*, xiii. 206).

1358. NOTES ON TRANSUBSTANTIATION.

Peter de Cluni, the Venerable, in the twelfth century "cite comme exemple de transubstantiation la verge de Moïse changée en serpent, les eaux du Nil métamorphosées en sang, et le pain que la digestion transforme en chair" (*Histoire littéraire de la France*, xiii. 258).

In another work, Peter relates some strange miracles respecting the Eucharist, but as Daunou says (p. 259), "Ces récits attestent au moins que la présence réelle était au xiie siècle un dogme parfaitement établi" (see *Histoire littéraire de la France*, tome viii. pp. 230–232). The Benedictines assert (p. 230) that with the exception of John Scott Erigena, no writer of the ninth or tenth centuries denied transubstantiation. Indeed (at p. 232) they broadly declare that Erigena was the only writer preceding Berenger in the eleventh century who ventured to deny that mystery. The Benedictines say that in the eleventh century Lanfranc maintained the doctrine of transubstantiation against Berenger (*Histoire littéraire de la France*, viii. 302). And see pp. 230–232, where they boldly say that the opinion of Berenger respecting the Eucharist "n'a point d'autre origine que la nouveauté, et que l'unique et le plus ancien témoignage qu'on puisse alléguer en sa faveur est celui du sophiste Erigène." And see at p. 236 a long list of Berenger's opponents. Gregory of Tours, who died in 595, believed in the real presence (*Hist. litt. de la France*, iii. 393), and Saint Bruno, who died in 1101, in transubstantiation (ix. 248).

1. Anselm believed in the real presence, at least (*Hist. litt. de la France*, ix. 439). 2. And so did Gerbert, Pope Sylvester II., who died in 1003 (*Hist. litt. de la France*, vi. 588); indeed, in another place (p. 611), they add that he believed in transubstantiation. 3. See De Potter, Esprit de l'Église, Paris, 1821, 8vo, tome vii. p. 163, *et seq.* 4. Bruce says that the Abyssinians believe in transubstantiation (*Travels to Discover the Source of the Nile*, Edinburgh, 1790, vol. iii. p. 336), but this belief is not universal (p. 339). Salt (*Voyage to Abyssinia*, 1814, 4to, p. 391) says that they do not even believe the real presence. 5. In the fourth century, St. Hilary, bishop of Poitiers, believed in the real presence (*Hist. litt. de la France*, tome i. part ii. pp. 161, 189), and so did St. Ambrose, bishop of Milan (pp. 365, 366).

1359. NOTE ON THE ORIGIN, ETC., OF THE DANCE OF DEATH.

Recherches historiques et littéraires sur les Danses des Morts, par Gabriel Peignot, Dijon et Paris, 8vo, 1826. He says (p. xi.) that there can be no doubt that the object of them was to remind man of the uncertainty of life and of the inflexibility of death. "C'est ce que prouvent encore plus clairement les diverses inscriptions morales dont on accompagnait chaque série des différentes Danses de Morts, soit peintes, soit gravées, soit imprimées." There are indeed (p. xiv.) many ancient monuments on which skeletons may be found; and we know from Petronius (p. xv.) that it was not unusual in orgies to have a skeleton of silver on the table, which by springs imitated the movements of a living being. But this was only for the purpose of enforcing the necessity for *present* pleasure by reminding them of its *shortness* and *uncertainty*. Gori also (p. xvi.) mentions a sardonyx on which is found a death's head with this inscription, "Bois, mange, et couronne toi de fleurs; c'est ainsi que nous serons bientôt." Still (p. xvii.) "Il parait certain que chez les anciens le squelette n'a point été le symbole de la Mort, comme divinité."

It appears (p. xviii.) that the ancients *were* acquainted with the Dance of Death. Gori describes a sardonyx on which a skeleton dances before a peasant, who is seated and playing the flute. But there exist still more decisive proofs. In 1809, a peasant near Cumes discovered three sarcophagi (p. xviii.) of which André de Jorio has published an interesting account. On one of these (p. xix.) there are three dancing skeletons. Jorio, and after him Millen, is of opinion that this represents the souls departing for the infernal regions (pp. xix. xxii.) At all events, "il suffit d'être assuré (p. xxii.) par la sardoine de Gori et par la découverte de M. de Jorio, *que les anciens ont connu des Danses de Morts.* Mais il faut convenir *qu'elles n'ont aucune espèce de rapport avec les Danses modernes du même genre.*"

As to the origin of the European Dance of Dance, he says (pp. xxii. xxiii.) that the Greeks and Romans had little fear of death, which they only looked on as a passage to the Elysian fields; but when (xxiv.) Christianity became known, the rigour of evangelical precepts rendered death terrible. Although, says Peignot (xxiv.), the lives of the Christians in the early ages were so pure and edifying *that they* were not afraid of death, but during the middle ages manners became so deteriorated, that it became important to enforce a fear of death, and that was done by appealing to the *eyes* by *sensible* images. It is, however, probable (p. xxv.) "que dans le principe on ne mêla aucune idée plaisante aux représentations que l'on en fit."

Such is a *general* idea of their origin. To enquire particularly into their first appearance. It has been generally supposed (p. xxvi.) that these Dances originated after the dreadful plagues which ravaged Europe; "et comme *la première Danse que l'on connaisse* a paru dans le xive siècle (en 1383) on a pensé qu'elle avait été exécutée après la terrible catastrophe connue sous le nom de *peste noire*, qui en 1346, 7, et 8, exerça ses ravages d'abord en Asie, ensuite en Europe, et fit périr, dit-on, la cinquième partie de l'espèce humaine." But (p. xxvii.) since the Dance of Minden, 1383, is the first known, it is not likely they would have waited thirty-five years (from 1348 to 1383) after the black death before executing it. For this reason Peignot (p. xxviii.) thinks that the black death had nothing to do with the Dance of Death, but that the latter owes its origin to the epidemic of 1373, which was characterised by a singular frenzy and (p. xxix.) love of violent movements (see ART. 562). This it was (p. xxix.) which probably suggested the idea of representing death as dancing in the same manner as the unfortunate victims who were actuated by the prevailing epidemic. If this conjecture be true (p. xxx.), there of course could have been none of these dances *before* 1373, and at all events they rapidly increased in the fourteenth century, *particularly in Germany and Switzerland*, when they were placed on the cemeteries, in the churches, or on the public highways. After all it appears (p. xxxii.) "que la première Danse des Morts connue se voyait á Minden, en Westphalie; on assure *qu'elle a été faite en* 1383, comme nous l'avons dit plus haut. Nul autre détail ne nous est parvenu à cet égard que le mot qu'en dit Fabricius dans sa Bibliotheca lat. mediæ et inf. Ætatis, Hamb. 1736, 6 vols. in 8vo, tome v. p. 2." In A.D. 1424, "La Danse des Morts (p. xxxiii.) qui a eu lieu en Paris a été une peinture faite au cimetière des Innocens, et *nullement* une danse exécuté par des personnages vivans." Barante and Bargemont have been misled by an old chronicler under Charles VI. and Charles VII. to fancy that this was an *actual* Dance instead of a *representation* of one (pp. xxxiii–xxxvi, and see pp. 82, 83).

The third Dance known to have been executed was at Dijon in 1436 (p. xxxviii.) "sur les murs du cloître de la Sainte Chapelle, par un nommé Masoncelle." This has not existed for a long time, and only recently a notice of it was discovered by Baudet in the archives. The fourth Dance of Death, and one of the most celebrated (p. xxxix.), is that painted at Bâle about 1441, in the Cemetery of the Dominicans. The author is unknown, but it was painted after the epidemic which in 1438 carried away so many during the session of the council there. This dance will be here-

after much discussed, as Peignot's original object was to show that this Dance was painted about 1441, and that therefore it was impossible to have been by Holbein, who was born in 1498 (see pp. 3–5, and note). It may be added (p. xl.) that during the epidemic at Bâle, there was struck a medal with the motto *Hodie mihi, cras tibi*, and that the same motto was on a Dance of Death at Dijon. The Dance of Death at Lubeck, executed in 1463 is the fifth with which we are acquainted (p. xlii). It is mentioned by Fabricius. The sixth was painted at Anneberg, in Upper Saxony, in 1625 (p. xli). The seventh at Dresden, in 1524 (p. xli). The dates of the eighth, ninth, tenth, eleventh, and twelfth are unknown (p. xlii). They are at Leipsic, Berne, Erfurth, and the two last at Lucerne (pp. xliii–xlvi). There was also one in the cathedral of Amiens; at least Peignot says, "nous en avons ouï parler" (p. xlvii.), and "il est présumable" that there existed one at Rouen. There was one at Strasburg (pp. xlviii–liii); the date of it is uncertain, but it appears to have been executed before 1546 (p. l). He says indeed (p. l.) "Selon toute apparence, cette église ayant été construite au xiiie siècle, sa Danse des Morts doit dater du xive ou du xve au plus tard, car c'est dans ces deux siècles que l'on a le plus multiplié ces sortes de peintures."

The above comprise all the known Dances of Death, but it is certain that there existed a great number in other countries in Europe, "*particulièrement* en *Allemagne* et en *Suisse* (p. lii).

Peignot says (p. 2), "Les Danses des Morts sont des peintures qu'existaient jadis, soit dans les cloîtres, soit sur des murs de cimitières, soit dans l'intérieur des églises, ou dans d'autres lieux apparens; et qui représentaient la mort sous la forme d'un squelette, appellant à elle d'un air malin des personnages de tout état, de tout sexe, et de tout âge. Ces peintures étaient autrefois très multipliés; il en subsiste encore quelques unes. Elles formaient une espèce de galerie, où la mort est répétée autant de fois qu'elle a de personnages à entrainer; c'est-à-dire, que chaque personnage a près de lui un squelette qui lui fait le signe redoubtable du départ."

In 1649, Merian published at Frankfort (p. 6) the Dance of Death executed at Bâle, which by an absurd anachronism has been generally attributed to Holbein. Merian in his preface (p. 6) says that the dance "fut fondé *probablement* dans le grand concile . . . en mémoire perpétuelle de la mortalité qui y régnait en 1439 pendant ce concile de Bâle." Merian adds (p. 9) that in the painting, the figures are represented in their natural

dresses, &c. "La figure du pape représente Félix V, qui y fut élu au lieu d'Eugène IV; la figure de l'empereur est le portrait véritable de Sigismond." But this does not *seem* to me to *prove* that it was necessarily executed so early as 1439. It might have been painted some time after, and being in *memory* of an event which happened *during* the session of the council, it would not be unlikely that the figures should be portraits of those who were present. Peignot indeed (p. 12) says "Elle doit avoir été exécutée en 1441 ou 1442;" but he offers no *proof* of this statement. But not only was Holbein not the author of the Dance of Death at Bâle, but he did not even imitate it (p. 22), the two dances being entirely different (p. 25), as Peignot has shown by comparing the two (pp. 26–45).

As to Holbein's Dance of Death, see some bibliographical particulars at pp. 52–68. The first edition is A.D. 1530.

The Dance Macabre is of a similar character to the two others, but is much more ancient (p. 77). It is generally supposed (p. 78), to have been originally accompanied by a German text, which was translated into Latin and afterwards into French, and that the author was a certain *Macabre*. This, says Peignot, *may be*, but (p. 79), the first edition of "La Danse Macabre des hommes," dated 1485, is in French, and the first edition known of "La Danse Macabre des Femmes" is likewise in French, anno 1486. The first Latin edition is 1490, and this professes in the title to be translated from the German, but it is of course impossible to say if the German text from which it was taken was *prior* to the French text above mentioned. The Latin edition bears in the title, "ab eximio Macabro versibus alemanicis edita," which clearly intimates (p. 79), that Macabre was a German, and that the original text was German. Still Peignot (p. 80), without sufficient reasons, persists in thinking that the Latin editor was mistaken, and that there was no person of the name of Macabre. It has been supposed (p. 81) that the word Macabre comes from the Arabic *Magbarah*, which means cemetery; but this Peignot thinks unlikely, because if the etymology were Arabic the origin would be Arabic, whereas (p. 81) "La Danse des Morts a pour source un principe moral et religieux qui tient essentiellement au Christianisme, et qui ne serait nullement dans les principes de l'islamisme. . . . D'après cela il est à peu près certain que la Danse Macabre ne provient pas de l'orient" (see p. xxxiii., where an old chronicler calls it "La Danse *Maratre*"). Peignot thinks (p. 84) that it was painted, not sculptured. He connects it with the figures of a *black man* (pp. 85–88), and

firmly believes that the "Danse Macabre" was of Parisian origin. For the different editions of La Danse Macabre, see pp. 93–126.

1360. NOTE ON THE SYBILS.

See a list of works on the sybils in Peignot's Recherches sur les Danses des Morts, 8vo, 1826, pp. 159, 160.

They were destroyed by order of Stilicon (*Beugnot, Destruction du Paganisme*, Paris, 1835, tome ii. p. 30); but copies of them were probably preserved (pp. 290, 291). The Bishop of Lincoln says, "Clement of Alexandria uniformly speaks of the sybils as endowed with the gift of prophecy" (*Account of the Writings and Opinions of Clement*, London, 1835, p. 406).

1361. IN THE TWELFTH CENTURY THE DRESS OF NUNS APPEARS TO HAVE BEEN BLACK.

Abelard, in a letter to Heloise, "l'avertit que l'habillement noir dont elle est revêtue, loin de la déparer aux yeux de cet époux [i.e. a celestial one] la rend semblable à l'éthiopienne du Cantique," &c. (*Histoire littéraire de la France*, tome xii. p. 105).

1362. STATE OF LEARNING AND LITERATURE IN GAUL IN THE TWELFTH CENTURY.

See Dissertation sur l'État des Lettres en France—douzième siècle, in Benedictine Histoire littéraire de la France, tome ix. pp. 1–225. This was superior to every century since the reign of Charlemagne (p. 1), and so notorious was the height to which it reached, that an Italian writer at the end of the century calls France the mother of all philosophy and the inventor of all sciences (p. 3).

Much of this advancement the Benedictines attribute to the personal characters of Louis VI., Louis VII., and Philip II. (Augustus), whose united reigns lasted from A.D. 1108 to A.D. 1222 (see p. 5). But see also the severe remarks of Guizot upon Louis the Young (VII.) in Histoire de la Civilisation en France, 8vo, 1846, vol. iv. p. 108. Louis VII. and Philip Augustus granted privileges to the students at Paris, though we do not precisely know what these privileges were (p. 9).

Another reason for the increase of learning was (p. 11) "la multiplication prodigieuse des maisons religieuses, dont l'entrée exigeait ordinairement que ceux qui y aspiraient eussent quelque teinture des lettres." But the increase of learning met with many serious obstacles; among which (p. 12) must be noted, the

See also ART. 1348.

practice of paying no regard to merit in ecclesiastical promotions, which was carried to such a height that often the highest dignities of the church were conferred on children. The consequence was, there were to be found priests ignorant of the common rudiments of Latin (see p. 28). Another blow was sustained when Philip II. in 1182 banished the Jews (p. 13), and indeed the effects were so obvious that in 1198 he recalled them. Other obstacles were the disputes between the regular canons and the monks, and between the Clunists and the Cistercians, though indeed the very collision may have given an impetus to literature (p. 14). The Benedictines are compelled to allow (p. 16) that in this latter controversy Peter de Cluni displayed great moderation, while the observations in which Bernard indulged "peuvent être regardés comme une invective."

The crusades were prejudicial, "au moins indirectement, à la culture des lettres." (p. 16). They add that, owing to the indulgences granted to those who were connected with the crusades, the canonical penances became abandoned to the discretion of confessors, and this produced a decline of the study of that part of the canon law. They also plausibly observe (p. 17), "que les croisades ayant en ce siècle donné naissance aux premiers ordres de chevalerie, ceux qui s'y engageaient n'étant point obligés d'êtres lettrés, plusieurs pères de famille négligèrent de faire étudier leurs enfants, dans l'espérance qu'ils pourraient prendre parti dans ces ordres sans sçavoir les lettres." They think (p. 19) that tournaments were "plus préjudiciables qu'utiles à la culture des lettres." They observe that in this century the church condemned them severely, that St. Bernard calls them *figmenta diabolica*, &c., and that the Council of Rheims before him had employed similar expressions. To this I may add that the Council of Rheims in 1131 decreed that those who were killed at tournaments should be refused ecclesiastical burial (*Fleury, Histoire eeclésiastique*, xiv. 403); that in 1179 the Council of Lateran renewed the prohibition of them (*Fleury*, xv. 412), but without attaching any penalty. Indeed it would appear that they were gaining ground, for in 1254 the Council of Albi contented itself with forbidding *clerks* to attend tournaments (*Fleury*, xviii. 536). However, in 1279 we find Pope Nicholas writing a very angry letter to Philip the Bold (*Fleury*, xviii. 269, 270), and blaming him for *re-establishing* tournaments. The Benedictines nevertheless confess (p. 19) that tournaments were favourable to the cultivation of the vernacular poetry and romances, but they add, with their monastic littleness, that such literature had better

never have existed!!! and they particularly indulge (p. 20) in a tirade against romances.

Another circumstance unfavourable to learning was the custom in the public schools of receiving money for lessons (pp. 25, 26). Abelard confesses that he opened in the first instance a school with the view of gaining wealth. Other contemporaries attest the same practice, and it was even usual, on leaving a school, to sell to others what we should call the "*goodwill*." The Council of London, in 1138, indeed forbad the practice, but in France it spread rapidly. "Le chapitre de Châlons-sur-Marne fut un des premiers qui le mirent en pratique, et bientôt ce prétendu droit d'exaction trouva entrée dans les autres églises de France, où les *scolastiques en particulier* avaient grand soin de le faire valoir à la rigueur." Alexander III., hearing of this, issued two letters forbidding that learning should be *paid for*, and ordering that *all* clerks capable of giving lessons should be allowed to open schools. See also Histoire littéraire de la France, xii. 92. It is, however, well worthy of remark, that in the twelfth century the Jews at Lunel not only taught gratuitously, but supplied their pupils with the necessaries of life (*Histoire littéraire de la France*, ix. 133). The same thing is observable of the school at Beaucaire.

The adversaries of Abelard in advancing reasons for the condemnation of his treatise upon the Trinity, which the Council of Soissons burned in 1121, said that to incur this penalty it was sufficient that he had circulated copies of a book which neither pope nor church had approved. In this, say the Benedictines, 'Il nous semble apercevoir dès ce siècle-ci les premiers vestiges de ces approbations qu'on jugea nécessaires dans la suite, surtout pour les écrits qui traitaient des matières de religion." But what the Benedictines call "les adversaires d'Abélard" (p. 28) seem to consist only of St. Bernard (at least they cite no other authority but his Letters), and he was a likely man enough—under pretence of tradition—to innovate on the side of tyranny. Besides this, they confess (p. 29) that "au reste, quelque bien marquée qui soit ici cette source d'approbations, nous ne trouvons point dans le cours de ce siècle, qu'on en ait demandé ou accordé pour les écrits qu'on publiait."

They say that before the end of the twelfth century learning declined (p. 29); "décadence dont presque toutes les facultés de la littérature se ressentirent; mais la philosophie, la théologie et les belles lettres plus que les autres." But they add (p. 30) that *before* this decline letters were cultivated in the twelfth century, "avec plus de zèle et d'ardeur qu'elles n'avaient encore été depuis plusieurs siècles" (and see p. 24). One great cause of this decline

was (p. 21), "la mauvaise dialectique et la scolastique encore plus mauvaise qu'on enseignait." Hence, add they, the mischievous custom (p. 21) of neglecting tradition, and "il ne doit donc pas paraître étonnant qu'il se trouve tant de doutes, tant d'opinions, tant de probabilités, et si peu de démonstrations dans les écrivains de ce temps-là." This strikes me as very high praise, though the Benedictines mean it for censure. They, however, allow (p. 22) that the scholastic theology *has* its advantages, and that it frequently served for defence of the doctrines of the church. According to the Benedictines, the good writers of the eleventh century had foreseen this "alliance de la mauvaise dialectique avec la théologie;" and Fulbert de Chartres, Lanfranc, Anselm, and others "avaient montré que dans les choses de la foi la raison humaine est un guide trompeur et infidèle, qui livre à l'erreur et à l'illusion ceux qui le suivent sans la secours de la révélation et de la tradition;" and in the early part of the twelfth century (p. 23), Guibert, abbé de Nogent, and Guillaume de Thierry attacked the scholastics; while even Abelard himself, "revenu des ses égarements, reconnait lui-même que la manière dont la plupart traitaient alors la théologie avait donné lieu à quantité d'erreurs dont il fait une assez longue liste. C'est à quoi il emploie une partie du troisième et du quatrième livre de sa Théologie Chrétienne." Besides these writers, Pierre le Chantre, Pierre de Celle, and Jean de Cornouaille opposed this new philosophy (p. 23), as also did Gautier, prior of St. Victor, in a work which, though only published in part, became very famous (p. 24, and see pp. 211–212). They say (p. 183), "Ce siècle-ci ne reconnaissait que trois parties dans la philosophie—la logique ou dialectique, la morale, et la physique." Of these, dialectic was almost the only one cultivated; "et cette dialectique n'était autre pour le fonds que celle d'Aristote" (p. 183); and then the good Benedictines launch out (p. 184) into an abuse of the obscurity of Aristotle. Peter de Celle (see p. 23), an able opponent of the scholastics, says 'Il faut bien se donner de garde de planter la forêt d'Aristote auprès de l'autel du seigneur." But, on the other hand (see p. 57), we learn from John of Salisbury that "Bernard le scolastique se mit à professer la dialectique, et quoique parfait Platonicien, *il tenta de concilier Platon avec Aristote. Mais il vint trop tard pour y réussir*" (see also p. 184). It may perhaps be doubted if Aristotle had such a very great share in forming the scholastic philosophy, for we are told (p. 184) that the great geniuses of the age "*tous* l'embrassèrent comme les autres," and "il n'y a guères qu' Helmand entre les philosophes qui conçut du mépris pour Aristote jusqu'à le mettre au rang des monstres de la

See this Art. below. p. 611.

nature." However, Abelard (p. 184) thought Aristotle not sufficient to form a dialectician, but that a perusal of other writers was also necessary.[1] Others, and among them John of Salisbury, wished to join Porphyry to Aristotle; others wished for Plato; and (p. 185), 'La plupart enfin joignoit à celui-ci Averroes, Avicenne, et dans la suite, avant la fin du siècle, beaucoup d'autres subtilités philosophiques d'auteurs Arabes, qui jettèrent encore une nouvelle obscurité dans la dialectique." Among other writers, William de Conches (p. 185) "donna un corps entier de philosophie, où il semble que les philosophes de ce siècle puisaient, comme les canonistes dans le Decret de Gratien, et les théologiens dans le Recueil de Pierre Lombard" (see also pp. 211–213). Such, they say, was the state of dialectic early in the twelfth century; and (p. 186), "Bien loin de devenir plus heureux dans la suite, il alla toujours empirant." The disputes respecting Nominalism and Realism occupied much attention, or, as the Benedictines say, "On perdit beaucoup de temps à ces questions et disputes inutiles"!! (p. 187). At p. 207 they again complain "que le goût dominant pour les subtilités, les questions curieuses, les vains raisonnements, fit négliger les écrits des SS. Pères et des autres anciens auteurs." The consequence was (pp. 207, 208) that in the twelfth century there were formed two different classes of theologians: "Les uns traitaient les matières de religion par l'autorité de l'Écriture, des Conciles, et des Pères de l'Église, en y joignant quelquefois des propositions démontrées par la lumière naturelle. Les autres n'y employaient que de pures raisonnements et l'art de la dialectique; ou s'ils citaient l'Écriture, c'était en des sens allégoriques et arbitraires" (p. 208). The first was called positive, the second scholastic theology. This scholastic method excited the alarm of Pope Alexander III., who in 1164 prohibited it, or rather, as it appears, prohibited that extreme abuse of it which went "jusqu'à mettre en problème les dogmes les plus incontestables de la foi" (p. 209).[2] It is generally supposed that Roscelin of Compiègne was the first author of this "mélange de la dialectique avec la théologie" (p. 209). "Mais Abelard s'avoue ouvertement le père de cette méthode." Peter Lombard (p. 210), in his Book of the Sentences, "Ne suivit *pas* la méthode qui fit tomber Roscelin, Abélard, et d'autres dans

[1] Mr. Morell, who is anything but a sceptical writer, says "without Plato the early Christian philosophy would not have seen the light: and without Aristotle the scholastic philosophy could not possibly have arisen" (*Morell's Historical and Critical View of the Speculative Philosophy of Europe*, 8vo, 1846, vol. i. p. 18).

[2] When did the positive theology arise? Gregory of Tours, who died in 595, speaks of the authority of the Fathers and the Bible as forming the grounds for belief. (See *Hist. litt. de la France*, vol. iii. p. 393.)

des erreurs. Il prit une toute autre route, et *sans citer Aristote*, ni s'abandonner au raisonnement humain, il s'appliqua à rapporter les sentiments des SS. Pères." They say (p. 210), "C'est à Abélard qu'est due l'invention de traiter problématiquement les matières théologiques. Il est effectivement le premier qui ait employé cette méthode dans son ouvrage encore manuscrit, mais indigne de paraître au grand jour, intitulé, *Sic et Non, le pour et le contre.*"

We now come to the schools, and first of the episcopal ones (p. 30); they were both schools and seminaries. There was always a master to watch over the education of the young, but those more advanced were generally taught by the bishop, "qui se chargeait lui-même d'instruire ceux qui étaient plus avancés." This at least was frequently the case, but in other instances the bishops allowed masters to teach in their place (p. 31). These masters were at first removable; but before the end of the twelfth century they "devinrent fixes et permanents, en devenant attachés par des bénéfices aux églises où ils enseignaient" (p. 31). There is proof of this in the year 1077; and after the middle of the twelfth century this establishment became common in the cathedrals, "en conséquence du canon du concile de Latran, en 1179, qui le prescrit expressément" (p. 31); and in 1215 another council of the Lateran repeated the order (p. 32). Among these episcopal schools, that of Rheims was eminent in the tenth and eleventh centuries (p. 32), and in the twelfth century sustained its reputation (pp. 32–34). The episcopal school of Laon (pp. 35, 36), which in the eleventh century had been so celebrated, preserved its reputation in the twelfth century. For an account of the other episcopal schools, see pp. 37–60, and in particular pp. 40-41 for an account of that of Liege.

We now come to the schools of Paris (p. 61). They were opened at the latest at the end of the tenth century, and were distinguished from the schools of the cathedral, a distinction many writers have not attended to, though indeed 'il faut au reste avouer qu'il est fort difficile de discerner les docteurs qui ont enseigné à l'école épiscopale d'avec ceux qui ont exercé les mêmes fonctions dans les autres écoles de la ville." It will be well to begin with the episcopal school, and then pass to the other schools of Paris. The episcopal school of Paris was originally held in the house of the bishop (p. 61), or in the cloister of the cathedral, but at the end of the twelfth century it was transported to the parvis between the episcopal palace and the Hôtel-Dieu. But early in the twelfth century the number of students became so great that the bishop, in concert with the canons,

forbad any to remain, "qui n'étaient pas du corps de la cathédrale" (p. 61), and thus "l'école épiscopale se trouva donc alors réduite aux jeunes clercs de la cathédrale, et aux enfants de naissance, qu'on élevait avec eux." Still, this school produced a great number of eminent men (for a list of whom see pp. 62–63), and it is in particular to the reputation with which Guillaume de Champeaux taught in the school that the immense rush of students from every part is to be attributed. He, however, in 1108 retired to St. Victor, nor do we know who succeeded him (p. 63). Whoever it was, the episcopal school sustained its reputation; and it is said, though on doubtful authority, that Peter de Lombard was one of the professors of theology there (p. 64). The Benedictines say (p. 64) that it is certain "que *l'école épiscopale de Paris fut l'origine de toutes les autres écoles*, qui se multiplièrent prodigieusement, tant dans la ville qu'aux environs;" and from hence arose the subordination of those schools to the bishop and to the church; so that after the establishment of academic degrees, they were taken in the bishop's house (p. 64; and for proofs of the jurisdiction of the bishop of Paris, see p. 65).

See this ART. below p. 603.

We now come to the public schools of Paris and its neighbourhood (p. 65). That of St. Victor was the first and most persevering. This was the most celebrated of the schools of the canons regular (p. 113), to which Guillaume de Champeaux in 1108 transferred the school "qui tenait au cloître Notre-Dame." "En peu de temps St. Victor devint par là une des plus brillantes académies de l'Europe" (p. 114). In 1113 Guillaume de Champeaux was made bishop at Châlons-sur-Marne, but nevertheless the school kept up its reputation. "On a des indices que cette école se maintint avec avantage toute le reste de ce siècle" (p. 114), and in the twelfth century this single abbey gave to the church no less than seven cardinals (p. 115). In 1148 the Institute of the Canons Regular passed from St. Victor to the abbey of Saint Geneviève, where it is probable letters were already cultivated. At all events they *had* been at the end of the tenth century (p. 116); and at least *after* this period the school of St. Geneviève flourished exceedingly (see pp. 117, 118). A little *prior* to this Abelard himself had taught there (p. 65), and had for his pupil the famous John of Salisbury (as he himself relates), and this *must* have taken place *about* 1118, since in 1120 Abelard became monk at St. Denis (p. 66). Besides this there was (p. 67) contemporary with Abelard, *another* school, held on the Mont Saint-Geneviève, by Jocelyn, afterwards bishop of Soissons; and there were also *two other* schools then (p. 67). There were in Paris two other schools, but we know not where they were held (p. 68),

and for an account of the other schools in Paris, see pp. 69–81. These schools were crowded, and in particular by the English (pp. 73 and 76). Towards the end of the twelfth century (p. 74), "les professeurs publics s'y multiplièrent prodigieusement;" that is there were ten or twelve of them at the same time, and in fact (p. 78) Paris became a second Athens. Still the *name* of University was not given until the thirteenth century (p. 81), and in the twelfth century we merely find the name of *Academy*. It must, however, under the latter name, have reached a considerable organisation, since it was appealed to by Henry II. and Thomas Becket, archbishop of Canterbury. It has hence been supposed that under the reign of Louis the Young, "vers le milieu de ce siècle elle commença à se former en corps d'Université, et qu'elle en est redevable à Pierre Lombard. Mais si l'on veut bien y regarder de plus près, on conviendra que ses premiers commencements, non sous la dénomination d'Université, qui ne fut en usage qu'au siècle suivant, mais sous le titre d'Académie, ou d'École publique, remontent plus d'un siècle plus haut" (p. 80). Indeed there were all the elements of a University but its name. Before the end of the twelfth century there were several colleges, and during the reign of Philip Augustus, some English clerks, finding themselves overtaxed by Richard I., settled in Paris and were formed into a college (p. 81). Nor were academical degrees wanting. It is supposed that towards the middle of the twelfth century the title of Doctor was created, in order to succeed to that of Master; and that this was effected by Peter Lombard and Gilbert de la Poirée. But this is opposed by history (p. 81). Although the titles of Doctor and Master *were* synonymous, still the former was in usage long before. "Il y en a mille exemples, mais il suffit pour en convaincre de produire celle de Thomas d'Estampes, qui écrivait dès la fin du xie siècle, et qui prend indifféremment dans l'inscription de ses lettres le titre de Docteur et celui de Maître." They add (p. 82) that the title of Master was more common after the middle of the twelfth century than before it, although subsequently the title of Doctor was preferred to that of Master. It appears from the Council of Rouen, in 1074, "que le premier degré académique très connu est celle de *Licence*. . . . . Ce degré, quoique le premier institué et l'unique en usage à la fin du xie siècle et pendant plus de cinquante ans du siècle suivant, fut néanmoins précédé depuis du degré de Bacalaurat, et suivi du degré de Doctorat." As to the title of Doctor it appears probable (p. 82) that it was first erected into a title of honour given to those who read publicly the sentences of Peter Lombard, from whence it soon extended itself to those who

professed theology, medicine, and law. As to that of *Bachelor*, which was originally confounded with that of Doctor, it is derived from the rod they put into the hands of those doctors before they began their public lessons. This rod or stick was called *bacillus*, hence *bachelor* (p. 83). At the same time the word *bacalarius* is as ancient as the early part of the eleventh century (p. 83). But of all the different titles in the twelfth century, none was more common than that of Master (p. 83).

It is evident from an expression of Peter de Blois, "qu'il y avait dès ce siècle-ci des libraires à Paris" (p. 84; see also p. 142).

As to the other schools out of Paris and not episcopal, see pp. 84–91. In particular are observable those of St. Denys, of Provins, of Montpellier, of Gueldre, and a great variety of Normandy. "Les écoles de l'Armorique ne formèrent guère moins d'illustres élèves en ce siècle" (p. 90). The monastic schools (pp. 92–110) of the original order of St. Benedict were very numerous. Among the most celebrated may be mentioned that of Marmoutier, of St. Denys, so long presided over by Suger, and a variety of others. The only one of them I find mentioned as falling off is that of Bec (p. 108), but then it was scarcely possible for any merit to secure the reputation of such men as Lanfranc and Anselm, who in the eleventh century had taught there. The Order of Cluni had declined under the abbot Pons. "Cependant St. Pierre-Maurice, surnommé le Vénérable, qui en fut abbé plus de trente ans, trouva moyen de remédier à toutes choses. De sorte que sous son gouvernement Cluni recouvra sa première splendeur, et devint de nouveau un aigle de la science et de la vertu" (p. 111). Indeed they were reproached with studying Pagan authors at those times when, by the rule of St. Benedict, they should have been engaged in exercises of piety. Under the guidance of Peter de Cluni were formed so many illustrious men, "qu'il ne serait pas aisé d'en faire l'énumeration" (p. 112, where is given a list of *some* of them). But at the end of this century Cluni declined, which the Benedictines (p. 113) ascribe to the remissness of their copyists, the multiplication of prayers, and the increase of wealth (see ART. 1349). Another reproach directed against the Clunists was that they ventured by miniatures and otherwise to *adorn* their MSS. (p. 142.)

The canons regular "se distinguèrent en ce siècle par leur application à la culture des lettres" (p. 113). That of St. Victor of Paris was the most celebrated, and in 1108 it received an immense accession of fame from William de Champeaux, who transferred the school there (p. 113). This of St. Victor was the

greatest of those belonging to the canons regular (pp. 113–116), and when in 1148 their rule became transferred to Sainte Geneviève de Paris, that also became very celebrated (pp. 116–118). See this ART. above. p. 600.

The Carthusians had no public schools like the canons regular, and the monks of the old order of St. Benedict (p. 119). "Il ne paraît pas même qu'ils eussent d'études réglées dans leurs maisons, non plus qu'ils n'en ont point aujourd'hui." Still from the taste which their founder Bruno gave to his followers, they cultivated letters with success, and were particularly useful in copying books (p. 119). Their fifth prior indeed ordered this in one of his statutes: "C'est pourquoi l'on ne recevait presque personne dans l'ordre qui ne sçut au moins écrire." Nor were they mere servile copyists: "On en a un example célèbre en la personne du vénérable Suigues, qui, occupé à transcrire les ouvrages de St. Jérome, en fit une réunion dont les meilleures critiques des temps postérieurs ont sçu profiter." We need not therefore be surprised to find that their order produced several men of considerable eminence (see pp. 120, 121). Histoire littéraire de la France, vol. vii. p. 12.

The Cistercians (though so beneficial to learning), like the Carthusians, had no public schools, nor any regulations for study (p. 121, 122), though it appears that in 1128 there was at one of their abbeys at least a school "ad docendum pueros" (note at p. 122). They produced, as is well known, a number of great men (pp. 122, 123), and like the Carthusians they were much employed in copying MSS. (p. 123). "L'ordre de Prémontré, qui n'est proprement qu'une congrégation particulière de celui des chanoines réguliers, commença au diocèse de Laon en 1121, et s'étendit avant la fin du siècle dans toute l'Europe et jusqu'en Orient" (p. 126). It was founded by St. Norbert, and in this century became so celebrated that the Benedictines think (p. 125) it may be considered equal to the Cistercians in its attention to learning. It does not, however, appear that the Prémontrés had in the beginning any regulated studies (p. 126). The words of the Benedictines are "en ces premiers temps," which is loose enough, and they have omitted to tell us *when* they began to have fixed studies. I suppose we may infer that they had no public schools. At all events they produced many illustrious men (pp. 126, 127).

Great attention was paid to the education of nuns (p. 127). For some time the Latin had ceased to be vernacular, but they were obliged to learn Latin "sans la connaissance duquelle on n'admettait point de filles à la profession religieuse" (p. 127), a positive assertion for which the Benedictines have brought *no proof*, although they *have* shown (pp. 129, 130) that the nuns

were generally acquainted with Latin. They had schools in which, besides the works of the fathers, they studied medicine and surgery (p. 128). But during this century there were many women not nuns who cultivated letters (pp. 131, 132).

This century was also remarkable in reference to the Jews, "qui depuis le ve siècle avaient fort négligé les études" (p. 132). But "elles s'y renouvellèrent alors sans doute à l'émulation de ce qui se pratiquait chez les chrétiens." This appears probable if the Benedictines are accurate in adding that the French Jews were superior to those of other nations. They had an academy at Narbonne, where there were about three hundred Jews. "On peut regarder Narbonne comme le centre d'où la doctrine de la loi se communiquait à tous les pays où il y avait des juifs" (p. 132). They had also an academy at Beziers and at Montpellier. One which they had at Lunel, consisting of three hundred Jews, showed "beaucoup de générosité. Non seulement ils enseignaient gratuitement ceux qui venaient d'ailleurs s'instruire à leur école, mais ils fournissaient aussi tout ce qui leur était nécessaire pour la vie." There was also an academy at Beaucaire, which was celebrated, though only consisting of about forty Jews. At Arles there was an academy directed by six rabbins (p. 134), and at Marseilles there were nearly three hundred Jews, who had two colleges. The Jews at Paris had also their academy; and indeed "Benjamin nous donne à juger qu'il n'y avait point de ville en France, où il se trouvait des juifs qui n'eut son collége ou académie à l'usage de cette nation." Nor did they merely study their own religion. That which they most cultivated, after their sacred books, was medicine; "à raison du lucre qui en revient," is the charitable commentary of the Benedictines (p. 134). They allow (p. 135) that the Jews were much aided in this study by their knowledge of Arabic, and why may not this facility have been the *cause* of their study of medicine? I may add here what the Benedictines have collected respecting the study of medicine in the twelfth century. They say (p. 10) that the three most lucrative sciences were medicine, the canon law, and the civil law. The same thing is said at p. 30, where it is added that in this century medicine was much studied (see p. 191). The University of Paris did not permit any of their professors to marry (p. 65), "coutume qui fut exactement observée jusqu' au Cardinal d'Estouteville, qui permet aux docteurs de médecine de se marier." The academy of Montpellier in the twelfth century was particularly famous for medicine and canon law, and indeed *some writers* pretend that *medicine* was studied there *as early as the tenth century* (p. 86). This the Benedictines seem inclined to discredit,

but they have quoted a letter of St. Bernard in 1153, showing that Montpellier was then celebrated for medicine, and from a passage in John of Salisbury, it was so celebrated at the beginning of the twelfth century (p. 86, and see p. 87). But may not these be references to the Jewish academy there? The monks of St. Denys, both in the eleventh and twelfth centuries were acquainted with medicine (p. 94). At the Paraclete, of which Heloise was abbess, the nuns studied both medicine and surgery (p. 128, and see pp. 191, 192). The French in this century were not content with studying medicine at Paris and Montpellier, but they went for that purpose to Salerno (p. 191). Still medicine made little progress (p. 192), for the students of it neglected anatomy and botany. They read indeed the works of Galen and Hippocrates, and in 1101 was brought into France "L'École de Salerne," which had been composed in the eleventh century, and was a collection of recipes and secrets to cure disease and preserve the health (p. 192); and this gave rise to similar collections (p. 193) published in France during the twelfth century. There was also a famous treatise by Giles de Corbeil, called, "*De Judiciis Urinarum*," from which it appears that there were then physicians who judged diseases by the urine (p. 193). For a list of those physicians who became famous see pp. 193, 194. However in 1131 Innocent III. forbad to monks and regular canons the study and exercise of medicine (p. 194). The same prohibition was repeated in the Council of Lateran in 1139, and in that of Tours in 1163 (p. 195). But, add the Benedictines, it appears from the language of these councils, that the prohibitions were directed against the spirit of avarice with which medicine was pursued, "de sorte que les moines and les chanoines réguliers pouvaient légitimement étudier et exercer la médecine comme ils continuèrent en effet de le faire, pourvu qu'ils évitassent ces inconvénients." As to the secular clerks, they were always allowed to exercise it, on account of the ignorance of the laity (p. 195). It seems probable that during this century medicine and surgery were united, though Pasquier is of opinion that before the end of the twelfth century they had become distinct professions. The business of the apothecary was, as might be expected, united with the profession of medicine (p. 196) but by the end of the twelfth century a distinction began to be drawn between apothecaries and physicians. The proof is that Henry II. of England, besides his physician, had an apothecary named Richard, who died bishop of London in 1198. But an *apothecary*, according to our acceptation of the word, was not likely to be made a bishop, and may it not be that *apothecary* and physician were synonymous, and that Henry II.

had two physicians? It is observable that this is the only instance the Benedictines quote. Treacle is first mentioned by Foucher de Chartres, who wrote about 1124, and who acquired a knowledge of it in the east during the first crusade (p. 196). Hugues Metel, in 1134, enters more into detail. It was then the opinion that treacle would produce death unless it found in the body some poison to expel. The art of composing it was not then known in France, at least it would appear so, since that which they used was brought from Antioch. From France the use of it passed into Denmark about 1182. In 1561, Tusser mentions it as a common medicine (*The Points of Housewifery*, edit. Mavor, 1812, p. 274). Greene, in his Quip for an Upstart Courtier, 1592, speaks of "a little treacle to drive out the measels," and it is evident from the context that apothecaries sold it (*Harleian Miscellany*, edit. Park, vol. v. p. 406) and in 1599, Nashe says that it was prescribed by physicians (*Harleian Miscellany*, vi. 158). Evelyn was at Venice in 1646, and made a point of seeing the manufacture of treacle, some of which he brought away with him (*Diary*, 8vo, 1827, vol. i. p. 346). In 1690, Lord Clarendon being seized with colic, was ordered to take some "Venice treacle" (*Clarendon Correspondence*, 4to, 1828, vol. ii. pp. 302–310). In 1757, Wesley (*Journals*, 8vo, 1851, p. 410) says, "My toothache was cured by rubbing treacle upon my cheek" (See also p. 701).

For the study of Greek I do not perceive much can be said. Of John of Salisbury it is said (p. 58), "Il possédait à fond les deux langues, la grecque et la latine." "Guillaume de Gap, abbé de S. Denys sçavait le grec and la médecine" (p. 94). "Jean Sarrasin, que fut ensuite abbé a Verceil, possédait la langue grecque." A monk at S. Martin de Tournai copied, in 1105, a Psalter in four columns; and "comme il y avait le texte hébreu sur une de ces colonnes et le texte grec sur une autre, il est à présumer que le copiste entendait les deux langues" (p. 101). The Benedictines think (p. 124) that Thierri, abbot of Orval, knew Greek or the Oriental languages, because "il amassa avec grands frais une riche bibliothèque, composée de livres en toutes sortes de langues." However, they seem to have reason for saying (p. 151), "A l'égard du grec, de l'hébreu, et des autres langues orientales, on doit compter pour presque rien le progrès que firent les Français en ce siècle." They give the names of some "qui donnèrent une certaine application au grec." They are Théofride, abbé d'Epternac, Otton de Frisingue, and Rupert, abbé de Trey. "Abélard, Héloise, St. Pierre Maurice, Jean de Salisbury, Helimand de Froimond, et *divers autres*, en avaient aussi quelque connaissance" . . . . . "Mais *le plus habile* de tous nos Français en cette langue fut

Macaire, abbé de Fleury. On lui attribue effectivement un Lexicon ou Dictionnaire Grec" (p. 151). St. Bernard and others, who were ignorant of Greek, nevertheless quote the Greek fathers, which shows they must have been already translated into Latin. A glorious enterprise was originated by Eugenius III. (who succeeded Lucius II. in 1145), and under his directions executed by Bourgoudion, the first magistrate of Pisa. This was the translation from the Greek of the works of Chrysostom, of St. Gregory of Nyssa, and of Jean de Damas (pp. 151, 152). The French, however, had nothing to do with this, except (p. 151) "le fruit qu'ils en tirèrent en lisant en latin ce qu'ils n'auraient pu lire en grec." Daunou says that Otho of Friezland knew Greek (*Histoire littéraire de la France*, xiii. 284). Bruno, founder of the Carthusians, died in 1101. He knew Greek (*Hist. lit. de la France*, ix. 247).

Hebrew seems to have been even less known than Greek. The Benedictines assign indeed to an anonymous monk a knowledge of it (p. 101), but their only reason for doing so is that he copied a Psalter, one column of which was Hebrew, which seems to me no reason at all. They pretend indeed (pp. 123, 124), that the revision of the Bible made by Estienne, abbé de Cisteaux, in 1109, displays knowledge of Hebrew, and yet (at p. 152) they quote Martene to show that this very *Cistercian order* "fit une *défense expresse* à ses moines de *s'addresser* aux *juifs pour apprendre les langues orientales*, et mit en pénitence une moine de Poblet, en Catalogne, qui se trouvait dans ce cas." They quote Abelard (p. 152) who says that Heloise knew Hebrew as well as Latin (and see p. 128). They say (p. 152) "Hugues d'Amiens, archevêque de Rouen, et l'anonyme qui a écrit contre les juifs, *paraissent* par leurs ouvrages en avoir eu une connaissance plus que médiocre. Il faut porter le même jugement de Segebert, de Gemblon, de Théofride, abbé d'Epternac, des moines de Citeaux que St. Etienne, leur abbé emploia à la révision de la Bible, et peut-être d'Odon, abbé de St. Martin de Tournai." "Abélard l'avait étudié" (p. 152); for this they give no authority. They had before told us (vii. 116), "On sçait qu'Abélard avait acquis une assez grande connaissance de l'hébreu," and then also they quote no evidence for the fact. And these same Benedictines in the same work tell us (tome xii. p. 148), in their laboured account of Abélard, "qu'il entendait à peine le grec, encore moins l'hébreu." Many writers in this century refuted the Jewish dogmas, without thinking it necessary to learn Hebrew (p. 135). Bruno, founder of the Carthusians, died in 1101. He knew Hebrew (*Hist. litt. de la France*, vol. ix. pp. 245, 247).

See also ART. 1375, p. 634.

The only notice I find of the study of Arabic is at p. 153,

where they say that it is surprising considering the facilities afforded by the crusades, so few should have availed themselves of them to study Arabic. "Nous ne connaissons que trois personnes de lettres qui. sçurent profiter de leur séjour en Orient pour se mettre au fait de la langue grecque, de l'arabe, et des autres sciences des orientaux." The first of these was William, archbishop of Tyre, who was so well acquainted with Arabic that he wrote a history in that language. The second was Philip Clerc de Gui de Valence, bishop of Tripoli, who by order of the archbishop of Tyre translated from Arabic into Latin a letter of Aristotle to Alexander, called "*Secretum Secretorum Aristotelis.*" The third person was an Englishman, Adelard of Bath, who translated from Arabic into Latin the elements of Euclid. They add, however, a fourth, Rodolph of Bruges, who translated the Planisphere of Ptolemy from Arabic into Latin. But the best proof of the little knowledge of Arabic is that Peter the Venerable, wishing to have the Koran translated into Latin, was obliged to go into Spain in order to carry out his plan (p. 153). The Jews for the most part knew Arabic (see p. 135).

The twelfth century was remarkable for an increased ardour in copying manuscripts (p. 139). The library of Foulfroide, in the diocese of Narbonne, must for instance have been extensive, since on one single occasion sixty volumes were taken from it (p. 142). The general desire for multiplying manuscripts naturally led to the idea of forming rules for that purpose. The first rule of this nature (p. 140) was made by Udon, abbot of S. Père-en-Vallée, at Chartres, by which a certain yearly tax was to be paid to the librarian for the purchase of manuscripts.

The learned in the middle ages only recognised seven divisions of literature—the Trivium and Quadrivium. The first, comprising grammar, rhetoric, and dialectic, sufficed for those who only aimed at a moderate knowledge (p. 143). But those who aspired higher added the Quadrivium—that is, arithmetic, music, geometry, and astronomy. The eleventh century added to these medicine, scholastic theology, canon law, civil law, and study of languages. In the twelfth century, grammar was considered the most important of the seven liberal arts (p. 144), but towards the close of the century the study of it considerably relaxed, and this was probably owing to the efforts of a would-be scholar whose name is unknown to us, but who condemned the study of eloquence, dialectic, and grammar. He found partisans, and formed the sect of Cornificiens; at least so they are named by John of Salisbury, who, writing against the founder, conceals his real name, and calls him Cornificius, apparently alluding to the famous

poet of that name who criticised Virgil. Still, the energy with which grammar was studied in the early part of the century produced its effects (pp. 145, 146). "Nous en avons une preuve sensible dans la manière d'écrire de plusieurs de nos auteurs du même siècle, dont le latin est beaucoup meilleur qu'il n'était communément aux siècles précédents." They instance Abelard, Heloise, Bernard, Peter the Venerable, and John of Salisbury, though they allow that their style is too affected. It is singular (p. 146) that some writers of this century thought to express their respect when writing to people of rank by putting *vos* instead of *tu*, but conducted the compliment so clumsily that they put a singular adjective with the plural pronoun.

The vernacular language of France was cultivated in the twelfth century (p. 147), though the orthography and construction were entirely neglected. It was frequently employed in sermons (p. 148). "St. Vital, fondateur et premier abbé de Savigni, un des plus grands prédicateurs de son temps ne prêchait qu'en romance," and many others preached indifferently in latin or romance (and see p. 180). Respecting works written in romance see pp. 148, 149. Books on history, physics, and medicine were translated into it, and even part of the Code of Justinian (p. 150). It also produced original poets (p. 172), and Abelard was one of the first who laboured to embellish the vernacular poetry; and many of his verses, addressed to Heloise, were long after sung in different countries (p. 173). The Provençal poetry was even still more cultivated (see the account given in pp. 174–177).

The twelfth century seems to have been very ignorant in matters of geography. See the instances from St. Bernard at p. 154. See also a trait from Otho of Friezland in Hist. littéraire, vol. xiii. p. 271. It is, however, singular (p. 155) that some visionary in this century had an idea that the earth was round like a globe. Indeed, it would appear that four hundred years before this, St. Virgil, bishop of Saltzbourg, "découvrit effectivement les antipodes." Though this *discovery* seems to have been merely an *assertion*. They say (pp. 155–156) that Otto de Frisingue was the best geographer of the age. Indeed the Benedictines (p. 156) speak of his accuracy in the highest terms.

A remarkable evidence of the activity of this century is to be found in the increase of letters "qui enfanta le siècle qui nous occupe; jamais il n'en parut un si grand nombre, et qui contiennent plus de faits." See p. 159, where there is a list of the great letter-writers of the twelfth century.

From what they say (pp. 160, 161) of the History of Othon de Frisingue, it would appear to be the first critical history the

middle ages had produced. Of some of the historical fables universally received, he speaks with evident doubt, others he flatly denies. "Guibert, abbé de Nogent, fut un des meilleurs critiques de son temps" (p. 162). Thus we find him showing against Eusebius of Cæsarea that the letter of Christ to Abgarus, king of Edessa, was not genuine. He also exposed the fables respecting Denys the Areopagite, and refuted what Bede had advanced upon this head. Thus too we find (p. 163) John of Salisbury and Peter of Blois rejecting the pretended prophecies of Merlin (see also p. 164). The same spirit of criticism was displayed in copying manuscripts. The venerable Guigues is an instance (p. 120), "qui, occupé à transcrire les ouvrages de St. Jérome, en fit une révision dont les meilleurs critiques des temps postérieurs ont sçu profiter." And (at pp. 123, 124), "On ne se bornait pas à copier seulement les bons livres; on poussait encore le travail jusqu'à en faire une critique grammaticale afin d'en avoir le texte pur et correct." The revision of the Bible, undertaken in 1109 by Étienne de Cisteaux, was an evidence of this.

In the twelfth century, "La poésie latine fut extrêmement cultivée" (p. 167) . . . "Tous nos hommes de lettres du xiie siècle, si l'on en excepte St. Bernard, Pierre de Celle, et fort peu d'autres se mêlèrent de versifier." Medicine, history, and legends, were poetized (pp. 167–172). But it is a mistake to ascribe the invention of Leonine verses to the poet Leonius, who died in 1195, since they were known long before (p. 172).

Rhetoric was much studied (p. 178), but few good orators were produced, which arose from the bad taste of the age. Still there *were* able orators, and towards the end of the eleventh century there was revived the custom of funeral orations (p. 179). "Depuis *l'oraison funèbre* de St. Honorat, évêque d'Arles, par St. Hilaire, son successeur, vers 413, il ne s'en était point fait en France, que l'on sache, jusqu'à celle de Guillaume le Conquérant en 1087, par Gilbert, non de Lisieux, mais d'Evreux." In the twelfth century these orations greatly increased, and from France passed into Germany, as appears from that which Imbricon, bishop of Wirtzbourg, made at the funeral of St. Othon, bishop of Bamberg, who died in 1139. Respecting the most celebrated orators see pp. 180, 181. At p. 182 they mention that Helinand *quoted* continually in his *sermons* Virgil, Horace, Terence, Cicero, Juvenal, &c. (See also *Histoire littéraire de la France*, vol. vii. p. 123; *Fleury*, *Histoire ecclésiastique*, livre lxiii. no. 38, tome xiii. p. 462).

Metaphysics seem to have been neglected (p. 183). The twelfth century only recognised three parts of philosophy—logic or

dialectic, morals, and physics. The author of the Life of St. Eberhard only speaks of these three parts, and does not make the least mention of metaphysics, nor does John of Salisbury (p. 183). Of these three parts, dialectic was the most studied, and this was essentially the Logic of Aristotle. It was in the eleventh century that Aristotle began to be known, and soon upset that logic which had been generally taught and was attributed to Augustin (p. 184). They draw a melancholy picture (pp. 184–186) of the state of logic before the middle of the twelfth century, and after that time instead of advancing it went on degenerating (p. 186). This they ascribe (p. 187) to the "questions et disputes inutiles" which occupied men's minds, such as the wars of the Nominalists and Realists, &c. It is surprising (p. 190) that Anselm, having revived metaphysics, the philosophers who succeeded him should have so despised or forgotten it as not even to allow it to be a part of philosophy. "Il est *certain* d'ailleurs, *qu'ils n'en firent point de leçons publiques dans tout le cours de ce siècle*," though the Benedictines think it must have been studied in private; and they particularly praise (p. 190) Isaac de l'Estoile and Peter de Celle, the former of whom wrote a treatise on the soul "dans lequel il raisonne en bon métaphysicien. . . . La définition qu'il y donne de l'esprit humain est la même qu'en apportent les meilleurs philosophes modernes." There were also other metaphysical writers (pp. 190, 191).

See this Art. above p. 597.

Physics seem to have been entirely neglected (pp. 189, 190), in proof of which the Benedictines instance Peter Lombard, "qui passait pour un des plus sçavants hommes de son siècle. Cependant il supposait le firmament solide, et les petits insectes produits de corruption." "Othon de Frisingue passait pour le plus habile naturaliste ou physicien de son temps, et nous a laissé des preuves qu'il croyait la matière divisible à l'infini" (p. 190). At all events it may be observed (p. 183) that physics *were* recognised as part of philosophy, an honour which was not paid to metaphysics.

Mathematics also fared very badly, "De toutes les facultés de la littérature alors en usage, il n'y en a point qui fussent plus négligés que les mathématiques" (pp. 196, 197). Arithmetic was included in the Quadrivium, but the Quadrivium was only studied by the more ambitious class of scholars (p. 143), and the Benedictines assure us (p. 197), that almost the only persons who were acquainted with arithmetic, were those whose business it was to find out Easter, and to regulate those fasts which depended on it during the year. "Il ne paraît point que les professeurs publics en donnassent des leçons particulières comme ils faisaient de la

grammaire, de la rhétorique, de la dialectique, et des autres sciences qui avaient le plus de vogue" (p. 197). However, there *were* a few works published on arithmetic in the course of the century (p. 197).

There was more *attention* paid to astronomy, but the progress in it was not greater than in arithmetic, that is, none at all (p. 197). Works were published, indeed, to facilitate its study by Adelard of Bath, and Rodulph of Bruges. Still "L'astronomie de ce siècle dégénera encore, comme auparavant, en pure astrologie" (p. 197). They add (p. 198) that the greatest men of the age, "n'étaient attentifs aux phenomènes célestes que pour en tirer des présages de l'avenir;" and it was with this view that *almanacks were originated* (p. 198). John of Salisbury, who mentions them, laughs at their predictions—but himself was in some degree inclined to believe them. Whewell says that the first view entertained of astronomy as a science was to conceive some mechanism by which the motions of the planets might be produced (*Philosophy of the Inductive Sciences*, 8vo, 1847, i. 152). He adds (p. 155) that Plato rather looked on mathematics "as the essence of the science of astronomy than as its instrument." He says (p. 158) that in England physical astronomy languished because men would employ the synthetical method of Newton, which none but minds as powerful as his can wield with effect. "Musty sheets of an old almanack" occurs in Dekker's Gull's Horn Book, p. 13, 1609, edit. Bristol, 1812, 4to. Otho of Friezland connects the appearance of a comet with William's conquest of England (*Histoire littéraire de la France*, xiii. 275). Yves, bishop of Chartres, died in 1115. In a sermon on the Epiphany, "il croit que les Mages étaient des philosophes qui avaient appris à connaître, par des expériences, à connaître par les astres les évènements" (*Ceillier, Histoire des Auteurs sacrés*, tome xxi. p. 483). Almanack is connected with the Hebrew *manah*, to measure (*Whewell's History of the Inductive Sciences*, 8vo, 1847, vol. i. p. 136).

In navigation they have more to boast of. "Le xiie siècle eut la gloire à perfectionner considérablement la navigation" (p. 199). The invention of the *compass* in the twelfth century gave a great spur to everything connected with navigation. It is evident that it was known before A.D. 1200, and the Benedictines add that from the north being indicated by the fleur-de-lis, it is evident that it is a French invention (p. 199); but this is a miserable argument, and has been also employed to show that cards were a French invention. But Singer has well remarked that the fleurs-de-lis were common to many other nations besides the French

(*Singer, On Playing Cards*, 1816, 4to). That writer, indeed (p. 132), ascribes the invention to the French, but merely on the authorities of Brunetto Latini and Guyot de Provins. M'Culloch (*Dictionary of Commerce*, 8vo, 1849, p. 390) supposes that Company (*Questiones criticas*, p. 73) has pointed out the first mention of it [the compass], namely a passage in Raymond Lully's De Contemplatione, published in 1272. It is mentioned as being by no means a new thing in the laws of Alonso the Wise, of Spain, which was published in 1258 (see the quotation in *The Life and Correspondence of Robert Southey, edited by the Rev. C. C. Southey*, 8vo, 1849, 1850, vol. ii. p. 317). On the *fleur-de-lis*, see the extravagant claims in Audigier, L'Origine des Français, Paris, 1676, tome ii. pp. 471, 473, 521.

Respecting music, see pp. 200–202. This was part of the Quadrivium which, as we have seen (p. 143), was only studied by the more aspiring students, and yet the Benedictines say (p. 200), in contradiction to their own statement, "La musique fut assez généralement cultivée. Presque tous les gens de lettres l'étudiaient." And in the twelfth century the cathedrals — at all events some of them (p. 200), had masters of music. "Le *plus grand service* que reçut alors le chant ecclésiastique *lui vint de l'ordre de Cisteaux*" (p. 201); while on the other hand the Clunists were accused of allowing the church music to degenerate into "un chant effeminé," and St. Bernard charges them with using certain juices to soften the voice.

The study of theology (*not* scholastic) made great progress in this century (p. 203). "Une autre preuve non équivoque de l'application qu'on donna alors à cette sorte d'étude est le nombre prodigieux de *commentaires* qu'on publia sur tous les livres sacrés. *Jamais siècle jusqu'ici n'en vit tant éclore*" (p. 204).

The zeal with which dialectics were studied introduced the custom of refining upon every point. "Accoutumés à traiter scolastiquement la théologie, ils voulurent aussi étudier scolastiquement l'Écriture." This was partly cause and partly effect of the mystic theology, "dont l'origine se rapporte à ce siècle" (p. 205). "Sainte Hildegarde et Sainte Elizabeth de Senange, les deux premiers saints que l'on sache s'être attachés au sens mystique, étaient voisines de la France et y avaient des rélations," and it was owing to them that this mystic theology was so spread in France. But their mode of interpretation was opposed by all those "que le mauvais usage de la dialectique n'avait pas gatés" (p. 206). It was apparently owing to this that the study of the Fathers was so much neglected during this century (see pp. 206, 207).

Whewell mentions Picus, Reuchlin, Helmont, Bœhmen, and adds: "Thus we have a series of mystical writers, continued into modern times, who may be considered as the successors of the Platonic school" (*Whewell's Philosophy of the Inductive Sciences*, 8vo, 1847, vol. ii. p. 185). For an account of the mysticism of the Mahommedans, or Sufism, see Transactions of the Literary Society of Bombay, vol. i. pp. 89, 119, London, 4to, 1819.

We now come to the canon law. This was one of the most lucrative sciences in the twelfth century (p. 10). But they say (p. 214), "Il ne paraît pas qu'avant le milieu de ce siècle on enseignât publiquement en France le droit canonique." Those for whom it was necessary, such as the bishops and the ecclesiastics of the second order, studied it in private. There had been already made several collections of canons (see them enumerated at p. 214), and by the help of these, and reading the Fathers, many writers at the beginning of the twelfth century, "ne réussirent pas mal à traiter divers points de la discipline ecclésiastique." Thus stood the canon law in France, when in 1151, Gratian, monk of St. Felix, at Bologna in Italy, published his famous Decretals.[1] Eugenius III. immediately ordered that it should be the rule of ecclesiastical tribunals, and be read in the public schools (p. 215). Other collections appeared, and there arose "une nouvelle ardeur pour l'étude du droit canonique" (p. 216). And even separate schools were opened for it. Orleans in particular was celebrated for the study of it, as Bologna was for civil law, and Salerno for medicine. But the most celebrated was at Paris, where Gerard le Pucelle taught it from 1160 to 1177, and many Frenchmen crossed the sea and went to Oxford to study it, where there was a school celebrated for it (p. 216). The consequence was that there arose in France during the latter half of the twelfth century many skilful canonists (p. 217).

The civil law was, like the canon law, very lucrative (p. 10), and it had the advantage of being publicly taught long before (p. 217). For at the commencement of the eleventh century it was taught in the school of Toul, and even in the *tenth century in that of Angers*; which arose from the fact that the counts of Anjou were the first judges in the kingdom. But as to its being taught in the tenth century see ART. 1375, and Histoire littéraire, vii. 24. Ledwich imagines that its study was owing to its "discovery" at Amalfi in 1127 (*Antiquities of Ireland*, Dublin, 1804, 4to, p. 320). In the twelfth century there were public chairs of the civil law at Paris and Montpellier (p. 217). Indeed at Paris

[1] Hallam says the Decretum of Gratian appeared about 1140. (*Europe during the Middle Ages*, vol. ii. p. 2, 8vo, 1846.)

nearly all who taught canon law also taught civil law (p. 218). In monastic schools the civil law was not taught, but each one studied it in private. In this century there were formed among the clergy and in the cloister a number of skilful jurisconsults, who took the name of *Causidicus*. But in 1131 the Council of Rheims, under Innocent III., forbad monks and canons regular to study the civil law and act as advocates "par un motif d'avarice." In 1139 the second Council of Lateran, and in 1163 that of Tours, issued the same prohibition—secular clerks are not mentioned. It would appear from the Benedictines (pp. 218, 219), that these prohibitions were directed not against the monks and canons regular for *practising* the law, but because they practised it with *avaricious* views. However, the prohibition seems to have been little attended to; at all events during the time of Peter the Venerable, the monks of Cluni were reproached with performing the functions of *advocates* (p. 219).

At pp. 220–225, the Benedictines give a short and very superficial view of the state of the fine arts, &c. in the twelfth century. They say (p. 224), "Il était extrêmement rare de voir alors en Europe des manufactures d'étoffes de soie; peut-être n'y étaient-elles pas même connues, au moins dans la pratique. Mais il s'y en établit en ce siècle, et la France ne fut pas la dernière qui en eut." They go on to say that Roger, king of Sicily, in 1145, introduced into his kingdom some silk manufacturers, whom he placed at Palermo, and who explained to his subjects the art of making silk. From them the art communicated itself to the other parts of Italy, and to all the west. But as to the French "not being the last people" to receive this art, this is an assertion which the Benedictines have not proved. They say, indeed, "*Il n'y a pas lieu de douter* que les Français n'apprissent bientôt cet art aussi curieux que lucratif;" but they mention no date, and M'Culloch says (*Commercial Dictionary*, 1849, p. 1182) it was first introduced into France in 1480.

Strutt (*Habits and Dresses*, edit. Planché, 1842, vol. ii. p. 89) cannot find any mention of the silk manufacture in England before the middle of the fifteenth century; and Mr. M'Culloch (*Commercial Dictionary*, 8vo, 1849, p. 1182) says "the manufacture seems to have been introduced into England in the fifteenth century." Chevenix (*Essay on National Character*, 8vo, 1832, vol. iii. p. 93), says, "It was under Francis I. that the manufacture of silk, which the French had learned at Milan, was introduced into France."

The Benedictines say (p. 225) "Entre les autres manufactures établies alors dans le roiaume, on faisait beaucoup de cas de celles

des draps de Flandres." And in order to encourage them the Count Philip obtained from the Emperor Frederick permission for the merchants to sell them at Aix-la-Chapelle and other towns of Germany. M'Culloch says, but without quoting any authority, "Manufactures of wool and flax had been established in the Netherlands as early as the reign of Charlemagne" (*Dictionary of Commerce*, 1849, p. 657). It is said that in the 28th Edward III. the estimate of our yearly export of wool was more than 100,000 sacks (*Stow's London*, edit. Thoms, 8vo, 1842, p. 169). Chevenix says: "About the middle of the tenth century, Flanders began this branch of manufacture" (*Essay on National Character*, 8vo, 1832, vol. i. p. 70). In 1808 Southey writes, "The last odd thing that has turned up in my reading is that the Merino sheep were originally English, and transported from hence into Spain" (*Life and Correspondence of Robert Southey*, 8vo, 1849, 1850, vol. iii. p. 170). In 1549, Thomas Woodhouse complains "I am spoiled of two thousand sheep" (*Tytler's Edward VI. and Mary I.* 196, 8vo, 1839.)

1363. NOTE ON ANTIQUARIES AT THE BEGINNING OF THE SEVENTEENTH CENTURY.

These so-called people seem to have been as absurd then as they are now. Dekker, writing in 1609, after mentioning that "Eve's best gown was made of fig-leaves," adds, "An antiquary of this town has yet some of the powder of those leaves dried to show" (*Dekker's Gull's Horn Book*, p. 38, reprint, Bristol, 1812, 4to.)

1364. ORIGIN OF THE EXPRESSION OF JACK KETCH.

See p. 58 of Dekker's Gull's Horn Book, reprint, Bristol, 1812, 4to, where the editor has a note on the succession of public executioners in London. He says, "About 1684, John Ketch was advanced to the same dignity, who has left his name to his successors ever since." But Southey says that in the reign of Edward VI., Richard Jacquett was lord of the manor of Tyburn, and "from the said Jacquett it is presumed by antiquaries that the hangman hath been ever since corruptly called Jack Ketch" (*The Doctor*, edit. Warter, 8vo, 1848, p. 310).

1366. NOTE ON THE HORN OF THE UNICORN.

This was considered an antidote against poison, and has been "treated on largely by Sir Thomas Browne in his Vulgar Errors, chap. xxiii. book iii." See note at pp. 68, 69 of Dekker's Gull's Horn Book, Bristol, 1812, 4to. See also Ben Jonson's Works,

8vo, 1816, vol. ii. p. 191. Middleton's Works, 8vo, 1840, ii. 371. The unicorn is supposed to be the same as the rhinoceros (*Brand's Popular Antiquities*, iii. 202, edit. Ellis, 1841).

1367. ST. MARTIN THE PATRON OF SHOEMAKERS?

Dekker says (*Gull's Horn Book*, p. 75, Bristol, 1812, 4to), "fetch the boots out of St. Martin's;" on which the editor notes, "it would appear from this passage that St. Martin's (but the particular parish so named I will not venture to point out, for there are several), was the special abode of *boot-makers*. And what adds weight to this conjecture is the information of a literary gentleman, who in his common-place book finds St. Martin to have been the patron of *master shoemakers*, but on what authority he has omitted noting; yet he certainly took it, he observes, from one of the many anti-papistical works that he had read on the subject of patron saints. I have carefully perused the legend of St. Martin the bishop, whose festival we commemorate on the eleventh of November, which is of some length; but I can find nothing therein to authorise his peculiar protection of gentlemen cordwainers."

1368. NOTES ON THE HOUR OF RISING IN THE MORNING.

"Besides, by the opinion of all philosophers and physicians, it is not good to trust the air with our bodies till the sun with his flame-coloured wings has fanned away the musty smoke of the morning. . . . Then and not till then is the most healthful hour to be stirring. Do you require examples to persuade you? At what time do lords and ladies use to rise but then? Your simpering merchant's wives are the fairest liers in the world, and is not eleven o'clock their common hour? . . . In a word, midday slumbers are golden," &c. &c. (*Dekker's Gull's Horn Book*, 1609, edit. Bristol, 1812, 4to, p. 62).

In Vanbrugh's Relapse (act ii. scene i. p. 309 B) Lord. Foppington says, "I rise, madam, about ten o'clock. I don't rise sooner, because 'tis the worst thing in the world for the complexion." In the middle of the sixteenth century, English farm-servants rose at three o'clock (*Tusser's Five Hundred Points of Husbandry*, edit. Mavor, 1812, pp. 245, 246), but he afterwards says (p. 269) at four in summer and at five in winter.

1369. EARLY IN THE SEVENTEENTH CENTURY SATIN THE USUAL DRESS OF NOBILITY.

This appears from a passage at p. 165 of Dekker's Gull's Horn Book, edit. Bristol, 1812.

1370. USE OF SALADS AT MEALS.

Dekker, in his Gull's Horn Book, edit. Bristol, 1812, enumerating the Necessary Qualifications of a Gallant, says (p. 92), "He must be various in his salads," upon which the editor notes that "the salads of that day differed widely from those of the present, both in their ingredients and their employ. They were eaten first at meals most frequently, and were composed of such things as provoked the appetite." This he shows by a quotation from Ben Jonson, who has

> Yet shall you have, to rectify your palate,
> An olive, capers, or some better *sallad*
> Ushering the mutton.

See also p. 756. Joievin de Rocheford, when in Ireland, "made my host laugh heartily on asking for oil to season this salad according to the French fashion" (*Antiquarian Repertory*, iv. 595). His travels were published at Paris in 1672. Venner (*Via Recta ad Vitam Longam*, 1650, 4to, p. 193) says, "Lettuce is much used in sallads in the summer-time with vinegar and sugar. . . . Some use to eat oil also with it in their sallads." He adds, speaking merely of lettuce, "In these days it is commonly eaten at the beginning of meals." Dr. Muffett (*Health's Improvement*, 4to, 1655, p. 198), says, "Berberries being kept in pickle serve for sallets and the garnishing of meat;" and at p. 225 he says, "Onions eaten sallad-wise with sweet oil, vinegar and sugar." In 1614, Ursula, thinking her leg is broken, screams for "some cream and sallad-oil" (*Ben Jonson's Works*, iv. 426). In 1606 Jonson writes, "where perhaps a few Italian herbs picked up and made into a sallad, may find sweeter acceptance" (vol. vii. p. 50), and describing a supper he promises "an olive, capers, or some better sallad ushering the mutton" (*Works*, viii. 212, 213). In 1559 we hear of "salad oil" (see *Machyn's Diary*, p. 197, Camden Soc.) Montaigne (*Essais*, Paris, 8vo, 1843, livre i. chap. xlvi. p. 173) tells us that any number of herbs put into a dish was called a salad.

1371. NOTE ON THE CUSTOMS, ETC., OF BARBERS.

See also ART. 1372.

Dekker says in his Gull's Horn Book, edit. Bristol, 1812, p. 165, "— is as commendable as for a barber, after trimming, to lave your face with sweet water." At Makullah, in Southern Arabia (about 50° E. long.) "the barbers also officiate as surgeons" (*Wellsted's Travels in Arabia*, 8vo, 1838, vol. ii. pp. 429, 430), and so they do in Haussa (see *Clapperton's First Journey*, p. 63, in *Denham and Clapperton's Africa*, 1826, 4to). A sort of guitar, called

a citern, used to be hung up to amuse those who waited their turns to be shaved (*Ben Jonson's Works*, iii. 411, vi. 191, vii. 305; and *Middleton's Works*, i. 174, iii. 229, 627). The loquacity of barbers is mentioned in Wycherley's Gentleman Dancing Master (act iii. scene i. p. 51 B). Dr. Muffet (*Health's Improvement*, 1655, 4to, p. 83) mentions "Cocks out of New Guiny, spotted white and black, like a barber's apron." By 32 Henry VIII., the two Companies of Barbers of London and Surgeons of London were united, but it was ordered "that none of the company that used barbery and *shaving* should occupy surgery, letting of blood, or any other thing appertaining to surgery, except only drawing of teeth" (*Thoms's Note* in *Stow's London*, 1842, p. 118). In 1601 they used to stitch up wounds (*Ben Jonson's Works*, ii. 450). In 1609, Truewit in Epicœne says, "You oppress me with wonder; a woman and a barber, and love no noise" (iii. 355); and again, "Did you ever hope, sir, committing the secrecy of it to a barber, that less than the whole town should know it" (iii. 408); and in 1625 we find a joke against the loquacity of barbers (v. 174). In Middleton's Works, ii. 73, is "my barber's lotium water."

1372. THE PART PLAYED BY TAILORS IN WEDDINGS.

Dekker (*Gull's Horn Book*, edit. Bristol, 1812, pp. 165, 166) says, "Who smell out such feasts more greedily than tailors hunt upon Sunday after weddings;" which the editor interprets as meaning "by hearing at church what *marriages* were published, or otherwise learning, being a leisure day, what *weddings* were about to take place, consequently what new suits they might be likely to have bespoke of them." But he adds, "In that rare little book, *Wit's Interpreter*, 1662, 2nd edit., I find the same expression, which I own I cannot explain, in a witticism entitled *A Lover's Will:* 'I bequeath my kisses to some *Tailor* that hunts out weddings every Sunday.'" I suspect that what follows is the *real* solution: "On this occasion I would not omit mention of a custom which I am informed prevails even now at Tenby, in Pembrokeshire; not that I think it throws any light on the subject of this note, but the reader may judge for himself. When a wedding there takes place, the young friends of the bridegroom go in a posse to the bride's house; the chief of these is the bridegroom's more particular friend, and is called the *Tailor*; he leads her to the altar (ducens uxorem) as in the pagan rite, the bridegroom follows conducting the bridemaid; after the ceremony is performed, the *tailor* consigns the bride's hand to the bridegroom, and takes that of the bridemaid, whom he then leads back, following the wedded couple home."

In 1629, ladies' dresses were made by male tailors (see *Ben Jonson*, 8vo, 1816, vol. v. p. 348). In 1632 the same man is steward and tailor to Lady Loadstone (*Ben Jonson's Works*, vol. vi. p. 4, and vii. 356). Middleton's Works, 1840, i. 252, 461.

1. It is remarkable that in Cornouaille in Brittany, when a young man wishes to marry, he inquires of the tailor, who is always hunchbacked or deformed, who are the marriageable girls. See Souvestre, Les Derniers Bretons (Paris, 1843, p. 42, *et seq.*), where it appears that the tailor is the sole negotiator of the marriage. 2. Tailors were very fond of "cake-bread," an allusion Gifford does not understand. (See *Ben Jonson's Works*, 8vo, 1816, iv. 512, 513). 3. Barbers sometimes even dissected bodies, and they were fond of displaying in their conversation such anatomical knowledge as they had acquired. (See *Middleton's Works*, 8vo, 1840, iv. pp. 452, 462). 4. In Greene's Quip for an Upstart Courtier, 1592, "the tailor sowes with hot needle and burnt thread" (*Harleian Miscellany*, edit. Park, vol. v. p. 403). 5. In 1680, women's dress was made by male tailors. (See *The Civic Garland*, p. 75, edited by Mr. Fairholt, Percy Society, vol. xix.) Ladies *sent* their own materials to the tailor, who seems not to have furnished them himself, but merely to have made them up (see *The Mad Pranks of Robin Goodfellow*, 1628, p. 9, Percy Society, vol. ii.) "Because he works with a hot needle and burnt thread" (*Dekker's Knights Conjuring*, 1607, p. 65, Percy Society, vol. v.) In Britanny, the village tailor has immense influence, and always negotiates the marriages (*Trollope's Britanny*, 8vo, 1840, vol. ii. pp. 3, 4, and 338–344). The Duke of Norfolk's tailor in 1570 was an Italian (*Murdin's State Papers*, p. 200). In 1575, Elizabeth had a French tailor, named Jehan de Compiègne, who used to bring her new stuff and perhaps new fashions from Paris (see *Correspondance de Fénelon*, Paris, 1840, tome vi. p. 420).

See also ART. 1371.

1373. RATTLES NOT USED BY WATCHMEN EARLY IN THE SEVENTEENTH CENTURY.

Dekker (*Gull's Horn Book*, p. 171, Bristol, 1812): "It is a chance to lock up the lips of an inquisitive *belman*;" upon which the editor notes— "*watchman*. The watch, in addition to their bills or staves, had a *bell* to give the alarm, as they now have a rattle, which perhaps was not invented when Dekker wrote." Dekker's Gull's Horn Book was published in 1609.

The watchmen, of whom Dogberry is a good type, were old and peaceable. There is a sneer at their "white heads" in "The Old Law," acted in 1599. Middleton's Works, 8vo, 1840, vol. i.

p. 14. In 1602, the constable of the night regularly gave them a charge (*Middleton*, i. 238). Park says (*Note in Harleian Miscellany*, ix. 389) that "an appendix to a late Parliamentary Report on the nightly watch," contains some curious particulars of the ancient watchmen, &c. In 1570, the Bishop of Ross was stopped by the watch as he was walking at night in St. George's Fields (*Murdin's State Papers*, p. 40).

1374. ORIGIN OF ELEVATING THE HOST AND THE CUP IN THE ELEVENTH CENTURY.

"On remarque (Journal des Sçavans, 1732, p. 556) que l'hérésie de Bérenger donna occasion à la cérémonie d'élever à la messe l'hostie et le calice aussitôt après les paroles de la consécration; afin de rendre un hommage plus éclatant à la vérité du corps de Jésus-Christ dans l'eucharistie. Ce qu'il y a de vrai est que la cérémonie n'en était pas encore établie lorsque Jean, évêque d'Avranche, publia son traité des offices ecclésiastiques, ce qu'il fit avant 1068 qu'il devint archevêque de Rouen" (*Histoire littéraire de la France*, tome viii. p. 238).

1375. NOTE ON THE STATE OF LEARNING AND LITERATURE IN FRANCE IN THE ELEVENTH CENTURY.

See Histoire littéraire de la France, tome vii. pp. 1–159. The Benedictines say (p. 1) that the characters and manners of the people was pretty much the same as in the tenth century, and they add (p. 2) that it was only towards the end of the eleventh century that "les mœurs devinrent un peu plus polies." They state that till about the end of the eleventh century "il était extrêmement rare de voir des laïcs qui sçussent lire et écrire" (p. 2). At all events, the Counts of Anjou formed a brilliant exception to this sweeping rule of ignorance (see pp. 60, 61). However at p. 152 they again say, "Comme il n'y avait presque que des clercs et les moines qui sçussent alors les lettres," &c. But the Count of Poitiers was learned (see p. 50).[1]

Indeed the ignorance early in this century was so general "qu'il se trouvait même des provinces entièrement dénuées de gens lettrés. L'Armorique, suivant le témoignage de l'historien de Robert d'Arbriselles, était nommément de ce nombre" (p. 3). See a singular instance of ignorance at p. 119. But in the twelfth century, according to Otho of Friezland, Bretagne had become celebrated (*Hist. lit. de la France*, vol. xiii. p. 281). For this ignorance there were three causes. 1st. The labours of the tenth

[1] See below, pp. 635, 638, for some learned women.

century had not been sufficient to repair the loss of books which had taken place owing to the plunderings and burnings of the Saracens, the Normans, the Hungarians, and the Bulgarians; and besides the first books which the monks by their industry endeavoured to replace were the Bible, liturgical books, fathers, &c., and thus leaving little time to copy the historians, the poets, and the orators. As an instance of the excessive rarity of books, it may be mentioned that for a collection of homilies a certain countess of Anjou, besides other things, gave two hundred sheep. 2ndly. The internal disorder of France, in a civil point of view, was very unfavourable to learning. Robert the Pious, indeed, was an excellent prince, but even in his own family he could not establish that peace for which he sighed. The nobility of France were also so powerful that he was obliged constantly to engage in war with one or another of them, in order to maintain the balance of power. The reign of his son and successor Henry was, during its first years, marked by a civil war with his own brothers (p. 4), and scarcely was that finished when he was obliged to take arms to settle the young William in his Norman states. Under the reign of Philip, learning fared still worse, for he was devoted to nothing but his own voluptuous pleasures. He also had continued wars on hand, and, what was worse, in consequence of his marriage with Bertrade, whom he stole from her husband the count of Anjou, he became engaged in violent disputes with the court of Rome. 3rdly. Towards the end of the reign of Philip, we find the Crusades, which the Benedictines think (pp. 4, 5) were prejudicial both to discipline and learning. 4thly. The dissoluteness of the clergy and their ignorance, the general prevalence of simony, and the customs of the clergy, who did not hesitate to lead a temporal life, carrying arms, &c., were during this century most unfavourable to learning (pp. 5, 6). And during the eleventh century alone no less than eighty councils directed their canons against the simony and incontinence of the clergy (p. 8).

Nothing amid such general corruption saved learning "d'une décadence totale" but the episcopal and monastic schools (p. 9). In the former the bishop frequently taught personally; in the latter, the consent of the bishops was requisite. The monastic schools not only did not take money from their pupils, but even supplied with necessaries such of them as were indigent (pp. 9, 10). The reform of the monasteries was the great cause of this vigour, and this reform was actively aided by king Robert (p. 10). In the preceding century, Hugues Capet had put regular abbots into those monasteries which had them not, and in this century such was the spirit of monastic reform that the order of

Cluni spread into Spain, Germany, and various parts of Italy, while at the same time St. Bruno founded the order of the Carthusians. The orders of Grammont and Citeaux were likewise founded. In particular, the Carthusians, founded in A.D. 1084, paid great attention to the copying of books, and the venerable Guigues made this a principal point in the statutes he drew up for them, calling books "la nourriture perpétuelle de leurs âmes" (p. 12). The Cistercian order, founded in 1098, was also useful (p. 12), and during the eleventh century particular efforts were made for the reforms of the canons regular (pp. 12, 13).

To particularise the schools arising from these causes (p. 13): at the end of the tenth century the school of Chartres was very celebrated, and though in 1007 Fulbert, to whom it owed its fame, was made bishop, he still continued to give public lessons. Students flocked to his schools, and he was looked upon "comme un des oracles de l'Église gallicane" (p. 13), but he would allow no religious disputes. For a list of his pupils, see pp. 14–16. He died in 1029 (p. 16), and was succeeded in charge of the school by Peter de Chartres, and in 1040 we find the celebrated Sigon moderator there; and at the end of the eleventh century that office was filled by Bernard des Chartres, "un des plus fameux humanistes et philosophes de son temps" (p. 16), and in 1091 Ives, "un oracle de toute la France," became bishop there. Chartres,

The school of Liège can boast of an uninterrupted chain of men of letters during the eleventh century (p. 17), from which it appears how mistaken Launoi is in supposing that they had been suspended. Vazon was celebrated then as a teacher, and when in 1041 he became bishop of Liège he did not neglect the school (p. 17); and other great men taught there before the middle of this century; and during the *whole* of the eleventh century the church of Liège was governed by bishops of learning and virtue (p. 18). Besides this there were two monastic schools in Liège itself (p. 19). For other monastic schools, see pp. 20–24, and in particular that of Gemblon, pp. 20, 21. Nearly all the monasteries had two schools (p. 23), one for the monks, another for the externals. Liège.

The episcopal school of Toul continued in the eleventh century to be as flourishing as it had been in the tenth (p. 24). At the beginning of the eleventh century its bishop, Bevold, himself conducted the studies. The most celebrated of his pupils was Brunon, afterwards Leo IX., who was confided to his care as early as 1007 (p. 24). It was there that civil law was studied, the first instance the Benedictines have observed (p. 24). When Brunon became bishop of Toul, the school lost nothing of its fame (p. 25). Toul.

For the monastic schools in the diocese of Toul apparently little can be said (p. 26) except "que les études ne furent pas entièrement négligées."

Verdun. As to the diocese of Verdun, "il ne fut point non plus dénué de sciences et de vertu" (p. 26). During the first twenty-four years of this century its bishop was Heimon, who paid great attention to his pupils, and who, a little before his death, attracted to Verdun Hermenfior a deeply learned man, who became archdeacon of the cathedral. Still, the Benedictines do not mention any public school held there until *after* 1050 (p. 26). But the principal school in the diocese was at the abbey of St. Vanne (p. 27). "Le B. Richard, une autre brillante lumière," had been made abbot in 1004, and soon the reputation of his monastery spread into Belgium and Germany. Many went themselves to be taught, others sent their children.

Metz. Of the episcopal school of Metz, nothing seems positively known (p. 28); "mais on juge par le mérite de quelques grands hommes qui y furent instruits, qu'elle se soutenait avec quelque honneur." Besides, the church there was fortunate in a succession of learned bishops; but of the activity of the monastic schools in the diocese there are more ample proofs. At St. Vincent, indeed, the school was celebrated in the tenth century, and maintained its reputation in the present one (p. 28), and for others, see pp. 29, 30.

Strasburgh. The episcopal school of Strasburgh was fortunate in its bishops. Veinher, who governed that church from the end of the tenth century to A.D. 1029, "marcha en ce point sur les traces de ses prédécesseurs" (p. 30), and the monasteries of the diocese were not idle (p. 31).

Besançon. Hugues was archbishop of Besançon from 1031 to 1070, and paid particular attention to the schools of his diocese (p. 32). The school of Luxen in that diocese had been celebrated in the tenth century, and the concourse of students there continued at least as late as 1015, when the learned monk Constance, to whom its celebrity was owing, died.

Langres. Brunon was bishop of Langres from A.D. 981 to 1015, and he brought to bear on his school the knowledge he had acquired from the learned Gerbert (p. 32). Under Brunon were formed several eminent men (p. 33). In that diocese the school of St. Benigne, Dijon, was very celebrated under the abbot Guillaume, who died in 1031. This success was owing to the introduction of the reform of the Clunistes (p. 33), and the abbot introduced similar schools into all those monasteries who adopted the same reform, of which there were no less than forty

(p. 34). See more about this celebrated school of Benigne at pp. 34–37.

Of the other schools of the ecclesiastical province of Lyons (p. 37), nothing remarkable is known, with the exception of that of Cluni. They say, however (p. 37), "seulement il *paraît* qu'on *ne discontinua point* d'enseigner la jeunesse dans les cathédrales d'Autun, de Chalons sur Saone, et de Macon." But in the ecclesiastical province of Lyons there were many reformed monasteries which had schools (p. 37). Autun, Chalons sur Saone, Macon.

As to the school in the town of Lyons, "elle passait encore en ce siècle pour la mère et la nourrice de la philosophie" (p. 37). Halinard, who was elected in 1046 archbishop, was "un des plus grands philosophes de son temps" (p. 37), and at the end of the eleventh century the see of Lyons was occupied by Hugues, the ordinary papal legate, "prélat de beaucoup d'esprit et de sçavoir" (p. 38). Lyons.

The reputation of the order of Cluni was in the eleventh century "au plus haut point de sa splendeur" (p. 38). See the long list of eminent men it produced in this century at pp. 38–40, among whom are three popes, and one of them the famous Gregory VII. Cluni.

Provence, which since the decline of learning had been in a state of perfect literary inaction (p. 41), "reprit en ce siècle du gout pour la littérature," and not only cultivated Provençale poetry, but also the superior sciences. In particular the abbey of St. Victor of Marseilles was celebrated. Its ancient discipline was revived by Wifroi, who governed it as abbot until 1021, and was succeeded by Isarue, who died in 1048, who was learned in grammar and considered one of the best musicians of his time (p. 41). At Lerins, which, like the other parts of Provence, had suffered from literary inactivity, a school was formed, though not until the end of the eleventh century (p. 42). Provence.

Languedoc imitated Provence in the slowness with which she participated in the revival of letters (p. 42), which is the more surprising from her proximity to Spain and consequent means of obtaining Arabic science. However, in the eleventh century, Languedoc *did* revive; and it was common "d'y voir en ce siècle des Ecolâtres, ou Capiscoles, comme on les nomme encore aujourd'hui, dans ces parties méridionales de la France, qui enseignaient publiquement tant dans les monastères que les cathédrales." Godefroi, bishop of Maguelone, whose see was afterwards transferred to Montpellier, himself taught in the school of his church with success, and Gautier, his successor, studied under him. The monasteries in Provence also held schools (pp. 43–44). Languedoc.

Lombardy. Lombardy in this century sent forth many men of eminence. It is sufficient to mention Lanfranc, Anselm, and Peter Lombard.

Aquitaine. Benedict, prior of Cluse, says of Aquitaine, that it was entirely deprived of knowledge, and that whoever had even a smattering of grammar fancied himself a second Virgil (p. 45). But this observation was made *early* in the eleventh century. At a later period knowledge spread itself "avec *quelque* avantage." This may be shown by mentioning its schools, and the Benedictines by Aquitaine only mean (p. 45) "l'étendue des deux métropoles de Bourges et de Bourdeaux." At Limoges and other places in the diocese, "on faisait une étude particulière de la religion, et de ce qui y a rapport," and probably studied Hebrew (pp. 45–46); and during the whole of the eleventh century we find in the cathedral there a series of learned men (see also p. 47, and respecting Angoulême pp. 48, 49).

Poitiers. Of the episcopal school of Poitiers we have no record (p. 50), though we know from contemporary sources that there was *one*. Indeed the Duke William, count of Poitiers, was the most learned nobleman in France, and two of its bishops, Isembal I. and Peter II., were learned men (see also pp. 51, 52).

Tours. The metropolis of Tours (p. 52) was not inferior. The school of the church, held at St. Martin, was at the beginning of this century directed by Adam (p. 53). It was here that Berenger commenced his studies, and after finishing them at Chartres under Fulbert, was, on his return to Tours, himself entrusted with the school of St. Martin. This celebrated heresiarch added much to the celebrity of the school (p. 53; see also p. 54). The abbey of Marmoutier, near Tours, was particularly famous (pp. 55, 56).

Angers. Bernard, about 1010, was summoned to Angers by the bishop of that place, and taught publicly there (p. 57). Who were his immediate successors appears doubtful (p. 58), but after the middle of the eleventh century they are traceable. The school produced several eminent men (pp. 59, 60), and if the counts of Anjou were educated there they did great honour to it (pp. 60, 61). For the monastic schools in the diocese of Angers see pp. 62, 63.

Mans. Respecting the Episcopal School of Mans nothing particular is known until the episcopate of Gervais du Chateau du Loir, afterwards archbishop of Rheims (p. 63). This school became celebrated, and produced many eminent men (pp. 64, 65). Nor were the monastic schools in that diocese inactive (pp. 66, 67).

Normandy. "Il n'y eut point de pays en France où les lettres fussent cultivées avec plus d'éclat et de succès dans le cours de ce siècle qu'en Normandie" (p. 67). This literary energy, add the Bene-

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dictines, no one could have expected in the preceding century. But the Normans, once really Christians, displayed great activity in founding monasteries and endowing churches. In particular Duke Richard II., who died in 1028, by recompenses drew around him a number of bishops, clerks, &c., and even Armenians and Greeks were induced to quit their country for Normandy. At the very beginning of this century there were schools at Rouen (p. 67), which shows that Ordericus Vitalis must have been speaking metaphorically when he said (p. 68) that it was owing to Lanfranc that the Normans applied themselves to the study of letters. Indeed it appears (p. 68) that even in the time of Duke Richard II. Greek was not unknown in Normandy. Still no details are known respecting the school of the metropolitan church (p. 68), though that church was governed by four successive archbishops, all of whom were learned in ecclesiastical law (p. 69). The monastic schools of Normandy also deserve attention (p. 69). From the beginning of the reign of Richard II. to the end of the eleventh century letters were cultivated in the abbey of St. Ouen (p. 69). In 1030 the learned and celebrated Isembert became abbot of the monastery of the Trinity, and taught there publicly (p. 70). His reputation attracted many pupils of distinction (pp. 70, 71). At Jumiège, another abbey of the diocese of Rouen, the study of letters, established in the tenth century, was not discontinued in the eleventh (p. 71). The abbey of Fontenelle in the same diocese had fallen into decay at the time of the Norman ravages, but Richard, at the beginning of this century, aided in re-establishing them there, and Gerard, abbot from 1008 to 1031, effected even more (p. 72). In 1001 the abbey of Fecamp, at the extremity of the diocese of Rouen, on the borders of the sea, began, by the care of Guillaume de Dijon, to flourish exceedingly, and then were established there two schools, one for those who renounced the world, and another external one, to which both poor and rich were admitted without distinction (p. 73). The two succeeding abbots were also men of learning and zeal, and sent out a great number of eminent men (p. 74). But of all the schools, not only in Normandy but in the whole of France (p. 74), none was more learned or more famous than the abbey de Bec, also in the diocese of Rouen. It was only founded in 1040, and in 1042 Lanfranc took the vows there, and in 1046 began to give public lessons (p. 75), and crowds of students from France, Gascony, Britanny, Flanders, Germany, and even Rome came to hear him, and Bec was "la plus florissante académie qu'on eut vu depuis plus de cinq siècles" (p. 75). The most celebrated of all the disciples of Lanfranc was Anselm, and when

in 1060 the former retired, Anselm was his successor as teacher, and then "l'école de Bec acquit un nouveau lustre." The regulations of Lanfranc and Anselm were particularly remarkable for the tenderness with which children were treated (pp. 75, 76; see also pp. 77, 78). Although in 1092 the school of Bec lost its great supporter, Anselm, who became archbishop of Canterbury, it still flourished, and according to Ordericus Vitalis was famous in the twelfth century (p. 79). For a long list of the eminent men it produced see pp. 79, 80. There were also monastic schools at Avranches (p. 80), at Baieux (p. 81), and at Caen (p. 82). During sixty years of this century (p. 83), the church of Lisieux had two bishops, who made great efforts in favour of learning, Hugues and Gilbert. However, nothing is said by the Benedictines about their holding a school, though it would appear that the latter bishop, Gilbert, had an academy in his palace. But in the abbey of St. Evroul, in the diocese of Lisieux, there was a school which had been celebrated in the tenth century, when it was directed by Ascelin the elder (p. 83); and during the eleventh century (particularly the latter half of it), maintained its reputation under a succession of learned abbots (pp. 84, 85).

Rheims. From the tenth century there was at Rheims (p. 86) "une source féconde de la doctrine qui ne souffrit point d'interruption pendant tout le cours du xe siècle." In particular Gervais, who became in 1055 archbishop of Rheims, laboured to propagate learning. Bruno (the famous founder of the Carthusians) also taught there for some years, and was canon of the church (p. 87). He indeed retired about 1079, but the school at Rheims preserved its reputation during the whole of this century (pp. 88, 89).

Laon. There was no school in Belgium more celebrated, particularly for theology, than that of Laon (p. 89). It was directed by an Anselm, canon and afterwards deacon of that church, and by Raoul, his brother, whom some have confounded with another Raoul, the companion of St. Bruno. Both of these widely extended the reputation of the school of Laon, though Abelard, who had studied there under Anselm, had not a very high opinion of him (p. 90). But he had very many illustrious pupils, among whom were William de Champeaux, and for others see pp. 90, 91, and pupils crowded to him from England and from Italy (p. 91).

Beauvais. The school of St. Quentin near Beauvais was also famous in the latter part of this century, though it does not appear to have been opened till 1078 when Ives, afterwards bishop of Chartres, became abbot (p. 92). The celebrated Guibert de Nogent was a monk there, and was frequently visited by his friend Anselm, the

illustrious abbot of Bec. There was also a school at St. Regnier in Ponthieu, in the diocese of Amiens (p. 92), where there was a school for children (p. 93).

During the whole of the eleventh century we find a school in the church of Cambrai. Gerard, who was bishop there from 1013 to 1049, had been the pupil of Gerbert (p. 96), and showed himself not unworthy of so great a master. He was succeeded by his nephew St. Lielbert, who was bishop till 1076, and who before he was raised to the episcopal dignity had been moderator in the school there (p. 94). Cambrai.

At Terouane, or Morienne, comprising the present dioceses of Ypres, Boulogne, and St. Omer, "les lettres ne furent pas absolument negligées" (p. 94). But it appears that "l'histoire nous apprend peu de choses à ce sujet," and that all the Benedictines can tell us is that John, elected bishop in 1099, instructed the people (p. 94); but the only *school* they mention in these three dioceses is that of the abbey of St. Bertin (p. 95). Odon, or Oudant, was summoned by the canons of the cathedral of Tournay to their school (p. 95), and for five years he taught there with such reputation that pupils flocked to him not only from Flanders and Normandy, but from Burgundy, Italy, and Saxony, so that the very streets of Tournay were crowded with students (p. 95). He was a realist, and it was chiefly as a teacher of dialectic, that he was so famous (p. 96). Terouane or Morienne, Ypres, Boulogne, St. Omer. Tournay.

The church of Utrecht had in this century a school of *some* merit (p. 97). Utrecht.

There only remains now to speak of the ancient metropolis of Sens which comprised the present one of Paris (p. 98). As to the cathedral of Sens, little is known, but it is "presumable" that having had during the whole of this century archbishops of merit, letters were not neglected. The earliest date when the Benedictines mention it (p. 78) is A.D. 1063, when Varnier directed the school. But the abbeys of St. Peter le Vif and St. Remi near the town of Sens both possessed schools (pp. 98, 99). Sens.

From the reign of Charles the Bald to the tenth century inclusively, the town of Auxerre had been famous for its professors, and for the eminent men it had produced (p. 99). But during the eleventh century we hear little about it. At the end of the tenth century Jean was a celebrated scholastic there, and in 1012 or 1013 became bishop of Auxerre (p. 100). Auxerre.

Orleans in this century produced many men of eminence (p. 100), and according to Raoul-Glaber, there were in Orleans *two* different schools *before* the year 1022 (p. 101). At all events, Orleans.

in the middle of the century the school at Meun on the Loire in the diocese of Orleans was celebrated (p. 101). There were also other schools (pp. 101, 102).

Paris. Boulay has said much which is very unfounded on the state of the schools of Paris during this century (p. 102). He supposes that faculties and degrees of honour existed, which, indeed, were subsequent to the present century. However there is no doubt (p. 103) of the continuity of the public school of Paris during the tenth century; and in the eleventh century we have the best proof of its celebrity in the fact that students came from distant countries to it. Even the Romans sent their children to Paris, and see at p. 103 many such instances collected. As to the masters who taught (p. 104), Lambert, pupil of Fulbert de Chartres, gave public lessons there, "après les premières années de ce siècle," but *not gratuitously*. "Vers le milieu du même siècle," Dragon-Parisien also taught, and afterwards gave himself up entirely to theology, i.e. to the *study* of it. Willerem, *according to Trithemius*, who calls him Valram, also taught at Paris, and was "le premier qui y professa la philosophie avec réputation." And it is *supposed*—"on croit"—that the celebrated Manegard was one of the professors at the school of Paris. The most celebrated of all *his* pupils was William de Champeaux, who himself afterwards taught a long time at Paris. The Benedictines think that John and Roscelin, the heads of the Nominalists, had a public school at Paris, and taught there *after* Willerem, and before William de Champeaux. But this seems like one of the *suppositions* of Boulay, upon which they have just been so severe. It is doubtful (p. 105), where this public school was held in Paris. Pasquier says in the house of the bishop, and cites as his authority Abelard, who says nothing of the sort. But "*il semble*" that Hubold had taught near Sainte Geneviève, and that is the quarter which Abelard selected when he professed dialectic. At all events, if we suppose that this public school in Paris was during the eleventh century held in the cloister of Notre-Dame, we *must not confound* it with the episcopal school of the same church, from which it was different. Of the episcopal school, indeed, we know little during this century, except that it had particular masters for the instruction of clerks. The monasteries of Paris, and those of the rest of the diocese also had schools during the eleventh century (p. 105). "Dès les premières années de ce siècle," the cebrated Albert stopped some time to complete his knowledge at St. Germain des Prés, "où les études étaient en réputation." Towards the end of the century the monastery of St. Denys we must suppose to have had a good

school, since Suger and Prince Louis, son of Philip I. were educated there (p. 105; and see p. 106).

The study of theology made great progress in this century. "Depuis les leçons de St. Anselme, on commença à distinguer clairement les principales sortes de sens dont ils sont susceptibles, le literal ou historique, l'allégorique, le tropologique ou moral, et l'anagogique" (p. 145). To the study of the Bible they added that of the Fathers, "qu'on poussa en ce siècle aussi loin qu'aux siècles précédents" (p. 146). Up to the first half of the eleventh century only two sorts of theology, or rather two modes of teaching theology, were known (p. 147). The one consisted in drawing immediately from the Bible and from tradition the knowledge necessary for religion. The other, which arose *since the eighth century*, consisted in *adding* to the *Bible* the *writings of the Fathers*, of which collections were made. But *after the middle of this century*, "il commença à se former une troisième méthode, qui traita la doctrine de l'écriture et des pères par la force et les organes de la métaphysique. Nouvelle méthode qui reçut dans la suite le nom de 'Théologie scolastique'" (p. 147). It is generally supposed that Lanfranc and Anselm are the fathers of this new method (p. 148), and that Lanfranc, in refuting Berenger (who following his master Erigena, had paid more homage to human reasoning than to the authority of the Scriptures and tradition), thought himself obliged "pour le mieux réfuter, de tirer *par le raisonnement* plusieurs *connaisances* des vérités révélées dans les deux sources essentielles de la vraie théologie; méthode que suivit aussi St. Anselme, mais qui ne s'éloigne de celle des anciens, qu'en ce qu'elle fait plus d'usage du raisonnement." Still (p. 148) St. Anselm positively declares that in employing *reason* while treating divine things, he does not do it "pour arriver à la foi par la raison;" but "afin que ses lecteurs aient le *plaisir d'entendre* et de *contempler* ce qu'ils croient, et qu'ils soient en état d'en rendre raison aux autres."

Anselm, archbishop of Canterbury, wrote on the question "Why God made man." This work "est encore plus métaphysique que théologique" (*Hist. lit. de la France*, ix. 421). The same remark applies to his "Monologue" and "Prostogion" (*Ibid.* p. 417). But in applying metaphysics or rather dialectics to faith, he had been preceded by Lanfranc (*Ibid.* pp. 455, 456). However, it is said that Boethius was the first "qui ait expliqué la religion par la philosophie d'Aristote" (*Le Clerc, Bibliothèque universelle*, xxii. 129). M. Cousin says: "Le scolastique n'est autre chose que l'ensemble des formules, plus ou moins scientifiques, dans lesquelles la réflexion naissante, appuyée sur l'Organum d'Aristote,

avait arrangé les doctrines chrétiennes à l'usage de l'enseignement" (*Histoire de la Philosophie*, Paris, 1846, part i. tome v. p. 17). There is a very superficial view of the origin of scholastic philosophy in Whewell's History of the Inductive Sciences, 8vo, 1847, vol. i. pp. 328–333. See Cousin, Histoire de la Philosophie, ii. série, tome ii. p. 40, where the scholastic philosophy is praised. But as the Benedictines well observe: "Cette théologie eut ses âges et ses progrès. On vient de voir le premier point de sa naissance" (p. 148). It was in particular the Nominalists who contributed as much or more than all the rest "à lui donner son premier degré de constitution." This produced a love of reasoning on matters of religion which brought on the second stage of the scholastic theology, and to which (p. 149) Anselm du Bec, Anselm de Laon, Lanfranc, Odon of Tournai, and others vigorously opposed themselves. Again—the ancient theologians only wrote on theological truths when opportunity or want arose. But "cette coutume changea en France sur la fin de ce siècle. On s'avisa alors de traiter de ces vérites comme par goût et de soi-même sans que les conjonctures l'exigeassent. *St. Anselme fut le premier qui l'entreprit*" (p. 149), "et Hildebert, évêque du Mans, puis archevêque de Tours, le suivit, et poussa les choses encore plus loin." He is the author of an entire body of theological subjects (p. 149).

The Benedictines say (p. 9) that in all the monasteries which were founded or reformed in this century, *no money* was received at the schools,[1] and that they even "poussait la charité jusqu'à nourrir ceux qui étaient dans l'indigence" (p. 10). This was the case with the episcopal school at Liège (p. 17), with the school of St. Benigne de Dijon (p. 33), and with that of the abbey of Fecamp in the diocese of Rouen (p. 73). But on the other hand, in the abbey of Bec (the most famous school in France during the eleventh century), if there was not, as has been supposed, direct payment, at least sometimes remuneration was made by those whose children had been educated there (p. 76); and at Paris the lessons given by Lambert "étaient si peu gratuites qu'il amassa des biens considérables dans cette profession" (p. 104); and we also find that in this century Engelbert taught at Orleans; "mais ses leçons n'étaient point gratuites comme nous l'apprend Adelmann, l'un de ses condisciples."

Of the knowledge of Greek during this century I can find little that is *certain*. Hermon, bishop of Verdun, summoned to his diocese and made Archdeacon Hermenfroi, who "parlait cinq langues différentes, *le latin*, *le grec*, le français, l'alleman et

[1] But in their account of Lanfranc they allow that he used to receive money at Bec for his lessons. (*Hist. litt. de la France*, vol. viii. p. 266.)

l'italien" (p. 26). Bruno, founder of the Carthusians, was born about 1040. He knew Greek (*Hist. litt. de la France*, vol. ix. p. 247), and so did Anselm (p. 458). St. Simeon knew Greek, Egyptian, Syriac, and Arabic (p. 27), but then he was monk on Mount Sinai! (see also pp. 67, 114.) He retired to Verdun and Treves. The school of St. Benigne de Dijon was so celebrated that some *Greek* bishops came to it, and might thus spread a knowledge of the language (p. 36). Sigon, who in 1055 was elected abbot of St. Florent, knew Greek (p. 56). Richard II. of Normandy, by his liberality, drew many learned men to Rouen, among which were some Greek bishops, who might diffuse a taste for that knowledge (pp. 67, 68). And there exists a Greek MS. written in 1022 (p. 68), which, as it has the Norwegian alphabet, was probably written by a Norman. But a great difficulty was the absence of any Greek glossaries, dictionaries, grammars, &c. (p. 113). They say (p. 114) "Le cardinal Humbert étudia le Grec avec succès," as appears by his works, though he could neither read nor write it. "Le pape Leo IX. donna aussi quelque application (p. 115) à la langue grecque; il fut soigneux de la cultiver dans le siècle," and to the end of his days read the Bible in that language. "Lanfranc avait fait aussi une étude particulière du grec, et en avait une grande connaissance" (p. 115). "St. Anselme, son principal disciple, *paraît* n'y avoir pas été ignorant" (p. 115). St. Anastase, a Venetian, some time at Cluni, knew Greek as well as Latin (p. 114). But the most zealous of all was Adam de Paris, who, about 1060, went to Athens, to study the Greek sciences (p. 115). St. Gervin, abbot of St. Requier, was attached to the Greek Fathers, with which he enriched the library of his monastery (p. 115). "Guillaume, surnommé Louis, le Moine de Cormeri, évêque de Salpina en Pouille, passait pour habile dans la langue grecque" (p. 115). Odon Stigand, a Norman, lord chamberlain of the emperors Isaac Comnenus and Constantine Ducas, "parlait parfaitement la même langue" (p. 115). Théofride, abbé d'Epternac, sçavait assez bien pour son temps le grec et l'hébreu" (pp. 115, 116). They probably studied Greek in the monastery of St. Martin de Tournai; at least we have by them Tetrapla of the Psalter (p. 116).

As to Hebrew, from its being said that some doctors of Limoges converted the Jews by their *own* books, the Benedictines conclude (p. 46) that they must have known Hebrew—rather a hasty inference! (see p. 115). Sigon, afterwards abbot of St. Florent de Samur (whom Mabillon has confused with *another* Sigon) "acquit un connaissance particulière du grec et de l'hébreu, qu'il écrivait parfaitement" (pp. 56, 115). They observe

(p. 113) that it is surprising that with so many facilities the French in this century paid so little attention to Hebrew, and "dès ce siècle *au plus tard* on *commença* à publier quelques *grammaires hebraïques* (p. 114). St. Simeon, who died in 1035, having successively retreated to Verdun and Treves, knew Hebrew (p. 114). "Personne peut-être en ce siècle n'étudia l'hébraïque avec plus de fruit que Sigebert, moine de Gemblon et écolâtre de St. Vincent de Metz. Il en avait une si parfaite connaissance qu'il était en état de corriger les versions de l'écriture sur le texte original" (p. 115). "On sçait qu'Abélard avait acquis une assez grande connaissance de l'hébreu, qu'il avait peut-être étudié dès ce siècle-ci" (p. 116), and yet the Benedictines tell in another part of the same work (tome xii. p. 148) "il entendait à peine le grec *encore moins l'hébreu*"!!! Bruno, founder of the Carthusians, was born in 1040, and knew Hebrew (*Hist. litt. de la France*, vol. ix. pp. 245-247). Anselm did *not* (vol. ix. p. 458). Ranke says that Reuchlin wrote the first Hebrew grammar (*Die Römischen Päpste*, Berlin, 1838, band i. p. 76).

See also ART. 1362, p. 607.

Of knowledge of Arabic I find only one instance. "L'illustre St. Simeon sçavait encore l'égyptien, le syriaque et l'arabe" (p. 27). He resided some time during the lifetime of the Abbot Richard at the celebrated monastery of St. Vanne in the diocese of Verdun (pp. 26, 27). He was a monk on Mount Sinai; see also p. 114, where it is said that he also retired to Treves, where he died in 1035 (and see p. 67).

As to the study of classical authors, it is said (p. 48) that Gerard, who in 1101 became bishop of Angoulême, had in his library the works of Cæsar and Cicero. St. Gervin, canon of the church of Rheims, became afterwards abbot of St. Requier. Speaking of him the Benedictines say (p. 86), "On voit par le détail de son éducation que les étudiants de l'école de Reims lisaient les poètes profanes, et combien cette étude peut-être dangereuse pour la jeunesse." They say (p. 122) that in this century the teachers of rhetoric had little idea of eloquence, the students perhaps less; of whom they add, "On leur faisait lire à la verité Chrysippe, Ciceron, et Quintilien; mais ils n'avaient pas encore le jugement assez formé pour en tirer tout le fruit qu'il aurait été à souhaiter."

St. Fulbert died in 1029. He, and indeed the episcopal school of Chartres generally, paid great attention to the study of medicine as well as to the practice (p. 16). At the monastery of St. Benigne they studied medicine (p. 34). Among the canons of St. Martin "on remarque un Hugues, surnommé le Physicien, par ce apparemment qu'il avait donné une application particulière à

la médecine" (p. 54). It also appears (p. 55) that in the school of the town of Tours "on étudiait avec quelque succès cette faculté de littérature." The celebrated Raoul died in 1064, in the abbey of Marmoutier near Tours, and "à son exemple quelques uns de ses confrères prirent du goût pour la médecine, et s'y appliquèrent. On en trouve effectivement deux, l'un nommé Telbert, qui s'y rendit fort habile, et l'autre nommé Jacques, et qualifié médecin, qui assista au Concile de Brioude en 1094" (p. 57). At the famous monastery of Bec, in Normandy, we are told that during the time Anselm taught there (p. 78), "on fut soigneux d'amasser grand nombre de livres, ceux qui traitent de la médecine comme les autres." Gilbert Maminot, in 1077, was elected bishop of Lisieux. He was learned, and "avait donné une application particulière à l'étude de la médecine, dans laquelle il excellait pour son temps" (p. 83). He attended William the Conqueror (p. 134). "Nos français cultivèrent beaucoup plus la médecine que la physique proprement dite, à raison sans doute de sa plus grande utilité. Comme il n'y avait presque que les clercs et les moines qui sçussent les lettres, aussi étaient-ils les seuls qui s'appliquassent à la médecine" (p. 134). They add that bishops and abbots sometimes practised it, and that Fulbert of Chartres gave a particular attention to it; but being raised to a bishopric he ceased to practise it except on particular occasions. The bishop of Lisieux and Gontard, abbé de Jumiège, attended William the Conqueror in his last illness, and the former was his first physician (p. 134). Jean, monk of St. Benigne de Dijon, and afterwards abbot of Fecamp, studied medicine by the express desire of his master "B. Guillaume" (p. 135). But "on ne voit point qu'on en donna des leçons aux écoles monastiques, non plus qu'aux autres;" and it was usual for the French to go to the celebrated school of medicine of Salerno, which in this century acquired a new reputation by the great knowledge of Constantine, who wrote several treatises on medicine, and whose works were translated into Romance by Alton, his pupil (p. 135). The consequence was a great increase in the number of French physicians (see a list in pp. 135, 136). Indeed the Benedictines are disposed to think "que chaque abbaie avait au moins un médecin pour les besoins des frères." Among the most distinguished it is said of Raoul, that, "se trouvant à Salerne dans le cours de ses voyages avant que de se rendre moine à Marmontier, et ayant eu occasion de faire preuve de son sçavoir dans la fameuse école de médecine de la même ville, il ne se trouva *qu'une seule dame* qui en *sçut plus que Raoul*," and yet during the whole of this century there is no proof that any Frenchman wrote on medicine (pp. 136, 137).

There are only some little treatises on it in the letters of St. Fulbert.

At the school of the church of Toul lessons were given in jurisprudence, "C'est le premier vestige que nous aïons trouvé de cette étude dans nos écoles de ce temps-là" (p. 24), and yet they say (tome ix. p. 217) that the civil law was taught in Angers in the tenth century, and strangely enough refer for proof to this very volume (tome vii.), where I can find nothing to justify the assertion, nor is the teaching of it mentioned in "*État des Lettres en France au Xe Siècle*," in tome vi. In vol. vii. p. 61, it is only said "On le *pratiquait* dès le siècle précédent," and see p. 152.[1] At all events in the eleventh century Toul was very famous for it (p. 25). The counts of Anjou were famous for a knowledge of law, which perhaps arose from their eldest sons being the mayors or great seneschals of France (p. 60); and at Angers during this century "on donnait à l'école des leçons de jurisprudence, et on le *pratiquait même* dès le siècle précédent" (p. 61). "Ce siècle est regardé comme l'époque d'un renouvellement d'étude de la jurisprudence" (p. 151). As early as 1032, Lanfranc and Garnier explained publicly at Pavia the Justinian Code, and Lanfranc, "entreprit un recueil de sentences choisies du droit alors en usage, qui fut de grande utilité aux jurisconsultes et aux magistrats qui rendaient la justice"[2] (p. 152). In 1131, the council of Rheims forbad monks and canons regular to study civil laws or medicine (p. 152).

In this century the "science des canons" and study of ecclesiastical discipline was not neglected (p. 150), and several new collections of canons were made. Gordon, abbot of Bonneval, gave one to his monastery; the monks of St. Tron superintended the drawing up of another, and it is this that Gratian seems afterwards to have taken for his model. Bonchard, bishop of Worms, published a third collection, which has become famous, and in which Albert took the principal share. Finally Ives, subsequently bishop of Chartres, gave his collection, which is of great authority among the canonists (p. 150).

Gerard was at the head of the church of Cambrai as bishop

[1] Warton takes for granted "the accidental discovery of the imperial code in the twelfth century" (*History of English Poetry*, 8vo, 1840, vol. i. p. cxxxvii.), and so does Sir Charles Lyell. "If the Italians, for example, in the early part of the twelfth century, had discovered at Amalfi instead of the Pandects of Justinian—" (*Lyell's Principles of Geology*, 8vo, 1850, p. 72.)

[2] This work of Lanfranc is lost (*Hist. lit. de la France*, viii. 297), and was written *before* he crossed the Alps (p. 301). But Ceillier (*Histoire générale des Auteurs sacrés*, xxi. p. 2), says of Lanfranc, "De Pavie il passa en France, et s'arrêta quelque tems à Avranches, où il donna des leçons de jurisprudence."

from 1013 to 1049. He was a learned man, had studied under Gerbert, and paid great attention to his school. All the liberal arts were taught there—dialectics, physics, and ethics, "mais le monument d'où nous tirons ces faits ne dit pas un mot de la métaphysique" (p. 94). Indeed I have seen no mention of metaphysics until the time of Anselm; and the Benedictines (pp. 77, 78) seem with reason to ascribe to him the revival of them "dans divers écrits qui lui ont mérité le titre du plus excellent métaphysicien qui ait paru dans le monde depuis St. Augustin" (p. 78); and again (p. 133) "Mais pour la métaphysique elle ne fut presque connue que de nom, jusqu'au temps de St. Anselme, qui la ressuscita comme on l'a montrée ailleurs." "Anselme ressuscita la métaphysique, inconnue en son temps" (*Hist. lit. de la France*, ix. 399-455). He thought that the *senses* were infallible, and that it was only the *judgment* which deceived us (*Ibid.* ix. 422). The Benedictines say (p. 455), "La dialectique—à peine en connaissait-on même le nom lorsqu'il commença à briller dans le monde." In the celebrated school at the monastery of St. Benigne de Dijon, "on étudiait les diverses parties des mathématiques" (p. 34). Gerbert and Abbon de Fleuri in the preceding century had paid great attention to mathematics. In the eleventh century many others (p. 137) followed in the same course. "L'on en faisait des leçons publiques dans nos écoles, et grand nombre des sçavans les étudièrent; mais le succès en fut médiocre." And Halinard, afterwards bishop of Lyons, paid in his youth a particular attention to geometry, and continued it even when he was abbot of St. Benigne (p. 138).

As to the cultivation of the vernacular language, Bishop Aldwin wrote "en langue vulgaire la vie de Jésus-Christ" (p. 47). In the preceding century "on avait commencé en écrivant pour la postérité à se servir de la langue romancière, qui a fait le principal fonds de notre langue francaise d'aujourd'hui" (p. 107). And in the eleventh century it became still more extensively employed, for which there were two reasons, "Cette langue était devenue la langue maternelle des français, tout le monde l'entendait. Le latin, au contraire, ayant cessé d'être vulgaire, n'était presque plus entendue que de ceux qui l'étudiaient." And the most celebrated popular *preachers*, as St. Norbert and St. Vital de Savigny, used to *preach in Romance* (p. 107). There exists a Psalter in the Norman or old French, probably of this century. William I. after conquering England, ordered that all the charters, laws, &c., should be drawn up in this language (p. 108), and Godefroi de Bouillon, king of Jerúsalem from 1099 to 1100, had his "Coutumes" drawn up in romance. Hughues, a monk of Fleuri,

about 1130, translated into Latin a life of St. Sacerdos, which he calls "in occulto sermone compositum," and this occult language is supposed to be Perigordin or Limousin (p. 108). Before the end of the eleventh century there was published in old French verse a history of the two translations of St. Thibauld de Provins (pp. 108, 109). At the end of the eleventh century there was written in Gascon language the history of the conquest of Ezra from the Moors, by Sancho, king of Aragon (p. 109). This was composed by a monk, and afterwards translated into Latin. Before 1096, a treatise of Marbode, bishop of Rennes, on precious stones was translated into Romance (pp. 109, 110). In this century were also translated into Romance the Book of Job, the Books of Kings, and the Dialogues of Pope Gregory (p. 110); and indeed as early as A.D. 813, the councils of Rheims and Tours ordered the bishops and priests to translate into the vulgar language the Homilies of the Fathers (p. 110; and see other instances in p. 111). Also in many foreign countries French was spoken (p. 113). "Elle avait eu cours aussi en Espagne, et l'usage s'y en était conservé jusque dans le xive siècle," and the celebrated Countess Matilda, "la fille d'école du pape Grégoire VII." was in the habit of speaking it. As to the vernacular poetry, there are some details at pp. 128–130. They say (p. 130), "Dès le commencement du siècle, St. Israel donna en vers français du temps la vie de Jésus-Christ, et même l'histoire de l'Ancien Testament" (p. 130).

The medical writings of Constantin, a celebrated teacher at Salerno, were translated into Romance by his disciple Alton (p. 135).

Manegold of Lutenbach taught in Paris, and was one of the masters of the celebrated William de Champeaux. "Il avait une femme et des filles, qui étaient elles-mêmes sçavantes, surtout dans l'intelligence de l'Écriture sainte; les filles, ce qui est remarquable, à l'imitation de leur père tenaient école, où elles enseignaient les personnes de leur sexe" (p. 32). See also pp. 152–154, where are mentioned Helirde, mother of Pope Leo IX., Matilda, queen of William the Conqueror, and her two daughters. Agnes, daughter of William V. of Poitiers, "passait pour une des princesses sçavantes de son temps," and several others. See p. 136 for a lady physician.

In the schools during this century, "La grammaire fut toujours la première faculté de littérature par laquelle on commençait" (p. 106). Still, "on ne voit point que ce siècle ait fait plus de progrès dans cette sorte d'étude que le xe siècle;" though towards the *end* of the eleventh century the Latinity of writers began to

improve (p. 107). This improvement was owing to the school of Bec (p. 77).

"La géographie et la chronologie ne furent pas mieux cultivées en ce siècle qu'au précédent" (p. 121). Bernard, clerk of the church of Utrecht, is the only writer on geography during this century.

"La rhétorique s'enseignait publiquement dans nos écoles avec les autres arts libéraux dont elle fait partie. Avec tout cela néanmoins ce siècle ne produisit presque point d'orateurs" (p. 122). Of those sermons which have come down to us of this century it may be said "qu'elles sont en général plus sententieuses que les sermons du xiie siècle" (p. 123). It was, however, in this century, that we find funeral orations; one being pronounced by Gilbert, bishop of Evreux, on occasion of the death of William the Conqueror (p. 123).

During the eleventh century the number of books and libraries considerably increased (p. 155).

"On peut juger combien les vers latins rimés étaient au goût du siècle que nous parcourons, en voyant que les plus célèbres écrivains les préferaient quelquefois à la poésie plus commune" (p. 126). And see at p. 127 the long list of poets whose works only serve "pour faire voir quel était le goût de ce siècle." On the death of Lanfranc, Anselm composed a poem in rhymed heroic verse, which even the Benedictines are unable to admire (*Hist. litt. de la France*, vol. ix. pp. 441, 442).

Dialectics were much cultivated during this century and were taught in all the schools with the other liberal arts (p. 130). "L'on y donna même une nouvelle application vers le milieu de ce siècle à l'occasion des écrits d'Aristote, qui ayant pénétré de Grèce en Espagne furent apportés en France vers ce temps-la" (p. 131). "Néanmoins avec tous ces secours on ne vit point d'habiles dialecticiens ou logiciens parmi nos Français jusqu'à Lanfranc et St. Anselme." Berenger employed dialectics in his theological writings (*Hist. litt. de la France*, vol. viii. pp. 221–224). It was in consequence of the love of general reasonings, rather than a love of knowledge of *things*, that so many errors grew up. They were opposed by Anselm (p. 131) "dans son traité du Grammarien, qui est un véritable traité de dialectique," and to him, to Lanfranc, and to Odo, "on fut redevable de voir revivre la méthode des anciens," which method had been violently attacked by the new sect of Nominalists. "Jean le Sophiste, fort peu connu d'ailleurs, passe pour le père de la nouvelle secte, quoique d'autres transportent cet honneur à Roscelin, clerc de Compiègne, qui ne le mérite que pour en avoir été le plus zélé

partisan" (p. 132). Thus rose the Nominalists. "Le mal aiant commencé sur la fin de ce siècle alla toujours croissant. . . . . On commença après les premières années de ce siècle à étudier et à donner des leçons de moral et de physique" (p. 133). But they remained very ignorant of physics, and never thought of attempting to account for any phenomena. See the instance at pp. 133, 134.

Considerable attention was paid to astronomy in this century (p. 137). "Engelbert, moine de S. Laurent, passait pour un des plus habiles astronomes de son temps. Gilbert Maminot, évêque de Lisieux, perçoit les nuits, et préférait au sommeil le plaisir de considérer le cours des astres, et de faire des observations astronomiques." But all this ended in making "quelques méchants astrologues, et pas un seul vrai astronome." And (at p. 134) the Benedictines accuse the writers of this age of astrology. Astronomy was studied at Lisieux (p. 83) and elsewhere. See the *Index* at the end of the volume.

In this as in other barbarous ages great attention was paid to music (p. 143), and every man of letters knew something of it, and it was taught in *all* the schools. "Quoiqu'on s'appliquât à la musique avec ardeur, et quelque succès, on n'en multiplia point les traités comme aux siècles précédents; et l'on eut raison." The reason perhaps that so little was written on music was that they were enabled with facility to teach others, owing to the new method introduced about 1026 by the monk Gui d'Arezzo (p. 143). Organs also in this century began to be commonly used in the monasteries (p. 144). The school of Toul was celebrated for music (p. 25). And so was that of St. Benigne de Dijon (p. 34). See also p. 70 and p. 95 for two other notices of the study of music.

Respecting the state of architecture in the eleventh century see pp. 138-141.

Coleridge (*Lit. Remains*, i. 71) observes that the Gothic architecture is more for religion and infinity; the Greek more for man. Mr. Butler, with exquisite simplicity, brings forward this beautiful architecture of ancient cathedrals and churches as an evidence that the middle ages have been unduly depreciated (*Historical Memoirs of the Catholics*, 8vo, 1822, vol. i. pp. 82, 83, 191).

Some writers suppose that the College of St. Maurice at Angers was founded in A.D. 1031 (see p. 57). "Si cette date est aussi certaine qu'on le prétend, il faut avouer qu'il n'y a point dans toute la France de collége de plus ancienne fondation."

1376. NOTE ON THE USE AND WORSHIP OF RELICS.

Guibert de Nogent in the eleventh century wrote a treatise on the Relics of Saints, which, say the Benedictines (*Histoire littéraire de la France*, vii. 118), "peut passer pour un traité de critique. Il y établit des principes fort judicieux touchant le respect qui est dû à ces saintes reliques."

1. Prudentius relates that when St. Vincent was martyred in 303 or 304, the Christians took his remains and put them under the altar in a church (*Ceillier, Auteurs sacrés*, iii. 484). Saint Paulinus, bishop of Nola, died in 431 (*Hist. lit. de la France*, ii. 485), "Il dit qu'il y avait des reliques dans l'autel de St. Felix de Nole" (*Ceillier*, iv. 9). Saint Ambrose, archbishop of Milan, died in 397. It is evident from what he says that the place for relics was *under* the altar (see *Ceillier, Auteurs sacrés*, vii. 671, 672). The ancient liturgy of the Gallican Church is older than 596, since it is mentioned in that year by Augustin (*Ceillier, Auteurs sacrés*, xx. 5, 6), and it was in force until the middle of the eighth century (p. 6). According to it (p. 7), "On mettait quelquefois les reliques *sous* l'autel ou dans l'épaisseur des murs, ou dans le baptistère; et *jamais sur l'autel*, si ce n'est quand on devait les porter en procession." Gezon flourished in the latter half of the tenth century (*Ceillier*, tome xx. p. 24). In the fifty-eighth chapter of his Treatise on the Body and Blood of Christ, "il dit qu'on ne doit rien mettre sur l'autel que les oblations, pas même les reliques des saints" (*Ceillier*, xx. 28). 2. See the remarks of Blunt on the pagan origin of the worship of relics in his Vestiges of Ancient Manners, 8vo, 1823, pp. 73–75; and Middleton's Letter from Rome, 1742, 5th edit. pp. lxi–lxiv.

1377. NOTES ON THE POWERS AND CLAIMS OF THE POPES.

Gregory VII. ordered Lanfranc, archbishop of Canterbury, to come to Rome, and threatened him with suspension in case of refusal. Lanfranc did not go, and the sentence was not executed (see *Histoire littéraire de la France*, tome viii. 273). When Manassé, archbishop of Rheims, had proceeded to the most violent measures, Gregory VII. found himself obliged to dissimulate his anger against him (*Hist. lit. de la France*, viii. 651). Cardinal Estiene, who died about 1069, in a letter to John, bishop of Dols, speaking of Nicolas II., calls him "universal pope," and gives him the same title in the preface to his Decretals. Upon which the Benedictines remark, "On a vu que dès le siècle précédent, l'usage de ce titre avait commencé à passer en coutume" (*Histoire littéraire de la France*, tome viii. p. 5).

William I. of England forbad his subjects to recognise as pope any bishop of Rome without his permission. The object of his prohibition, say the Benedictines, "était pour prévenir les fâcheuses suites que s'attirent toujours les schismes qui s'élèvent dans l'église" (*Hist. lit. de la France*, viii. 183). In A.D. 1007, the French bishops declared that they would not suffer the pope to interfere with their jurisdiction (*Hist. lit. de la France*, vi. 79). On this occasion Gerbert also denied the right of the pope to infringe established laws, though on becoming pope Sylvester II. "il changea un peu de langage" (*Histoire littéraire de la France*, vi. 79; see also p. 596). As early as the end of the eighth century the popes received the title of Universal and Apostolic Bishop (*Hist. lit. de la France*, vi. 605). The same Gerbert was the first who gave the pope the title of Beatissime Pater (p. 614).

Mr. Butler (*Historical Memoirs of the Catholics*, 8vo, 1822, vol. i. p. 33) says, "Towards the commencement of the twelfth century the popes began to reserve to themselves the presentation to all benefices which became vacant while the incumbent was attending the court of Rome on any occasion," &c.

Respecting the rise of the papacy, see Brougham's Political Philosophy, 2nd edition, 8vo, 1849, i. 545–554. In 1687, Burnet (*Own Time*, vol. iii. p. 159) says that Pope Innocent was ignorant of divinity and even of Latin. By the Peace of Westphalia, the authority of the pope and the spiritual element were for the first time openly disregarded (*Ranke, Die Päpste*, ii. 573, 576). Under Urban VIII. and Innocent X., in the middle of the seventeenth century, the influence of the "nephews" at Rome was becoming exploded (*Ranke*, iii. p. 49). And on the death of Innocent X. the cardinals for the first time entered the conclave entirely free (p. 50). The *personal* power of the pope declined even under Alexander VII. (p. 54). The "Congregation" now became important (p. 55). This, too, was the epoch of aristocracy (pp. 60–105) which became more settled and permanent (pp. 61–64), while even the general population was less variable (pp. 67–68). Clement IX. was the first pope who did not greatly enrich his nephews, and he was also the first who at his accession did not turn out the holders of offices (pp. 57–58). The clergy, too, in the middle of the seventeenth century became more aristocratic (p. 120), and the monks so unpopular in Rome that many monasteries were abolished (pp. 121, 122). Theological literature declined (p. 123), and the spiritual element was subjugated by the secular (p. 124). The economical decline of the Papal States is first noticed in 1621 (p. 113), and by the middle of the seven-

teenth century every sort of corruption was common (pp. 114–117). In 1668, the concessions to the Jansenists made by Clement IX. still further weakened the Papacy, by settling that its infallibility did not extend to facts (p. 154). Besides this, the whole conduct of Louis XIV. tended in the same direction: and indeed the pope was not even able to take a share in the Peace of the Pyrenees (p. 159). The extinction of the Spanish branch of the House of Austria also weakened the popes (pp. 176, 177), and in the negotiations which followed, his feudal pretensions in Italy were openly set at nought (p. 181). Benedict XIV. was forced to make several concessions (pp. 184–186), and the general hostility was increased by the determination of Clement XIII. to protect the Jesuits (pp. 197, 198).

1378. NOTES ON THE FUNCTIONS, ETC., OF DEACONS AND SUBDEACONS.

Lanfranc, archbishop of Canterbury, died in 1089. The Benedictines say respecting him, "On commençait en son temps à donner aux sous-diacres le manipule dans leur ordination" (*Hist. littéraire de la France*, tome viii. pp. 303, 304).

Bruce (*Travels*, Edinburgh, 1790, vol. iii. p. 318) saw a whole Abyssinian army made deacons.

1379. OPINIONS AND CUSTOMS RESPECTING MARRIAGE.

The famous Berenger of Tours, in the eleventh century, attacked even legitimate marriages (see *Histoire littéraire de la France*, viii. pp. 201, 228).

1380. THE JULIAN PERIOD IN THE ELEVENTH CENTURY.

Robert, bishop of Hereford, died in 1095. The Benedictines say of him (*Histoire littéraire de la France*, tome viii. p. 418), "C'est une preuve non équivoque de son profond savoir, qu'il a établi la celèbre période Julienne. Le docte Urserius, à la page 2 de sa préface sur les Annales de l'Ancien et du Nouveau Testament, ne fait point difficulté de lui en rapporter l'invention, cinq cent ans avant que Joseph Scaliger, qui l'a adoptée, la mit dans un plus grand jour, et lui donnât plus d'étendue. On sçait au reste que cette période est composée de trois cycles: du cycle solaire de vingt-huit ans, du cycle lunaire, ou nombre d'or de dix-neuf, et de l'indiction romaine de quinze ans. Le premier nombre se multiplie par le second, et constitue ainsi multiplié le grand cycle pascal de 532 ans. Ensuite l'un et l'autre réuni ensemble et multiplié par les quinze ans de l'indiction produit le nombre de 7980.

1381. DIFFERENT DATES USED.

Pope Urban II. died in 1099. He granted a permission to establish a new cemetery (*Histoire littéraire de la France*, viii. 537), of which "La date est tout-à-fait singulière. Elle est écrite de Latran l'année 1098, suivant, dit le pape, la supputation de Denys, mais suivant celle de l'Évangile, qui est plus certaine, ajoute-t-il, l'année 1121."

1382. NOTE ON THE RIGHT OF MONASTERIES TO ELECT THEIR OWN ABBOTS OR ABBESSES.

Sainte Radegonde died in 589. In her testament she speaks of the recognised right of her nunnery to elect its own abbess (*Hist. lit. de la France*, iii. 348). Another instance is in the Saxon Chronicle, A.D. 1154, p. 507 of Giles's edit. (Bohn, 1847, 8vo.)

1383. MARBLE WORKED IN FRANCE IN THE TWELFTH CENTURY.

The famous Suger died in 1151. He has left a very minute account of the circumstances under which he built the church of St. Denys (see *Histoire littéraire de la France*, xii. 399). "Il dit que ne connaissant aucune belle carrière dans son voisinage, il avait eu d'abord la pensée de faire venir de Rome des colonnes de marbre pour décorer son église; mais tandis qu'il roulait ce dessein dans sa tête, on vint lui apprendre qu'on avait découvert à Pontoise une des plus belles carrières qu'on eut encore vues," and the people in the neighbourhood flocking to aid him, it was from this that the marble columns of this beautiful church were formed.

1384. IN THE MIDDLE OF THE TWELFTH CENTURY THE PROFESSORS IN FRANCE BEGAN TO GIVE LESSONS FROM BOOKS.

—"Nous apprenons de là qu'au moins avant le milieu de ce siècle les professeurs publics commencèrent à dicter des cahiers; au lieu qu'auparavant ils se bornaient à enseigner de vive voix sans faire rien écrire" (*État des Lettres en France, XIIe Siècle*, in *Histoire littéraire de la France*, ix. 72).

1385. THE COPYISTS IN THE TWELFTH CENTURY USED TO BIND THEIR OWN BOOKS THEMSELVES.

"Les copistes reliaient eux-mêmes les volumes qu'ils avaient écrits. On en juge ainsi par cette qualité de peaux de vache, sans doute préparée, que Guillaume, comte de Nevers et d'Auxerre, l'un des plus puissants seigneurs de son temps, envoyait *avec* du

parchemin pour écrire à ses bons amis," &c. (*Histoire littéraire de la France*, ix. 120.)

1386. THE ANTIPODES DISCOVERED IN THE EIGHTH CENTURY.

Some saintly virgin in the twelfth century had a dream in which she apprehended the real shape of the world (*Histoire littéraire de la France*, ix. 155). The Benedictines add, "On aurait du au moins donner quelque attention à ce qu'en avait publié quatre cents ans auparavant St. Virgile, évêque de Saltzbourg. Ce prélat découvrait effectivement les Antipodes; c'est-à-dire, selon lui, un autre monde qui avait son soleil, sa lune, et ses saisons comme le nôtre."

See Whewell's History of the Inductive Sciences, 1847, 8vo, vol. i. pp. 269–272. He says (p. 270) it was the fathers who first *rejected* the doctrine. See Wright's Biog. Brit. Lit. i. 327, 8vo, 1842. When the ideas of Columbus respecting the new world were submitted to a solemn conclave of the doctors of the University of Salamanca, the reverend professors triumphantly proved from the Bible and the fathers that the existence of the antipodes was a blasphemous impossibility. See the amusing details in *Washington Irving's History of the Life and Voyages of Christopher Columbus*, Lond. 8vo, 1838, vol. i. pp. 121–123. In A.D. 1498, Columbus wrote to the Spanish sovereigns. In his letter he says, "Philosophers had described the earth as spherical, but they knew nothing of the part of the world which he had discovered. The ancient part known to them he had no doubt was spherical, but he now supposed the real form of the earth to be that of a pear, one part much more elevated than the rest, and tapering upward towards the skies" (*Irving's Columbus*, vol. ii. p. 405; see also pp. 406–410).

1387. THE USE IN THE SACRAMENT OF LEAVENED OR UNLEAVENED BREAD.

Anselm, archbishop of Canterbury, died in 1109. He wrote a little work on this subject (see *Histoire littéraire de la France*, ix. 426). "L'auteur y établit que bien que l'usage indifférent en lui-même du pain azyme ou du pain levé ne préjudicie pas à la validité du sacrifice, il vaut mieux cependant se servir du pain azyme, parce que cet usage est plus conforme à la pratique de Jésus-Christ."

See also ART. 1044.

In the Russian church leavened bread is used (see ART. 1819), and the Abyssinians use leavened bread (*Salt's Voyage to Abyssinia*, 4to, 1814, 391). Montaigne (*Essais*, Paris, 8vo, 1843,

livre iii. chap. xiii. p. 702) says that *contrary to custom* he never had salt put in his bread. Grosley (*Tour to London*, vol. i. p. 68) says, "It was the English that first thought of using yeast, or the flower of beer, for leaven to make bread; a custom which with great difficulty began to obtain at Paris about the middle of the last century."

1388. NOTE ON THE HISTORY OF THE ARCHIEPISCOPAL PALL.

Collier has given an abstract of the three chapters which De Marca has dedicated to this subject (*Ecclesiastical History of Great Britain*, book ii. cent. vi. vol. i. pp. 160–166, edit. Lond. 8vo, 1840).

"The modern pall is nothing but a piece of woollen cloth about the breadth of a border made round and thrown over the shoulders. . . . . Thus the modern fashion of it is described by Honorius of Autun, Hugo a Sainte Victoire, and Pope Innocent III."

"But the old pall was a rich robe of state, and hung down to the ground," and Pelagius and Gregory I. tell us "it was a magnificent habit." "The pall was part of the imperial habit, which the emperors gave the patriarchs leave to wear." And in Constantine's donation, which though forged is very ancient, it is said that Constantine gave to the bishops of Rome the use of the pall. Besides, Liberatus Deaconus relates that Anthemius, patriarch of Constantinople, being expelled his see, *returned* the pall to the emperor Justinian. And again, Auxanius, being in A.D. 543 made archbishop of Arles, requested Pope Virgilius to grant him the privilege of the pall, which the pope would not do "till he had gained the emperor's consent." Even Pope Gregory I., when in 596 he was requested by Queen Brunichild to give the pall to Syagrius, bishop of Autun, would not do it until he had consulted the emperor at Constantinople. But there were other reasons for his refusing (see *Fleury*, viii. 113). It is probable that "the use of the pall in the church was not so early as the reign of Theodosius the Younger" (p. 162). With the exception of the see of Arles it was given to none of the Gallican bishops till the year 600; and the pall enjoined the archbishops by the Council of Macon held A.D. 581, was not the Roman but the Gallican pall (p. 163).

Thus matters stood with the French bishops till Boniface was sent by Pope Zachary into France and Germany. He in 742 procured a canon to be passed that the metropolitans should apply to Rome for their pall. Up to this point the metropolitans of France had only made use of the Gallican pall. However, Zachary could not gain his point in compelling the archbishops *to go* to

Rome for their pall. In the eighth century "the form of the pall was the same with the modern, as appears from Alcuin" and from Rhabanus Maurus. In 872 the council of Constantinople "obliged the metropolitans to receive confirmation from their respective patriarchs, either by imposition of hands or the grant of the pall." Gregory VII. changed the oath of obedience, which the metropolitans before his time were obliged to take, into an oath of allegiance. To this may be added (*Collier*, iii. 453) that early in the sixteenth century the Duke of Buckingham held an estate of the see of Canterbury by the tenure of holding the archbishop's pall. But there is an earlier notice than any here given. In A.D. 401 was held a council at Checore, near Chalcedon; Chrysostom, archbishop of Constantinople, was accused among other things, of having said that three of his deacons had stolen his *pallium* (*Fleury, Histoire ecclésiastique*, livre xxi. no. 18, tome v. p. 176). Fleury adds: "St. Isidore de Péluse, qui vivait dans le même temps, dit que cet ornement, qui est de laine, signifie la brebis sur les épaules du bon pasteur." But Basnage thinks that Isidore spoke of *another* garment (*Histoire de l'Église*, Rotterdam, 1699, vol. i. p. 245). In A.D. 593 there was a dispute between Pope Gregory I. and John, bishop of Ravenna, respecting the pallium (*Fleury, Histoire ecclésiastique*, livre xxxv. no. 34, tome viii. p. 70). The same pope in A.D. 595, gave it to Virgile of Arles (*Fleury*, tome viii. p. 100). In A.D. 744 Pope Zachary laid down that no money was to be received by the pope for the pallium (*Fleury*, livre xlii. no. 37, ix. 290). In A.D. 879 the council of Ravenna ordered that archbishops within three months should *send* to Rome for their pallium (*Fleury*, livre lii. no. 43, tome xi. p. 367). See the learned remarks of Basnage in Histoire de l'Église, Rotterdam, 1699, folio, tome i. pp. 244–247. He observes that the pallium was granted originally by the eastern emperors, and that the first mention of it is in the fifth century under Anastasius. Frodoard, canon of Rheims, died in A.D. 966. He mentions that Leo IV. sent to Hincmar the pallium, which he calls "une chose qui était sans exemple" (*Hist. lit. de la France*, vi. 319).

1389. STATE OF LITERATURE IN FRANCE DURING THE TENTH CENTURY.

At the end of the ninth century ignorance had made great progress in France (*Histoire littéraire de la France*, tome vi. p. 2); and in the tenth century matters were still worse. Indeed the Benedictines say (p. 2), "À peine se trouvait-il quelques laïcs qui sçussent lire et écrire," and (at p. 20), "Il était très

rare à la vérité d'y voir les laïcs qui sçussent les lettres." But there were illustrious exceptions (see p. 21). "Foulques, comte d'Anjou, était un des sçavants laïcs de ce siècle." St. Gerauld, count d'Aurillac, Abbon, father of St. Odon de Cluni, Hugues, count of Arles and afterwards king of Italy, were all studious men, and in particular William VI., count de Poitiers, and King Robert the Pious. There is also a remarkable instance, though out of France. The young king Otho III. wrote to Gerbert who became Pope Silvester II., requesting him to teach him Greek (pp. 565, 566). Still these were but exceptions, and a contemporary writer states that even the majority of clerks did not understand what they read (p. 2). Indeed it was scarcely possible for civil and ecclesiastical disorders to be greater than they were during this century (p. 4). The king ceased to be sovereign and the executive power was entirely lodged in the hands of the dukes, counts, &c. The bishops and clergy (p. 5) possessed the names without fulfilling the duties of their offices, and this scandal was principally observable in Neustria, where the Normans, recently converted, were not yet firm in the faith (p. 5). Thus we find in A.D. 925 an archbishop of Rheims five years old, and his election confirmed by Pope John X. (p. 5).

As to the causes, they well say (p. 5) that the ravages of the barbarians, civil wars, weakness of governments, "se réunirent en ce xe siècle et complétèrent presque le dépérissement des lettres." The Normans, Hungarians, and Saracens devastated the country (pp. 5, 6), and burning monasteries and churches, consumed libraries in the flames. In a statute of Burchard, archbishop of Lyons in 984, we have a terrible description of the state of that church (p. 8). The canons reduced to want and the monasteries either burnt or in the hands of lay abbots to whom they had been given in fief. In spite of all this there *were* many who cultivated letters, though the meanness of their style displays the barbarism of their age (p. 9). The ablest men were a prey to superstitions, and a belief in ordeals was universal and confirmed by bishops and councils (p. 10). It is observable (p. 10) that in this century we find no heresies, though some religious errors.

It was in this century that the French began to write romances (p. 12), so that Fleury is mistaken in assigning their origin to the eleventh century (p. 13). The good Benedictines expatiate at length upon romances (pp. 13–17), but with little judgment, for they say that the good taste which drew romances from their primitive barbarism "s'est soutenu dans *l'Illustre Bassa*, *Le Grand Cyrus*, et la *Clélie* que Mademoiselle de Scudery, par un trait de modestie, a mis au jour sous un nom emprunté." One

would have thought that Boileau had withered the reputation of Mademoiselle Scudery's romances.

But a great step was gained in this century (pp. 19, 20) in the reform of the monasteries. This great work was begun by St. Odon, abbé de Cluni, and continued by his successors Aymar, St. Maïeul, and St. Odilon. At the same time that St. Odon was reforming the monasteries of Burgundy, Aquitaine, and the neighbouring provinces, St. Gérard de Brogue was rendering the same service to those of Belgium, where he reformed eighteen. Guillaume, abbé de St. Benigne de Dijon, who was a pupil of St. Maïeul, introduced the observances of Cluni into upwards of thirty abbeys. These reforms were seconded by Hugues Capet and Robert his son, who took care that the monasteries should have regular abbots. In 993 William V., count de Poitiers and duke of Aquitaine, succeeded his father. He was passionately attached to learning (p. 21).

To particularise the most famous schools. The school of Cluni under St. Odon is particularly worthy of note (p. 22). The habits of Cluni passed to Aurillac in Auvergne. "Ce monastère, qui avait été fondé vers le fin du siècle précédent par St. Gérauld, dont on a parlé, fut le berceau du principal renouvellement des lettres qui se fit en ce xe siècle" (p. 22). Gerbert, afterwards Pope Sylvester II., was a pupil there. During the whole of this century "les écoles de Reims se soutinrent avec quelque réputation" (p. 24), and "sur la fin du siècle devinrent les plus florissantes qui fussent alors dans le roïaume," which was particularly owing to the immense abilities of Gerbert, afterwards Pope Sylvester II., who after having journeyed in Spain and Italy was placed at the head of the school of Rheims (p. 24). It is observable that this was the only school at which he ever taught in France (p. 563). For a list of his eminent pupils see pp. 575, 576.

Aurillac.

Rheims.

In A.D. 933, the abbey de Gorze in the diocese of Metz was reformed by Bledulfe, who, accompanied by several men of letters, retired there from the school of Rheims (p. 25). A school was formed there (p. 26), from which many eminent men proceeded. The cathedral of Metz also had a school (p. 27), and of the neighbouring schools that of the abbey of St. Arnoul was the most celebrated. There was a school in the church of Verdun (p. 27); and a still better one in the church of Toul (pp. 28, 29). "Dès la fin du siècle précédent les études étaient florissantes dans l'Église de Liège" (p. 30), which in a great measure was owing to Francou, who was bishop there till 903, and to his successor Étienne, who was abbot of Laubes as well as bishop of Liège. He was succeeded by his pupil, the learned Rathier, who

Gorze.

Metz.

Verdun, Toul, Liège.

was bishop there from 953 to 956. Everade, also bishop of Liège in this century, exerted himself very strenuously, and under his successor, Notger, the episcopal school of Liège became very celebrated and sent forth many eminent men (p. 31). In its diocese the school at the monastery of Laubes was no less famous

St. Gal. (p. 31). The school at St. Gal, though indeed it cannot be considered within the limits of France, sent forth some eminent men

Strasburg. (p. 32). The church of Strasburg had the advantage of being governed the whole of this century by learned bishops (p. 32).

Paris. At the end of the ninth century Remi d'Auxerre had taught publicly at Paris (p. 32), "et c'est la preuve la plus plausible du commencement de cette école si célèbre, qui porta depuis le titre d'Université" (p. 33). It may be that the abode of the kings, who in this century made it their capital, contributed to draw good masters. "Il est au moins vrai que l'on ne discontinue pas d'y enseigner dans la suite des temps." In St. Geneviève at Paris the studies were renewed this century, and probably such was the case in St. Germain des Prés. At St. Denys also letters continued to be cultivated (p. 33). But the Benedictines contradict themselves, for they say (at p. 100) that *after* the death of Foulques, bishop of Rheims, Remi, monk of St. Germain d'Auxerre, went to Paris, "et y ouvrit la première école publique qu'on sache certainement avoir été établie dans cette grande ville." Now Foulques died on the 17th of June, 900 (tome v. p. 90), and this makes it impossible for Remi to have taught at the end of the ninth century at Paris, as they say in tome vi. pp. 32, 33.

Sens, Fleuri. Sens was fortunate in learned archbishops in this century (p. 34). The school at the monastery of Fleuri had been famous in the preceding century (p. 35), and in the tenth century "devint encore plus illustre." In 930, St. Odon, abbot of Cluni, reformed the monastery, and the result was so favourable "que le concours des étrangers, tant laïcs que chanoines et évêques mêmes, y fut prodigieux" (p. 35). Under the successors of St. Odon, Fleuri preserved its reputation. Indeed its fame spread to England (p. 36), and many there who wished to follow the most exact monastic observance came to Fleuri. And in 942, St. Odon, archbishop of Canterbury, sent monks there to study the rule, and in 960 St. Oswald, afterwards archbishop of York, came to Fleuri. At Oswald's desire, some time after, Abbon, scholastic of Fleuri, was sent to England and taught there two years. Soon after Abbon's return from England he was made Abbot of Fleuri, and under him the school became very brilliant. Towards the end of the tenth century this great school received additional

celebrity from the intimacy between the great Gerbert and Constantine, monk of Fleuri, who succeeded Abbon as moderator of the schools (p. 37). For a list of eminent men whom this school produced, see p. 38. For other schools in the diocese of Orleans see pp. 38, 39. Orleans.

"Il est à présumer que l'école de St. Martin de Tours, où St. Odon avait étudié la grammaire avant la fin du siècle précédent subsistait encore en celui-ci" (p. 39). And this presumption is all they have to say of the once celebrated St. Martin's! For other schools in the diocese of Tours, see pp. 39, 40. Tours.

The churches of Arras and Cambrai were not divided before the end of the eleventh century (p. 40). At the end of the tenth or beginning of the eleventh century there is a rule in which grammar-schools are mentioned. In many other parts of Belgium no less zeal was displayed in keeping up the studies. The abbey de Blandenberge, or St. Peter, at Ghent, was particularly celebrated (p. 41), and St. Dunstan, when obliged to leave England, selected it as his place of exile (p. 41). If we may rely on Trithemius, there were in this century few schools so flourishing and uninterrupted as that of Epternac, in the duchy of Luxemburg (p. 41). For other schools see p. 42. Arras, Cambrai. Ghent. Luxemburg.

In the monastery of Castres, in Rovergue, letters were not neglected (p. 42). Of Languedoc the utmost the Benedictines can say is (p. 42), "On ne laisse pas de trouver en ce siècle des vestiges qu'on ne les y avait pas entièrement abandonnées." However, the earliest evidence they have offered of *any* study there is in A.D. 977. Rovergue. Languedoc.

Roucon, bishop of Laon from 949 to 976, was a very learned man, and was the principal cause of the establishment of a school in his episcopal town (p. 43) at the abbey of St. Vincent. The town of Langres had also its schools (p. 44). In particular, Brunon, bishop of Langres from 980 to 1015, laboured to multiply them. Laon. Langres.

The school of Lyons was celebrated during the whole of this century, and particularly for philosophy (p. 44); and even early in the eleventh century it is called "nurse and mother of philosophy." It was there that the famous St. Maïeul, abbot of Cluni, studied (p. 44, and see also p. 498). Lyons.

"Les études qu'on faisait à l'école de Chartres, *sur la fin* de ce siècle étaient encore plus solides que celles qu'on faisait à Lyon. At the head of it was the learned Fulbert, who, having taught there a long time, was made bishop of Chartres in 1007 (p. 44). He had himself studied under Gerbert. The remark I should make is that the end of the tenth century was infinitely more Chartres.

flourishing. Indeed the Benedictines (p. 46) have given a list of eminent men, of whom they say "ils furent autant de présents que le xe siècle fit au xie."

In these schools the mode of study was to begin with grammar and then proceed to the liberal arts (p. 47). In the tenth century (p. 48) several works were written on grammar, and although in many instances no benefit accrued, still there was in this century a general improvement of style (p. 48). In particular may be mentioned Rathier, bishop of Liège and Verone, as celebrated for his composition (p. 49). See also what is said at p. 592, where it appears that a work by Gerbert (Sylvester II.) was so eloquently written as to be mistaken for a production of St. Ambrose.

It *appears* that in this century a particular study was made of Greek in the school of St. Gal (p. 56). The same thing may be said of the monks of St. Martial of Limoges (p. 57). The learned Brunon, archbishop of Cologne, was well acquainted with Greek, and perhaps contributed more than anyone to inspire the French with a taste for it (p. 57). In quality of duke of Lorraine, he formed an academy in Lorraine of the most learned men in the Greek language that he could collect (see pp. 305–308). It was probably in this academy of Lorraine that Gerbert acquired his knowledge of Greek (p. 57; see also pp. 566, 607). He quotes the Greek fathers (p. 588). Besides this, St. Gerard, bishop of Toul, collected many Greeks in his diocese and formed them into communities with the Irish who mixed with them. It was probably in one of these communities that the celebrated Humbert, afterwards cardinal, "puisa cette profonde connaissance qu'il avait du grec" (p. 57). Remi d'Auxerre knew Greek (p. 58); and the same thing may be said of the anonymous author of two letters to Vicfred, bishop of Verdun (p. 58, and see p. 409). The young king Otho III. wrote to the famous Gerbert, afterwards Pope Sylvester II., to teach him Greek (pp. 565, 566, and see p. 607). Rathier, bishop of Verona, unquestionably knew Greek (p. 379).

I observe little evidence of the study of Hebrew. The Benedictines say (p. 58) of Remi d'Auxerre, "Si les explications qu'il donne de plusieurs mots hébraïques dans quelques uns de ses commentaires, sont originairement de lui, on doit dire qu'il avait aussi quelque teinture de l'hébreu." They also say of the author of the anonymous letters to Vicfred, bishop of Verdun, "il *paraît* en avoir eu plus qu'une légère connaissance" (p. 58). In p. 409 they say of this author merely, "peut-être même de l'hébraïque" (see also p. 410). Aldhelm, who died in 709, is said to have

known Hebrew (see *Wright's Biographia Britannica Literaria*, vol. i. p. 211, 8vo, 1842).

Of the study of the Arabic language I do not remember having noticed a single instance.

The famous Gerbert, afterwards Sylvester II., taught medicine at the school of Rheims (pp. 24, 25). There were medical books in his library (p. 606). It is said of Fulbert, who became bishop of Chartres in A.D. 1007, "il sçavait la médecine et donna même des médicaments; mais il cessa de le faire lorsqu'il fut élevé à l'épiscopat" (p. 44; see what the Benedictines say at p. 66). At Maillezais, in Poitou, there was a monk who passed for a skilful physician, and who attended William IV., duke of Aquitaine. "Du reste on ne trouve point de preuves que nos français en fissent une étude sérieuse et réglée" (p. 66). Indeed they seem to have known nothing about it. At p. 2 they say, "Quelquefois les moines se virent obligés d'exercer la médecine."

Gerbert, afterwards Pope Sylvester II., taught at Rheims, and while there collected a library,[1] consisting of Cicero, Julius Cæsar, Eugraphius, Pliny, Suetonius, Statius, Manilius, Q. Aurelius, Victorinus the rhetorician, Claudian, the Dialectica and Astrology of Boethius (p. 25); and in the library of Fleuri was Cicero's Republic (p. 36). The Benedictines say (p. 49) that the style of Gerbert was such as he could only have gained by "une lecture sérieuse des bons auteurs de l'antiquité." They observe (p. 49) that in this century "on cultiva *beaucoup plus*" classical literature than in the ninth century; and that Rathier, bishop of Liège and Verona, tells us that in his youth "il avait fait beaucoup d'usage de cette sorte d'écrits." Indeed, "plusieurs des siens où ils sont assez souvent cités en retiennent des marques. Il enseigne même qu'on peut s'en servir, pourvû qu'on en use comme les Israelites usèrent des dépouilles d'Egypte" (p. 50). They strangely add, "Tel a toujours été le sentiment des anciens pères de l'église, qui l'ont autorisé par leur exemple." Brunon, archbishop of Cologne and duke of Lorraine, "faisait grand usage des auteurs profanes" (p. 50). Maïeul, abbot of Cluni, who died in 994, "détournât ses disciples de l'étude de Virgile et des autres poètes profanes. But "il ne méprisait pas toutefois les philosophes et les autres auteurs païens" (tome vi. p. 501). St. Odon, abbot of Cluni, was born in A.D. 879. He, on account of a vision, gave up reading "Virgile et les autres auteurs profanes" (*Hist. lit.* vi. 230). St. Maïeul studied in his youth the ancient philosophers and poets, and continued to do so after he was abbot of Cluni, avec "une sage et religieuse discrétion" (p. 50).

[1] But who was "Demosthène, médecin gaulois," whose works were in the library of Gerbert, afterwards Pope Silvester II.? (p. 25.)

"Les évêques mêmes lisaient quelquefois les écrivains du paganisme" (p. 50). But the best proof of their being generally cultivated is the great attention paid to them by Gerbert and Abbon, "les deux plus célèbres maitres de ce temps-là" (p. 50). Abbon frequently quotes Terence, Sallust, Horace, Virgil, and others. The poems of St. Radbod, bishop of Utrecht, show "qu'il avait lu les anciens poètes et qu'il les avait lus avec fruit" (p. 52). Frodoard, canon of the church of Rheims, "cite avec assez de choix des passages de Tite-Live, du poète Æmilius, de Salluste, de Virgile, de César, de Lucain, d'Atticus, d'Eutrope, d'Orose" (p. 322).

Francon, bishop of Liège till A.D. 903, was at the head of his schools "qu'il dirigea longtemps lui-même" (p. 30). Everard, afterwards bishop of Liège, "se faisait un devoir d'enseigner quelques fois lui-même la jeunesse" (p. 30). Notger, successor of Everard, a bishop of Liège, "ne faisait aucun voyage sans avoir des élèves en sa compagnie, afin de les former par lui-même" (p. 31). Gerland, archbishop of Sens, taught for fifteen years Hugues, son to the count of Vermandois (p. 34). Brunon was bishop of Langres from 980 to 1015. "Malgrè ses autres occupations, il prenait lui-même le soin d'instruire les clercs dans les lettres tant profanes que sacrées" (p. 44).

Logic was more studied than rhetoric (p. 64). It was taught publicly at Paris, Rheims, and Lyons (p. 65), "ce qui se pratiquait aussi sans doute dans la plupart des autres écoles publiques." St. Odon, Brunon, duke of Lorraine, Rathier, St. Maieul, Gerbert, Abbon, &c., "en firent une étude particulière." The last two *wrote* on *logic* (p. 65). "Mais on sçait que cette belle dialectique tant vantée, en quoi on faisait consister toute la philosophie de ce temps-là n'avait point d'autre fond que le traité des Catégories attribué à St. Augustin, comme fait pour son fils Adeodat, avec la Philosophie de Porphyre, et ce que les Commentateurs de Capelle avaient écrit sur cette même faculté. . . . A ces écrits philosophiques, on joignait en quelques lieux ceux de Platon et d'Aristote," &c., "et ceux de Cicéron" (p. 65). Gerbert, afterwards Pope Sylvester II., wrote a little treatise "sur une difficulté tirée de Porphyre, et qui regarde les prédicaments" (p. 584). We are told (p. 588), that in his treatise on the Body and Blood of Christ, having adduced the testimonies of the fathers, "il fortifie ces preuves par divers raisonnements pris de l'arithmétique et de la *dialectique*," &c.

I can find no proof of the study of metaphysics. All that the Benedictines say (pp. 65, 66), is "Ils ne sçavaient de la métaphysique que ce qu'ils en lisaient dans les anciens."

At the end of the ninth century immense excitement existed in

the church respecting the great affair of Pope Formosa. Auxilius, a French priest, who died about A.D. 908, wrote a little treatise on this subject in the form of a dialogue (p. 124); "il y raisonne en *pure dialecticien*, et y a laissé un germe de cette théologie scolastique, qui ne tarda pas à s'introduire dans les disputes sur les matières de religion, et à gâter la bonne théologie." But this, as it seems to me, was more a question of discipline than of faith, and we have a more unequivocal evidence of the presence of scholastic theology (which may serve to connect Anselm with Erigena) in the case of Gerbert, the famous Pope Sylvester II. He wrote a treatise on the Body and Blood of the Lord, in which (p. 588) he adduces "un grand nombre des passages tirés des pères grecs et latins," and "fortifie ces preuves par divers *raisonnements* pris de l'arithmétique, de la *dialectique*," &c. "Br. Alexander de Hales, a Franciscan, was the first person that reduced theology to a scholastic method" (*Collectanea Anglo-Minoritica, or the Antiquities of the English Franciscans*, London, 1726, 4to, part i. p. v.) Ledwich (*Antiquities of Ireland* Dublin, 1804, 4to, p. 359) follows Mosheim in supposing that the scholastic theology sprung up in Ireland in the eighth century.

As to their knowledge of physics in this century, the Benedictines simply say (p. 66), "Pour ce qui est de la physique, M. l'Abbé le Bœuf a fait voir qu'ils n'en avaient pas même les premières notions."

At pp. 66, 67, is a very hasty and superficial notice of the state of painting, architecture, and sculpture in the tenth century. Schlegel says (*Dramatic Literature*, London, 1840, vol. i. p. 18) "the moderns have never had a sculpture of their own." Hare (*Guesses at Truth*, first series, p. 96, 3rd edit. 8vo, 1847) expresses his surprise at the anatomical knowledge displayed in the Greek sculpture, which he says is the more remarkable, because "it is very doubtful whether the Greeks ever anatomized human bodies; at all events they knew hardly anything of anatomy scientifically from an examination of the internal structure before the Alexandrian age."

Since the reign of Charlemagne, the French had a particular liking for astronomy (p. 67). But there were very few who looked on it in any other light than as judicial astrology. The Benedictines (p. 67) instance a singular proof of the general ignorance of astronomy in this century, in the horror with which the army of Otho I. beheld an eclipse of the sun, nor were they reassured until Everard, bishop of Liège, who happened to be present, assured them that it was only a natural phenomenon. Although astronomy was one of the liberal arts, it was not taught in the

schools, and the celebrated Abbon, unable to procure lessons on it at Fleuri, the school where he was educated, was obliged to go to Paris and to Rheims to find masters (p. 67). Abbon studied astronomy with great success, and made several discoveries (p. 68); and at the same time Gerbert was at Rheims, labouring on astronomy, and "devint le premier astronome de son temps." Indeed some pretend that he invented clocks on wheels (p. 68). At all events he made many discoveries, and unquestionably wrote on the astrolabe. The monk Constantine appears to have paid great attention to astronomy. He was the friend both of Abbon and Gerbert (p. 69).

Arithmetic was taught in the schools, but very superficially (p. 69). In this branch, Gerbert and Abbon were the two most eminent; the former wrote a treatise on fractions, and another, with the title of Abacus, which consisted of arithmetical tables (p. 69). See also respecting Gerbert's arithmetical works, pp. 578–582. A pupil of Gerbert's, named Bernelin, also wrote on the Abacus (see the note at p. 579). It is supposed (p. 143), that Nolker the Stammerer also wrote a treatise on fractions. Both bishops and councils ordered clerks and monks, and even nuns, to study ecclesiastical computation (p. 70). Geometry was not neglected (p. 70), "mais au temps de Gerbert et d'Abbon on ne fit presque que l'effleurer." But public lessons were given on it, and Remi d'Auxerre wrote on the Geometry of Capella. It appears that Abbon did not write on it, but contented himself with thoroughly studying it (p. 71). The most successful student of geometry was Gerbert (p. 71). He only wrote *one* treatise on geometry (pp. 582, 583).

Music was considered one of the most necessary of the liberal arts (p. 71). In *every* school lessons were given on it, and the greatest masters taught it with the same care as the highest sciences. St. Odon wrote upon it, and was considered one of the most skilful musicians of his time (pp. 72, 230, 246). Vigeric, bishop of Metz, in the beginning of the tenth century, also published a treatise on it (pp. 72, 199). So did his contemporary Herderic, monk of Hirsauge (p. 72), and Mauguard, master at Epternac (pp. 72, 272); also Nolker the Stammerer (pp. 72, 141). None of these works on music were more useful than that of Hucbald, the author of an important invention (pp. 72, 220, 221). Gerbert reckons music immediately after arithmetic (p. 578); and though none of his works on this subject are extant, he obtained such reputation that authors in the twelfth century gave him the surname of "The Musician" (p. 606). Estienne, bishop of Liège, wrote on music (p. 172). Helperic,

teacher at Grandfel, is said by Trithemius to have written on music (p. 335). Heribert, master at Epternac, wrote on music. Hildemanne, archbishop of Sens, is said by Trithemius to have written on music, but his work is lost (p. 330). Reginon, abbé de Prom, *appears* to have written on music (p. 153). Remi, monk of St. Germain d'Auxerre, wrote on music (p. 119).

Of the study of the Bible, the Benedictines can only say "on ne la négligea point; et quoiqu'on ne publia pas grand nombre de commentaires sur les livres sacrés, il ne laissa pas d'en paraître quelques uns" (p. 73). Remi d'Auxerre, in this and the preceding century, wrote many commentaries in which he gives the literal explanation and the *allegorical* or *spiritual* explanation. The latter he seems to prefer. St. Odon of Cluni also wrote commentaries (p. 73); so did Nolker the Stammerer (p. 73). At p. 74, the Benedictines say that it is evident from the constant quotations made in this century from the Bible, that it was frequently, almost perpetually, employed. The origin of the mystical interpretation of the Bible is usually referred to Origen, but St. Hippolyte anticipated him (see *Histoire littéraire de la France*, tome i. part. i. p. 398). On the rise of mysticism, see Whewell's History of the Inductive Sciences, 8vo, 1847, vol. i. pp. 294, 295, 297, 327.

There were also in this century many persons "fort instruits de la discipline de l'Église et du droit canonique" (p. 78). This was shown in the disputes respecting the actions of Foulques, count of Anjou (p. 78), and Arnoul, bishop of Orleans. In both these cases antiquity was appealed to against the pope (p. 79). Reginon, abbé de Prom, made a collection of canons early in the tenth century (pp. 79, 152), into which he does *not* admit the False Decretals. Abbon de Fleuri also made a collection of canons, composed of "autorités non suspectes," having taken *nothing* from the False Decretals (p. 80; see also vol. vii. p. 172). Besides these two great collections there were individual works on discipline, statutes, &c. (pp. 79, 80.) Rolger, archbishop of Treves, made a collection of canons, but it is lost (pp. 202, 203). Gerbert attacked the False Decretals (pp. 597, 607). Gerbert, speaking of capital sins, "renvoyait aux anciens canons de la pénitence" (p. 612).

The only notice I find of the civil law is at p. 81. They say that "on ne voit point qu'on y donnât d'autre application que de s'en tenir au droit romain en usage dans les gaules, et aux capitulaires de nos rois, qui regardent le temporel." Some laymen acquired considerable knowledge of it; and Abbon, father of St. Odon, "sçavait au fond le droit romain." He, however, is

the only instance they adduce, though they add: "Il est à présumer que ceux qui étaient chargés de rendre la justice, avaient soin d'étudier les lois, pour être en état de remplir cette fonction de leur ministère" (p. 81).

Gerbert gave great attention to mathematics (p. 69). The Benedictines say (p. 610), "il fut le plus habile mathématicien qu'on eut peut-être vu depuis Boece."

Of Latin verses they say (p. 51), "On les prodiguait à toute occasion;" but "on n'avait pas même l'idée de la véritable poésie." The poems of Nolker the Stammerer "sont d'une grande platitude" (p. 52), and those of Odon of Cluni no better (p. 52). But the poems of St. Radbod, bishop of Utrecht, "présentent plusieurs traits de beauté" (p. 52). The most fertile poet of the tenth century is Frodoard of Rheims, but his poetry n'est qu'une prose mise en mesures très souvent défectueuses" (p. 52). Hucbald of St. Amand has more merit (p. 52), and was nearly as prolific a poet as Frodoard. Gerbert, and Waldramme, bishop of Strasbourg, had "réellement du talent pour la versification" (p. 53), but unfortunately paid little attention to it. Waldramme only wrote two elegies. One of Gerbert's little poems "suffirait seule pour lui mériter le titre de bon poète" (p. 53). There is an epigram on Boethius "digne d'aller de pair avec les productions de la muse des anciens!" And (at p. 585) they say of this poem "on ne ferait pas déshonneur aux poètes des bons siècles de la computer au nombre de leurs productions." Abbon of Fleuri had merit (p. 53), and a little poem of his "fait juger qu'il y aurait aussi bien réussi que tout autre poète de son temps, s'il l'avait cultivée davantage."

It has always been supposed that the origin of French poetry was in the twelfth century (p. 53). But it is certain (p. 54) that at the end of the eighth, or at the latest, beginning of the ninth century [Latin] ceased to be vulgar, and was succeeded by the Teutonic in Germany and the Romance in France. In the reign of Hugues Capet, the troubadours and trouvères began to compose their songs in romance (p. 5; see also pp. 55, 56). And yet they say (p. 3) that Frolier, bishop of Poitiers, and Fulrade, bishop of Paris, composed homilies, and "Ces discours étaient en Latin, ce qui montre que le peuple, au moins en plusieurs endroits, entendait encore cette langue. Mais depuis le siècle précédent elle cessait insensiblement d'être vulgaire." They add that it is said that Louis d'Outremer was unacquainted with it, and that it *appears* that at the end of the tenth century, there were bishops who could not speak it.

The Benedictines say of the tenth century (p. 82) "qu'on a des

raisons pour le compter au nombre de ceux du moyen-âge ou il y a eu plus de lumières et plus d'ardeur à cultiver les lettres." Still they confess (p. 60) that the writers of this century had scarcely any idea of criticism. See also p. 63, when they speak of their credulity as a consequence of this want of criticism. But would not the converse of the proposition be nearer the truth? How comes it that men so devoid of criticism could detect the spuriousness of the False Decretals? (see pp. 79, 152). And what is still more remarkable, Frodoard, canon of the church of Rheims, rejects the recognised and flattering tradition that Rheims was founded by Rhemus, the brother of Romulus (p. 322).

The anonymous abbot of Montfaucon "se montre assez bien instruit de la géographie" (p. 59), though generally speaking geography and chronology "furent les deux facultés qu'on négligea le plus". . . . "Quant à la géographie, il semble qu'il était rare qu'on en eut même les premières notions" (p. 59). They mention (p. 60) that one of the most learned men in this century thought that the terrestrial paradise was not part of the world we inhabit. But the Abbé de Montfaucon, having occasion to speak of different countries, "en parle avec grande connaissance, et beaucoup d'exactitude" (p. 60). "Aimon de Fleuri n'a pas mal réussi non plus dans le description de la France qu'il a mise à la tête de son histoire" (p. 60).

It is a remarkable fact that there were fewer histories written in the tenth than in the ninth century, i.e. civil histories. The Benedictines say (pp. 61, 62), "Une autre partie des nos écrivains qui travaillèrent sur l'histoire se porta à écrire des annales ou chroniques. Cependant ce genre historique fut moins cultivé qu'au siècle précédent."

Rhetoric was not so much studied as the other liberal arts (p. 64). Still it was taught, and Gerbert wrote a particular treatise upon it (p. 64). They had also Cicero and Victorin the rhetorician to study from, but "avec tous ces soins on ne voit point que la France ait produit en ce siècle ni de rhéteurs habiles, ni de véritables orateurs" (p. 64). (*Histoire littéraire de la France*, tome vi. pp. 1–82.)

1391. TITLE OF DIVINE MAJESTY GIVEN BY SYLVESTER II. TO OTHO III.

The famous Gerbert, Pope Sylvester II., died in 1003. He was very fond of giving titles to his correspondents. "Telles sont les expressions suivantes, dont Gerbert ne fait pas scrupule d'user en parlant à Otton III.—'*divina majestas*,' '*divina mens*,' '*divina prudentia*'" (*Histoire littéraire de la France*, tome vi.

p. 605). The Benedictines add (p. 614), "Il semble aussi qu'on lui doive l'expression de '*beatissime pater*,' qu'emploient ceux qui parlent au pape ou lui écrivent en latin. En écrivant à des évêques il se sert quelquefois du terme de majesté, qui est aujourd'hui consacré au seules têtes couronnées."

1392. THE GREEKS USED TO HAVE NEGRO SLAVES.

"Des passages d'auteurs qu'on a cités attestent que les Grecs ont eu des esclaves nègres; c'était même un usage assez commun, selon Visconti, qui, dans le 'Musée Pio-Clémentin' a publié une très-belle figure d'un de ces nègres qu'on employait au service des bains (tome iii. p. 41, planche 35). Déjà Caylus en avait fait graver plusieurs autres (Recueil d'Antiquités, &c., tome v. p. 247, planche 88; tome vii. p. 285, planche 81)." (*De la Littérature des Nègres*, par H. Grégoire, Paris, 1808, 8vo, p. 7).

In Scotland, early in the seventeenth century, we find mention of a "black boy" kept by Lady Drummond: and "Dunbar has a droll poem on a female black." But it is said that the Countess of Stair, who died in 1759, was "the first person in Edinburgh of her time to keep a black domestic servant" (*Chambers, Traditions of Edinburgh*, 8vo, 1847, p. 68).

1393. THE ANCIENT EGYPTIANS PERHAPS NEGROES.

See Grégoire, Littérature des Nègres, Paris, 1808, pp. 10–12. He says that in the cranium of mummies Blumenbach has observed characteristics of the negro race, but that Cuvier has not remarked this conformity. These two opinions, adds Grégoire, may be reconciled if we believe with Blumenbach three Egyptian varieties —the Hindoos, the negroes, and those peculiar to the climate of Egypt. Blumenbach also asserts that the Sphinx represents the negro figure. This is denied by Brown, but Norden, Niebuhr, Cassas, Volney, and Olivier, who examined them on the spot, "lui trouvent la figure éthiopienne; d'où Volney conclut qu'à la race noire aujourd'hui esclave, nous devons nos arts, nos sciences, et jusqu'à l'art de la parole."

See Heeren's African Nations, Oxford, 1838, vol. ii. He has some remarks (pp. 83, 84) on the testimonies of Herodotus and Ammianus Marcellinus, and says (p. 85) that the head of the Sphinx at Ghizeh is the only one that has "anything of the negro cast;" and he assures us (pp. 86–89) that on those monuments which were erected during the flourishing period of the Pharaohs, nothing like the negro form is to be found. His conclusion that the ancient Egyptians were *not* black he has fortified

by a curious Egyptian document (p. 90), dated B.C. 900. But it is clear (p. 91) that there were anciently in Egypt two races, the one darker than the other, and that the fairer race was the more civilised and powerful. Heeren says (p. 280) that the Egyptians *have* represented black men on their monuments, sometimes as ambassadors, *never* as warriors. They are sometimes represented as being sacrificed (p. 260). See Pettigrew's History of the Egyptian Mummies, 4to, 1834, pp. 156, 157. He says that the negro is frequently sculptured on the Egyptian tombs "*as a captive*." He adds that both the paintings and the mummies "reveal the lineaments of a people with features which bear no trace of a negro descent." See also at p. 157 Pettigrew's remarks on the testimony of Herodotus and Ammianus Marcellinus, and see pp. 163, 164. Blumenbach classes the mummies of Egypt as Caucasian; and Pettigrew adds: "No distinctly or unequivocally negro skull has, I believe, been found among the mummies" (and see pp. 165, 166).

1394. THAT MAN SPRUNG FROM *ONE* RACE IS GENERALLY ADMITTED.

"J'ai eu l'occasion d'en conférer avec Boun d'Amsterdam, avec Blumenbach, avec Gall, Meniers, Osiander, Cuvier, Lacépède. Tous, un seul excepté, qui n'ose décider, tous comme Buffon, Camper, Stanhope Smith, Zimmerman, Sommering admettent l'unité de type primitif dans la race humaine" (*Grégoire, De la Littérature des Nègres*, Paris, 8vo, 1808, p. 33). See also ART. 1492.

The Otaheitans appear to believe that the human race sprung from one man (see *Cook's Voyages*, 8vo, 1821, vol. i. p. 236). Southey says (*The Doctor*, 8vo, 1848, p. 657) that Prichard has *proved* that the human race is "derived from one stock." But Dr. Southey's ideas of *proof* were peculiar. See Quetelet, Sur l'Homme, Paris, 8vo, 1835, tome ii. pp. 200, 201. He observes that in France the Pelagian race commits most crimes against persons, the Germanic race against property, and the Celtic is the most moral. Voltaire dogmatically says, "Il n'est permis qu'à un aveugle de douter que les blancs, les nègres, les albinos, les hottentots, les lapons, les chinois, les américains, soient des races entièrement différentes" (*Essai sur les Mœurs*, Introduction, *Œuvres de Voltaire*, Paris, 8vo, 1821, tome xv. p. 7; see also tome xvii. pp. 318–354) Prichard (*Physical History of Mankind*, vol. i. p. vii.) allows that, with the exception of Lawrence, all the ablest writers have denied the unity of species in all human races (see further *Prichard*, vol. v. pp. 107, 108). Prichard himself is tolerably cautious (vol. v. pp. 548, 549).

1395. IN THE FOURTH CENTURY WAS ESTABLISHED THE FIRST HOSPITAL IN THE WEST.

"À la religion chrétienne est due la gloire d'avoir mis le faible à l'abri du fort. Elle établit au quatrième siècle le premier hôpital en occident. Voyez Mémoires sur différents sujets de Littérature, par Mongez, Paris, 1780, p. 14; et Commentatio de Vi quam Religio Christiana habuit, par Paetz, in 4to, Gottingue, 1799, p. 112, et suiv." (*Grégoire, Littérature des Nègres*, Paris, 8vo, 1808, p. 75).

1. Mrs. Thomson says, that by Dr. Alured Clarke's exertion, "the institution of the hospital at Winchester for the sick, the first of the kind in England, except those in London, was established" (*Memoirs of Viscountess Sundon*, 2nd edit. 8vo, 1848, vol. i. pp. 181, 182). St. John Chrysostom built several hospitals (*Fleury, Histoire ecclésiastique*, livre xx. no. 39, tome v. p. 100), and St. Basil, before him, built a splendid one near Cesarea (livre xvii. no. 11, tome iv. p. 293). 2. The tendency, indeed I may say the inevitable result, of establishing foundling hospitals is to increase vice. See this admirably handled by Malthus, Essay on Population, 1826, 6th edit. vol. i. pp. 290, 311, 313. It appears probable (p. 313) that they check the increase of population. 3. See some striking evidence of their mischievous results in M'Culloch's Political Economy, Edinburgh, 8vo, 1843, pp. 239, 240. Mr. M'Culloch says that the first foundling hospital in London was established in 1739. 4. Inglis says that in Dublin "the Foundling Hospital was at one time an immense institution, providing for not less than 10,000 children" (*Journey throughout Ireland, by H. D. Inglis*, 2nd edit. 8vo, 1835, vol. i. p. 18). The principle of them was laid down by Constantine, adopted in the Theodosian code, and rejected by Justinian (*Blackstone's Commentaries*, vol. i. p. 131). Blanqui, Histoire de l'Économie politique, Paris, 1845, tome i. p. 127.

1396. NAMES OF NEGROES IN THE ROMISH CALENDAR.

"Dans son calendrier l'Église catholique a inséré plusieurs noirs. St. Elesbaan, que les nègres des dominations espagnoles et portugaises ont adopté pour patron" (*Grégoire, Littérature des Nègres*, Paris, 1808, p. 80; see also pp. 81, 82).

St. Elesbaan was king of Ethiopia in the sixth century (*Butler's Lives of the Saints*, 8vo, Dublin, vol. ii. pp. 749, 750).

1397. NOTES ON JANSENISM.

See the account given by De Potter in his Esprit de l'Église, tome viii. p. 302, *et seq.*, Paris, 1821, 8vo.

1398. HISTORY OF THE WORSHIP OF THE VIRGIN MARY.

St. Epiphanius lived from A.D. 310 to 403. He heard that in Arabia there had arisen a sect called Antidicomarianites, who said that Mary did not remain a virgin, and that after the birth of Jesus Christ she had children by Joseph. This opinion Epiphanius refuted, as he also did the opinion of an opposite sect called Collyridiens (so called because they offered to the Virgin cakes named in Greek collyrides), who looked on the Virgin as a sort of divinity. This superstition had come from Thrace and Upper Scythia into Arabia, and St. Epiphanius attacked it, "puisqu'il n'a pour objet que Marie, qui, toute parfaite qu'elle est, n'est qu'une créature simple." The saint concludes by mentioning some traditions respecting the family, &c., of the Virgin (*Fleury, Histoire ecclésiastique*, livre xvii. no. 26, tome iv. pp. 329, 330). For the opinions of Epiphanius see also Ceillier, Histoire générale des Auteurs ecclésiastiques, tome viii. pp. 735, 736. St. Jerome refuted the Antidicomarianites (*Ceillier*, vol. x. p. 387).

The Nestorian heresy broke out in A.D. 428, the year in which Nestorius was made patriarch of Constantinople; and in that year his confidant and one of his priests, Anastasius, maintained in a sermon, that Mary was not the mother of God, for that she was a woman. This scandalised every one, but was supported by Nestorius himself, who held that she was the mother of Christ and not of God (*Fleury*, livre xxv. no. 1, tome vi. pp. 1, 2). However, through the influence of Cyril of Alexandria, the doctrines of Nestorius were condemned, and he himself deposed in A.D. 431, by the third General Council at Ephesus (*Mosheim's Ecclesiastical History*, vol. i. p. 134).

In A.D. 450 the emperor Theodosius died; and his widow Eudoxia sent to Pulcheria the image of the Virgin which was made by St. Luke! (*Fleury*, livre xxvii. no. 47, tome vi. p. 344). Pulcheria, who built three churches in honour of the Virgin, put this image in one of them (*Fleury*, xxviii. no. 42, tome vi. p. 453). In A.D. 656, the tenth council of Toledo fixed the celebration of the Annunciation of the Virgin on the 18th of December (*Fleury*, xxxix, no. 21, tome viii. p. 474). In A.D. 698, Pope Sergius instituted processions for the Annunciation of the Virgin, for her *nativity*, for her *dormition* or death, and for her purification (*Fleury*, xli. no. 5, tome ix. p. 130). Early in the eleventh century an attempt was made in a council in France (Fleury does not say which; see *Histoire ecclésiastique*, livre lviii. no. 14, tome xii. p. 356) to imitate Spain, and remove the feast of the

Annunciation from the 25th of March to the 18th of December, in order that it might be celebrated out of Lent. But the advocates of the old custom conquered, and the 25th of March remained the day. Butler (*Lives of the Saints*, Dublin, 8vo, i. 395) says, "This festival is mentioned by Pope Gelasius I. in 492." But if Fleury is right, he is mistaken in affirming that "both eastern and western churches celebrate it on the 25th of March, and have done so ever since the fifth century;" for in Spain it was kept on the 18th of December, and the Council of Toledo, which fixed it on the 18th of December is mentioned by Ceillier (*Histoire générale des Auteurs sacrés*, xviii. 827).

In A.D. 542 they *began* at Constantinople on the 2nd of February to celebrate the Feast of the Purification (*Fleury*, livre xxxiii. no. 7, tome vii. p. 378), and in A.D. 698, Pope Sergius instituted processions for it (xli. no. 5, tome ix. p. 130). Processions ordered in 824 (*Fleury*, xlvi. 55, tome x. p. 230). And in 813 (tome x. p. 132).

See also ARTS. 1340, and 1399.

Adamnan, an Irish saint, wrote early in the eighth century. He is the author of a description of Palestine, in which he says that the sepulchre of the Virgin was in the valley of Josaphat; "Mais, ajoute-t-il, on ne sçait en quel temps, par qui, ni comment son corps en a été ôté, ni en quel lieu il attend la résurrection. On croyait donc dès lors que la Sainte Vierge *était morte à Jérusalem*, comme il le marque ensuite expressément, mais on ne croyait point encore qu'elle fut ressuscitée" (*Fleury*, livre xli. no. 10, tome ix. pp. 139, 140). Pope Pascal died in A.D. 824. He repaired and endowed many churches in Rome. "Entre les ornemens des églises, il est fait mention de deux, où était représentée l'Assomption de la Sainte Vierge en son corps, ce qui montre qu'on la croyait dès lors à Rome" (*Fleury*, livre xlvi. no. 52, tome x. pp. 223, 224). The observance of the Assumption is ordered by the Council of Mayence in A.D. 813 (see Fleury, xlvi. no. 4, tome x. p. 132). It is also ordered before A.D. 824 by the capitulary of Hecton, or Acton, bishop of Basle (see *Fleury*, livre xlvi. no. 55, tome x. p. 230). Leo IV., who died in A.D. 855, "institua l'Octave de l'Assomption de la Sainte Vierge, qui ne se célébrait point encore à Rome." (*Fleury*, livre xlix. no. 25, tome x. p. 502). It is remarkable that the celebrated Guibert, abbé de Nogent, who early in the twelfth century composed a treatise on relics, says that the church had not ventured to assert that the Virgin had been resuscitated (livre lxvii. no. 36, tome xiv. p. 321). And Arnaud, abbot of Bonneval, the friend and correspondent of Saint Bernard, who died after the middle of the twelfth century (see *Ceillier, Auteurs sacrés*, xxiii. 128), is the author of a sermon

in praise of Mary. Respecting this sermon, Ceillier says (xxiii. 133), "parceque l'Écriture ne nous apprend pas de quelle manière la Sainte Vierge est montée au ciel, si c'est en âme seule, ou avec son corps, Arnaud ne veut rien décider là-dessus; il croit seulement que son séjour sur la terre depuis la mort de son fils ne fut pas long." On the other hand, Amadeus, bishop of Constance, has left us eight sermons, all of which are upon the Virgin. "Dans les deux derniers," says Ceillier (xxiii. 142, 143), "il célébre le triomphe de son assomption dans le ciel, ne doutant point qu'elle n'y eut été elevée en corps et en âme, sans avoir depuis sa mort essuyé aucune corruption." In the fourth council of Lateran, holden in A.D. 1215, Rodrigue Chimenez, archbishop of Toledo, mentions "le corps de la Sainte Vierge, que nous croyons fermement être dans le ciel." See Fleury (*Histoire ecclésiastique*, livre lxxvii. no. 41, tome xvi. p. 356), who adds, "Nous voyons ici le progrès qu'avait fait depuis un siècle l'opinion de l'assomption corporelle de la Sainte Vierge; puisque Guibert de Nogent témoigne, que l'église n'osait l'assurer de son temps, et permettait seulement de le penser; au lieu que Rodrigue, en plein Concile général, le soutient comme une créance reçue."

Some time *before* A.D. 844, Pascase Ralbert wrote a treatise "de l'enfantement de la Vierge," which was produced under these circumstances: Ratram, a monk of the abbey of Corbie (of which Ralbert was afterwards abbot) having heard that in Germany they maintained that Christ did not proceed from the womb of his mother in an ordinary, but rather in a miraculous manner, bitterly attacked this opinion, and pronounced it a heresy. At the same time he allowed that, according to the Catholic faith, Mary remained a virgin *after* as well as *before* her delivery. It was this work of Ratram which Pascase Ralbert opposed. This latter affirmed that Jesus Christ was born miraculously and without pain to his mother (*Fleury*, livre xlviii. no. 34, tome x. pp. 398, 399). The Benedictines have given a short and hurried account of this amusing dispute (see *Histoire littéraire de la France*, tome iv. p. 358, and tome v. pp. 307–309). It is observable that Fleury (x. 398) says that Ralbert wrote this treatise *before* he was abbot, that is before A.D. 844, and the Benedictines, without taking any notice of Fleury's assertion, maintain (tome v. p. 308), that it was written "vers 855," but their only reason is that Ralbert says in it of himself "multo jam senio confectus." But this argument can have no weight, because these same Benedictines confess (v. 287) that the time of his birth is unknown, and they loosely place it "sur la fin du viiie siècle." But Ceillier (*Histoire générale des Auteurs sacrés*, tome xix. pp. 118–121) has given a

See also ARTS. 1865 and 1399.

longer account of these works of Ralbert's, and he thinks that both his treatises on the Virgin were written before A.D. 845. For an account of the work of Ratram, see Histoire littéraire de la France, v. pp. 344, 345. His defence is lost (p. 351; see also *Ceillier, Histoire générale des Auteurs sacrés*, xix. 148–150). Tertullian died "vers l'an 245" (*Ceillier, Histoire générale des Auteurs sacrés*, ii. 377). He says (*Lib. de Carne Christi*, cap. 23) that Mary was a virgin, inasmuch as she knew not man; but was not a virgin in reference to her delivery, since that took place according to the manner of other women. He also says (*Lib. de Monog.* cap. viii.) that she was married after the birth of Christ; a disagreeable assertion, which Ceillier attempts to explain away (see his *Histoire générale*, tome ii. pp. 520, 521). But the Bishop of Lincoln (*Ecclesiastical History of the Second and Third Centuries illustrated from the Writings of Tertullian*, 8vo, 1845, p. 58) says that *both* these works, "De Carne Christi" and "De Monogamia," were certainly written after he became a Montanist. Neander is of the same opinion respecting "De Carne Christi" and "De Monogamia" (*Ibid.* pp. xvii. xviii.) Origen died in A.D. 253 (*Ceillier*, ii. 597). He says that Mary was delivered like other women, but in a much purer manner (*Ceillier*, ii. 725). Saint Nil, priest and solitary of Sinai died *after* A.D. 430 (*Ceillier*, xiii. 150). He says that Mary was delivered in a miraculous manner, and that Christ proceeded from her womb "without breaking the seal of her virginity" (xiii. 185). Hugues, canon regular of St. Victor, died in 1142. In a treatise on the Virgin he lays down four dogmas, of which the third is "qu'elle enfanta sans douleur et sans blesser sa virginité" (*Ceillier*, xxii. 213).

It would appear that Anselm, archbishop of Canterbury, did not believe in the Immaculate Conception (*Fleury*, lxiv. no. 52, tome xiii. p. 614). About the year 1140, St. Bernard wrote a letter to the Canons of Lyons "touchant la fête de la Conception de la Sainte Vierge, nouvellement introduite chez eux," in which he blames them for introducing this new festival unknown to the church (see the analysis of his letter in *Fleury*, livre lxviii. no. 70, tome xiv. pp. 527–530). See also Colonia (*Histoire littéraire de la Ville de Lyon*, tome ii. pp. 233–242). This learned Jesuit, in attempting to reconcile the discordant opinions of St. Bernard and the Church of Lyons, has indulged in some eccentric quibbles (pp. 237, 238) on the different meanings of the word *Conception*. Colonia says (p. 234) that forty years before this, Saint Anselm had introduced into England, Normandy, Burgundy, the Lyonnese and other provinces "la dévotion envers l'Immaculée Conception

de la Vierge." But for this he gives no authority except (p. 237) the declaration of a Council of London in 1328, in which it is said that St. Anselm established the festival of the Conception in England (and see *Fleury*, tome xx. p. 184). According to the "exacte supputation du père Mabillon" (says Colonia, p. 234), the church of Lyons did not celebrate this festival until A.D. 1140, on which occasion the above letter of St. Bernard was written, and this was done without asking the consent of the pope. And yet, according to Mabillon (*Colonia*, p. 237), this festival was established in Spain "du moins dans le dixième siècle," and it is even *said* in the seventh century. But it was not authorised by the Romish See (p. 238) until the pontificate of Sixtus IV. in 1476. However, some have supposed (p. 239) that it was authorised by Innocent III., and Colonia has ingeniously advanced three arguments to show the probability of this (see them in pp. 239–242). Colonia (p. 242) has quoted the testimony of Thomas Aquinas, who very positively affirms that the Virgin was free from original sin. Ceillier has also given an account of this letter (see *Histoire générale des Auteurs sacrés*, tome xxii. pp. 355–357). But what is very remarkable, I cannot find, nor do I remember, having read any account of this letter in the elaborate Life of St. Bernard in Histoire littéraire de la France, xiii. pp. 129–235, as although Daunou mentions (p. 232) that St. Bernard maintained the original sin of the Virgin, yet he does not tell us in what part of his works that sentiment is to be found.

Southey seems to suppose that the Immaculate Conception of the Virgin originated with the Franciscans (see p. 517 of *Vindiciæ Ecclesiæ Anglicanæ*, Lond. 8vo, 1826). In A.D. 1166 we find the Greeks celebrating the Conception, but not the *Immaculate* Conception of the Virgin (see *Fleury, Histoire ecclésiastique*, livre lxxi. no. 36, tome xv. p. 214). And the same thing is observable in Armenia in 1228 (*Fleury*, livre lxxix. no. 46, tome xvi. p. 612). It is supposed that the office of the Conception of the Virgin was first established in Paris by Renoul de Homblières, bishop of Paris, who died in A.D. 1288 (see *Fleury, Histoire ecclésiastique*, livre lxxxix. no. 11, tome xviii. p. 452). John Duns Scotus died in A.D. 1308. In 1305 he was made doctor by the University of Paris, and maintained then the Immaculate Conception of the Virgin. At the same time he does not speak dogmatically, but merely says it is an opinion "qui semble convenable," and confesses "qu'on dit communément qu'elle a été conçue en péché originel" (*Fleury, Histoire ecclésiastique*, livre xci. no. 29, tome xix. p. 150).

In 1387, Jean de Montson, a Dominican, a doctor of theology,

advanced certain propositions, among which was one declaring that the doctrine of the Virgin being free from original sin was opposed to the faith. These propositions were condemned by Peter d'Orgemont, bishop of Paris, but Jean de Montson appealed from his decision to Clement VII., and repaired to Avignon to support his appeal. On the other hand, the University of Paris sent delegates to justify the sentence they and the bishops had passed. Clement VII. was so evidently opposed to him, that De Montson, without waiting for his sentence, left Avignon, went into Arragon, and recognised the Anti-Pope Urban VI., and in 1389 he was, by order of Clement, excommunicated. In consequence, the University of Paris issued a decree ordering all her members to take an oath condemning the opinions of Montson, and declaring that none should receive degrees who refused to do so. This the Dominicans refused to do, and in consequence were shut out from the University, and incurred general odium, and finally they were obliged to celebrate in France the Festival of the Conception, and preserve silence respecting the original sin of the Virgin. Nor was it until 1401 that they were readmitted into the University of Paris. Finally, in 1496, the university formally decreed that all those who were admitted into her body should sign an opinion in favour of the Immaculate Conception (*Continuation de l'Histoire ecclésiastique de Fleury*, Introduction à l'Histoire du xve Siècle, nos. 18–22, tome xxi. pp. xxiii–xxviii.; and see *Fleury*, livre xcviii. nos. 38 and 45, tome xx. pp. 364, 365, and pp. 372–374). In A.D. 1416 the famous Gerson preached a sermon before the Council of Constance, in which he speaks doubtfully of the Immaculate Conception, but states his opinion "que le concile doit décider si cette question est de foi ou non" (*Continuation de Fleury*, livre ciii. no. 206, tome xxi. pp. 424, 425). In 1439 the Council of Basle pronounced in favour of the Immaculate Conception, and ordered that the festival should be kept in every church on the 8th of December (see *Continuation de Fleury*, cviii. no. 85, tome xxii. p. 290). The continuator of Fleury thinks proper to assert that this council did not establish it "comme un article de foi," but "comme une opinion pieuse," and yet any person was forbidden either to teach or preach the contrary!! In A.D. 1457 a council was held at Avignon, the principal object of which was to confirm the above decree of the Council of Basle, touching the conception of the Virgin. They not only confirmed it, but excommunicated any one who should preach or publicly assert the contrary (*Continuation de Fleury*, livre cxi. no. 42, tome xxiii. p. 30). In A.D. 1475, Sixtus IV. issued a bull granting indulgences to those who

celebrated the festival of the Conception of the Virgin, whom he calls *immaculate*. The continuator of Fleury asserts (livre cxiv. nos. 83, 84, tome xxiii. pp. 417, 418) that "cette fête jusqu'à la bulle de Sixte IV., avait été d'observation libre et arbitraire sans aucun décret qui en rendit la solennité publique, tant à Rome et en Italie qu'en France, lorsqu'en 1439 le Concile de Basle fit une constitution pour la prescrire par toute l'Église. Mais comme on avait rejeté ce décret à Rome, où le pape Eugène IV. regardait l'assemblée de Basle comme schismatique et illégitime, on reçut avec plaisir cette constitution de Sixte IV.; ce fut donc le premier décret qui parut de l'église romaine touchant la fête de la Conception." But there is a decree attributed to Innocent III. authorising this festival. Its authenticity, indeed, is suspected by Mabillon, but Colonia is inclined to give credit to it. See the *three* arguments he has advanced in Histoire littéraire de la Ville de Lyon, tome ii. pp. 239–242, Lyon, 1730, 4to. In 1483, Sixtus IV. issued another bull in favour of the Conception, the object of which was to put an end to the audacity of certain men who ventured to affirm that the Virgin Mary was conceived in sin (*Continuation de Fleury*, livre cxv. nos. 101, 102, tome xxiii. pp. 563–565). In A.D. 1484, Innocent VIII. confirmed the order of the Nuns of the Conception, which Beatrix de Sylva, a lady of noble Portuguese family, had founded at Toledo. The pope appointed for them the Cistercian rule, but in 1511 Julius II. submitted them to the Franciscan (*Continuation de Fleury*, livre cxv. no. 149, tome xxiii. pp. 601, 602). In A.D. 1494, John Trithemius (author of "Catalogue of Ecclesiastical Authors") wrote a treatise on Saint Anne, in the seventh chapter of which he speaks of the Immaculate Conception. His sentiments on this head were attacked by Vigand, a Dominican of Frankfort, and a controversy ensued which lasted nearly two years. Finally Trithemius triumphed, and "Vigand retracta ce qu'il avait dit au sujet de la Conception, condamna son opinion comme contraire à la pureté de Marie, et fit ses excuses à Trithème des injures qu'il lui avait dites" (*Continuation de Fleury*, livre cxvii. no. 136, tome xxiv. pp. 224, 225). In 1497, the theological faculty of Paris compelled a Dominican to retract what he had said in a sermon, not because he had asserted that the Virgin was not free from sin, but because he had injudiciously stated some arguments in support of her not being free. In the same year the university formally separated from her body those who ventured to deny the Immaculate Conception, and compelled another Dominican to retract what he had said against the Virgin (*Continuation de Fleury*, livre cxviii. no. 132, tome xxiv. pp. 329–

332). In A.D. 1521, the faculty of theology of Paris formally censured the doctrines of Luther, and condemned a proposition in which he had merely mentioned the Conception, and had not rejected the assertion that she was born in original sin (*Continuation de Fleury*, livre cxxvii. no. 20, tome xxvi. p. 26). In 1546, this question was discussed by the council of Trent, the Dominicans maintaining that the sin of Adam had descended to *all*, thus including the Virgin. But what is remarkable, the Franciscans did not speak so positively as before, though they required that the council should except the Virgin. However, the fathers decided on leaving the question alone, and giving no opinion between the two parties (*Continuation de Fleury*, livre cxlii. nos. 133, 134, tome xxix. pp. 159, 160). However, we find the council breaking this prudent rule. In the same year, after fulminating a variety of anathemas against those who denied the universality of original sin, it adds that in this decree the "holy and immaculate Virgin" is not included, but that on this subject it agrees with and renews the constitutions of Pope Sixtus IV. (see *Continuation de Fleury*, livre cxlii. no. 138, tome xxix. p. 166). Still the fathers of Trent were not satisfied, and in the same year this question was again opened (A.D. 1546), some urging that a positive opinion should be given that the Virgin was conceived without sin. But the more moderate party prevailed, and it was decided that the former decree should not be changed (*Continuation de Fleury*, cxlii. no. 140, tome xxix. pp. 173–175). But it appears to me that this dispute was about nothing, for the council, by recognising the constitutions of Sixtus IV. had already pronounced in favour of the Immaculate Conception. The celebrated Ambroise Catharin died in 1552. He wrote much in favour of the Immaculate Conception, and to justify his view cites a variety of authorities, among which is St. Augustin (*Continuation de Fleury*, livre cxlviii. nos. 151, 152, tome xxx. p. 447). Jean Maldonat, a learned Jesuit, head professor of theology at Paris, in the college of Clermont, taught in A.D. 1575, that the Immaculate Conception was a problematical opinion. A complaint was made against him on this account by the faculty of theology in Paris, but Peter de Gondy, bishop of Paris, learning that he had not *denied* the doctrine of the Immaculate Conception, but had merely asserted that it was not a dogma of faith, absolved him from the charge. Upon this a meeting of the Sorbonne was held, and complaints made against Maldonat; but the bishop forbad the rectors and doctors of theology to proceed, and threatened them with excommunication. The university now appealed to the parliament; which, after hearing the cause with closed doors, decided in

favour of the former, the decree of the bishop was then rescinded, and Maldonat was obliged, or deemed it prudent, to abstain from preaching (*Continuation de Fleury*, livre clxxiv. nos. 48–51, tome xxxv. pp. 298–301). The Immaculate Conception is denied by Rupert, abbot of Tuy or Duits, who died in 1135 (*Histoire littéraire de la France*, tome xi. p. 495). But the "venerable" Hildebert, archbishop of Tours, who died in 1133 or 1134, *seems* to maintain it (see Ceillier, Bibliothèque des Auteurs sacrés, tome xxii. p. 29). The title of "venerable" was given to Hildebert, by no less a man than St. Bernard of Clairvaux (see *Histoire littéraire de la France*, tome xi. p. 277), and the Benedictines (p. 411) do not hesitate to call him "un des plus grands prélats de son siècle, tant pour sa science que pour sa piété et toutes ses grandes qualités." But St. Ambrose, archbishop of Milan, who died in A.D. 397, seems to make a great step towards believing in the Immaculate Conception. He does not, indeed, deny the original sin of the Virgin; but he says that when disputing on sin, we ought not to include her, because we must believe that she would have received grace not to *commit* any (see *Ceillier*, *Histoire générale des Auteurs sacrés*, tome vii. p. 622); at the same time "parlant en général de la contagion du péché, il n'en excepte que Jésus-Christ." But see Ceillier's explanation of this (pp. 622, 623). Saint Ephrem, deacon of Edessa, died *after* A.D. 379 (*Ceillier*, viii. 8). He says that she *was* sullied with sin before the birth of Christ; and yet he compares her with Eve in a state of innocence (*Ceillier*, viii. 93). Saint Gregory of Nyssa, who died quite at the end of the fourth century, seems to ascribe sin to her, for he likens her to a thicket of briars (*Ceillier*, viii. 407). Saint Chrysostom, archbishop of Constantinople, who died in A.D. 407, goes so far as to think that when wine was wanting at Cana during the nuptial feast, Mary "souffrit quelque chose de la fragilité humaine;" and that it was for that Jesus rebuked her saying: "Quid mihi tibi est, mulier?" (*Ceillier*, tome ix. p. 691). Saint Augustine, bishop of Hippo, speaking of sin, says, "'Excepta itaque Sancta Virgine Maria, de qua propter honorem Domini nullam prorsus cum de peccatis agitur haberi volo questionem.' Lib. de Nat. et Grat. cap. 36, n. 42" (*Ceillier*, xii. 552). Saint Fulgentius, bishop of Ruspa, died in A.D. 533 (*Ceillier*, xvi. 16). He distinctly states the original sin of Mary. 'Caro Mariæ quæ in iniquitatibus humana solemnitate pura concepta, caro fuit utique peccati, quæ Filium genuit in similitudinem carnis peccati.' Fulgent. Epist. 17" (*Ceillier*, xvi. 83; see also p. 103). Saint Césaire, bishop of Arles, died in 542 (*Ceillier*, xvi. 232). He says Mary was free from sin,

but I do not know if this means original sin. "'Mariâ Virgine, quæ Virgo ante partum et Virgo post partum semper fuit, et ubique contagione vel macula peccati perducavit.' Cæsar, Hom. 54" (*Ceillier*, xvi. 246).

Spain in 17th century.

Colonia (*Histoire littéraire de la Ville de Lyon*, ii. 237), says that Julian of Toledo, in his Life of Ildephonse, archbishop of Toledo, asserts that that saint established the festival of the Immaculate Conception, and adds, "Ils vivaient tous deux dans le septième siècle." It is remarkable that Ceillier, in his account of Ildephonse (*Histoire générale des Auteurs sacrés*, xvii. 712–719) says nothing about this assertion. Georges, archbishop of Nicomedia, flourished towards the end of the ninth century. He wrote a homily on the conception of the Virgin; and Ceillier says (*Auteurs sacrés*, xix. 454), "Il est le plus ancien qui ait parlé de la fête que l'église grecque célébrait à cette occasion; elle n'eut lieu dans l'église latine que longtemps après."

The early fathers availed themselves of some current fables respecting a bird called Rachamah, and attempted from it to *rationalise* the account of the birth of Christ without the intervention of a male. See some curious remarks in Bruce's Travels, Edinburgh, 1790, vol. v. pp. 164, 166.

Saint Bernard in his famous letter to the church of Lyons, written in A.D. 1140, speaks in a way which clearly intimates that there was no festival kept in honour of the Virgin's father and mother. See Fleury (livre lxviii. no. 70, tome xiv. p. 529), who adds, "C'est que les fêtes de Saint Joachim and de Sainte Anne n'ont été instituées que plus de quatre cent ans après." Fleury probably alludes to the bull of Gregory XIII. in A.D. 1584, ordering the feast of St. Anne to be celebrated (see *Continuation de Fleury*, livre clxxvi. no. 114, tome xxxv. p. 603). Anne and Joachim are mentioned by Epiphanius, who says that the Virgin was born of them in the ordinary course of nature (*Fleury*, livre xvii. no. 26, tome iv. p. 330). At all events in the middle of the eighth century, we find a church dedicated to Saint Anne at Proconese (*Fleury*, livre xliii. no. 36, tome ix. p. 384).

In A.D. 1389, Pope Urban VI. instituted the festival of the Visitation of the Virgin, which he fixed on the 2nd of July (*Fleury, Histoire ecclésiastique*, livre xcviii. no. 46, tome xx. p. 375). The council of Basle, in A.D. 1441 (on its own authority, without making mention of the pope), ordered the festival of the Visitation of the Virgin to be celebrated in every church on the 2nd of July. See the Continuation de Fleury (livre cviii. nos. 176, 177, tome xxii. pp. 358, 359), where it is said that this festival was established by Boniface IX., although Fleury (tome xx. p. 375) said that his predecessor, Urban VI., was the author.

In A.D. 1373, Philip de Maisières informed Charles V. that the festival of the Presentation of the Virgin, though unknown to the west was celebrated in the east. He added that he had persuaded the pope to allow it to be celebrated at Avignon. On hearing this, Charles V. on the 21st of November, 1373, caused it to be celebrated in his chapel by the papal nuncio, and wrote to the college of Navarre, exhorting them likewise to keep it (*Fleury*, livre lxxxvii. no. 30, tome xx. p. 245). In A.D. 1585, a bull of Pope Sixtus V. ordered the celebration of the Presentation of the Virgin on the 21st of November; "et depuis ce temps-là," says the continuator of Fleury (livre clxxvii. no. 38, tome xxxvi. p. 39) "elle n'a point cessé d'être de précepte à Rome, ayant été inserée dans le nouveau martyrologe romain, aussitôt après la publication de la bulle."

In 1424 the Council of Cologne ordered that the Festival of Pains, or of the Compassion of the Virgin, should be celebrated yearly in Lent, the Friday after Jubilate Sunday, but if that day happened to be a festival, it should be kept on the succeeding Friday (*Continuation de Fleury*, livre civ. no. 133, tome xxi. p. 593).

About 1480 a dispute broke out between the inhabitants of the towns of Perouse and Cluse respecting the ring with which Joseph had married the Virgin. The people of Perouse declared that they had received it in a miraculous way, that the inhabitants of Cluse had stolen it from them, and that they were determined to risk their property and their lives to recover it. The matter was finally arranged by Innocent VIII., who determined in favour of Perouse. In 1622, a history was published at Rome of this dispute by Jean Baptiste Laure, a native of Perouse (*Continuation de Fleury*, livre cxv. no. 52, tome xxiii. p. 527).

Some propositions in the works of Erasmus were censured by the faculty of theology at Paris (see *Continuation de Fleury*, livre cxxxi. no. 74, tome xxvi. p. 533).

Gregory of Tours, who died A.D. 595, mentions the custom of placing in churches the image of the Virgin (see *Ceillier, Histoire générale des Auteurs sacrés*, tome xvii. p. 44). In the church of the monastery of St. Dol, there was a miraculous image of the Virgin, and Hervé, a monk in the middle of the twelfth century, recorded all the miracles performed by its intervention. See Ceillier (xxii. 297), who duly adds, "Son recueil faisait un livre assez gros." In A.D. 1559 images of the Virgin were placed in the streets of Paris, in order to serve as a test for heretics, and those who passed by without saluting them, or refused to contribute money to pay for the wax tapers, were fallen on by the people

as Huguenots (see *Continuation de Fleury*, livre cliii. no 143, tome xxxi. p. 377). In A.D. 1566, "on établit une dévotion de la Sainte Vierge en Flandre," and struck medals in her honour (*Continuation de Fleury*, livre clxix. no. 101, tome xxxiv. pp. 326, 327).

In 1571, Don John of Austria defeated the Turks in the great battle of Lepanto, and in consequence Pius V. by a bull instituted a festival on the seventh of October, in honour of the Virgin Mary, under the name of "Notre Dame de la Victoire" (*Continuation de Fleury*, livre clxxii. no. 62, tome xxxv. p. 75).

In A.D. 1594, Pope Clement VIII. by a bull, "approuva la congrégation dite de la bienheureuse Vierge Marie du Suffrage déjà établie à Rome pour la délivrance des âmes du purgatoire" (*Continuation de Fleury*, livre clxxxi. no. 19, tome xxxvi. p. 513).

1399. THE EARLY HISTORY OF WORSHIP, ETC., OF THE VIRGIN MARY.

See also ART. 1398.

St. Meliton, bishop of Sardes, flourished in the reign of Marcus Aurelius (see *Ceillier*, *Histoire générale des Auteurs sacrés*, ii. 75). There is a work ascribed to him, "On the Death of the Virgin Mary," in which her assumption is mentioned. Ceillier (tome ii. p. 79) says that this is a forgery, but the only reason he advances for thinking so is that "il est si plein de fables, qu'il ne mérite point d'être attribué à un si grand homme," which indeed is no reason at all. At all events the work is quoted and believed by Gregory of Tours, and in the latter half of the tenth century it was copied by Epiphanius of Jerusalem (*Ceillier*, xx. 32). The Benedictines also speak of this work as a forgery (*Histoire littéraire de la France*, tome iii. p. 383), and their only reason for thinking so is because "le Pape Saint Gélase avec le Concile l'avait mis au rang des livres apocryphes"!!! Butler (*Lives of the Saints*, vol. ii. p. 236, edit. Dublin, 8vo) boldly says, "The history of many circumstances relating to the assumption of the Blessed Virgin, falsely ascribed to Melito of Sardes, is rejected by the whole world as an invention of some unknown Greek author about the sixth century." For an account of Melito, see Lardner's Credulity, chap. xvi. Works, 8vo, 1838, vol. ii. p. 157–160. He says nothing about this work on the Virgin. Butler (*Lives of the Saints*, ii. 236) says that the Festival of the Assumption was celebrated both in the eastern and western churches "before the sixth age," but he adds that her "corporal assumption, is *no* article of faith." There is a discourse on the Assumption of the Virgin attributed to St. Jerome, but Ceillier

(*Histoire générale*, tome x. p. 358) says of it "il paraît être de quelque grec médiocrement instruit de la langue latine, qui l'a intitulé du nom de Saint Jérome pour lui donner plus de cours." The corporal assumption of Mary is also laid down in a treatise attributed to Saint Augustin, but Ceillier (tome xi. p. 519) says "il paraît être d'un auteur du douzième siècle." Ambroise Autpert, abbot of St. Vincent, flourished a little after the middle of the eighth century (*Ceillier*, xviii. 199). He speaks of the Assumption, but is doubtful whether the Virgin was taken to heaven with her body or without her body (*Ceillier*, xviii. 210). Paul de Warnifrid died about the end of the eighth century (*Ceillier*, xviii. 240). A homily on the Assumption is attributed to him (see *Ceillier*, xviii. 248). Saint Odon, abbot of Cluni, died in A.D. 942 (*Ceillier*, xix. 577). A sermon on the Assumption of the Virgin is attributed to him (*Ceillier*, tome xix. p. 585). Saint Odilon, abbot of Cluni, died in A.D. 1049 (*Ceillier*, xx. 256). He wrote a sermon and a hymn on the Assumption (see *Ceillier*, xx. 262). Ceillier says (p. 264) that "Odilon marque que la croyance commune était qu'elle avait été élevée dans le ciel, le jour que l'on solennisait son assomption ; il adopte ce sentiment dans l'hymne qu'il a faite pour ce jour." Michel Psellus, tutor to the emperor Ducas, died about the end of the eleventh century (*Ceillier*, tome xx. pp. 585, 586). He wrote a treatise on the Death and Assumption of the Virgin (p. 590), which has not yet been reprinted. Alberic, cardinal deacon of the Roman Church, wrote hymns on the Assumption of the Virgin. He died A.D. 1088 (see *Ceillier*, tome xxi. p. 94). Grégoire, bishop of Terracina, flourished early in the twelfth century. He wrote a homily on the Assumption of the Virgin (*Ceillier*, tome xxi. p. 100), and so did Pandulphe, priest of Capua, in the latter half of the eleventh century (*Ceillier*, xxi. 96). The Venerable Hildebert, bishop of Mans and archbishop of Tours, died in 1133 or 1134 (*Ceillier*, xxii. 14). He preached three sermons on the Assumption (xxii. 26, and see p. 29). It may be observed that the epithet of "Venerable" was given him by no less a man than St. Bernard (see *Histoire littéraire de la France*, tome xi. p. 277). Hugues, canon regular of St. Victor, died in A.D. 1142 (*Ceillier*, xxii. 202). A sermon on the Assumption of the Virgin is attributed to him, but he did not write it (xxii. 210). Saint Bernard, abbot of Clairvaux, died in A.D. 1153 (*Ceillier*, tome xxii. p. 328), and we have by him four sermons on the Assumption (*Ceillier*, tome xxii. p. 442 ; see also p. 457 and p. 180). Peter de Celle, bishop of Chartres, died in A.D. 1187 (*Ceillier*, xxiii. 280). In his works are eight sermons on the Assumption (xxiii. 281).

Guillaume d'Auvergne, bishop of Paris, died in A.D. 1248 (*Ceillier*, xxiii. 461). Ceillier says of him (p. 475) "il pense avec Saint Bernard qu'il est de la piété de croire que la Sainte Vierge est montée au ciel en corps et en âme." There are two sermons by him on the Assumption. Nicetas, a bishop in Paphlagonia, wrote in the latter half of the ninth century. Of him Ceillier says (*Auteurs sacrés*, xix. 455), "Il rapporte comme n'en doutant pas que Saint Jean ne demeura qu'un jour dans le tombeau, et qu'il fut, de même que la Sainte Vierge, enlevé au ciel, en corps et en âme." Saint Boniface in the eighth century says that the Feast of the Assumption was kept in his diocese (he was bishop of Mayence), but it does not appear to have been received so early in France; and Mabillon (*Liturg. Gallican.* pp. 104, 105) quotes the Calendar of Corbie, drawn up about A.D. 1000, to show that even *then* it was not recognised in France (see *Ceillier*, xvii. 600). John the Geometer is the author of a homily on the death of the Virgin (*Ceillier*, xx. 400). Nothing is known as to the period when he lived; but says Ceillier (xx. 399), "Nous le mettons parmi les écrivains du onzième siècle comme a fait le père Combesis." At Messina, on the day of the Assumption, a curious ceremony is performed (see *Blunt's Vestiges of Ancient Manners*, 8vo, 1823, pp. 158, 159). Eadmer, the disciple of Anselm, died in 1137. In a work "On the Excellence of the Virgin," he mentions the Assumption (*Ceillier*, xxi. 351).

Fasting. At the end of the eleventh or early in the twelfth century, Anastasius, archbishop of Cæsarea in Palestine, wrote a treatise in which he says that it was an old custom to fast fourteen days before the Festival of the Assumption, and this fast was kept at Antioch, Constantinople, and *all* the churches in *the east* (see *Ceillier*, *Histoire générale*, tome xxi. pp. 210, 211).

Ceillier (tome iii. p. 546) says "Le Cardinal Spondate cite un concile des apôtres, où il dit que la Conception Immaculée de la Sainte Vierge a été définie (Spondatus, Innocentia Vindicata)." But, adds Ceillier, he and the authors of similar statements offer no proof of their assertions; therefore "nous les rejetons avec le même liberté qu'ils les ont produits." Origen (*Ceillier*, tome ii. p. 725) did something more than disbelieve the Virgin's freedom from *original* sin. He says (*Hom.* 17 *in Luc.*) "Quid? Putamus quod scandalizatis Apostolis, Mater Domini a scandalo fuerit immunis? Si scandalum in Domini passione non passa est, non est mortuus Jesus pro peccatis ejus. Si autem omnes peccaverunt et egent gloria Dei, justificati gratiâ ejus et redempti, utique et Maria illo tempore scandalizata est." St. Basil agrees on this point with Origen, from whom Ceillier thinks he has copied

(*Hist. générale*, tome vi. p. 375). There is an anonymous treatise "On the Passive Conception of the Virgin," which has been ascribed to St. Anselm; but Ceillier (tome xxi. pp. 332, 333) says it could not be written by him, because "il parle de la fête de la conception comme déjà solennelle en plusieurs endroits, et établie à Lyon par St. Anselm. Or on sait que cette fête n'a commencé que du temps de Saint Bernard, et qu'elle ne fut reçue à Lyon que vers l'an 1140." The Benedictines also say (*Histoire littéraire de la France*, ix. p. 444), "Il est constant que l'on ne commença a parler de la fête de la Conception que du temps de St. Bernard." But these authors are certainly mistaken, for it was even older than Anselm (see *Colonia*, *Histoire littéraire de la Ville de Lyon*, tome ii. p. 237). The "venerable" Godefroi, abbé des Monts, died in A.D. 1165 (*Ceillier*, tome xxiii. p. 91). Ceillier says of him (p. 92), "Il suit les sentiments de Saint Bernard et de plusieurs auteurs sur la Conception de la Sainte Vierge. Ce ne fut que dans le siècle suivant que l'on agita parmi les théologiens la question de l'Immaculée Conception; ainsi Godefroi ne peut être accusé d'avoir pres parti à cet égard, puisque de son temps et avant lui, il n'y avait là-dessus aucune contestation"!!! Peter Comestor, chancellor of the Church of Paris, died in 1178 (*Ceillier*, xxiii. 306). Among his works is a sermon "On the Immaculate Conception of the Virgin" (p. 311). Peter de Celle, bishop of Chartres, died in 1187. He asserts that the Virgin had been purified from original sin immediately *after* her Conception, thus agreeing with St. Bernard in denying the Immaculate Conception (*Ceillier*, *Auteurs sacrés*, xxiii. 284). In a subsequent letter he seems somewhat to have softened his opinion (p. 285). Arnoul, bishop of Lisieux, died in 1182. In his sermon on the Annunciation, "il dit qu'aussitôt que la Sainte Vierge eut donné son consentement aux paroles de l'ange, elle fut purifiée du péché originel" (*Ceillier*, xxiii. 315).

Taraise, patriarch of Constantinople, died in A.D. 806 (*Ceillier*, xviii. 257). Ceillier says (p. 259) "on cite de lui une homélie sur la Présentation de la Sainte Vierge au temple. Elle n'a pas encore été imprimée (Bibliot. Coistiniana, p. 212)." Theophilacte, archbishop of Acude, in Bulgaria, died in the latter part of the eleventh century (*Ceillier*, xxi. 189). He wrote a homily on the Presentation (p. 193). A discourse on the Presentation of the Virgin is attributed to George Pisidès, deacon, and "garde-chartres" of the church of Constantinople; "mais il n'est point de lui, mais d'un autre George, qui sur la fin du neuvième siècle devint le garde-chartres de l'église de Constantinople" (*Ceillier*, xvii. 533). Anastasius was patriarch of Constantinople during

the reign of Justin II. (the Young) (*Ceillier*, xvi. 633, 634). He composed a discourse on the Visitation of Mary (see *Ceillier, Histoire générale*, tome xvi. p. 646).

See also Art. 1398.

Ceillier says (tome ii. p. 300) "S. Clement rejette l'opinion de quelques uns qui disaient que la Sainte Vierge était accouchée comme les autres femmes. 'Multis in hodiernum diem videtur Maria esse puerpera propter ortum filii, cum non sit puerpera. Quidam enim dicunt eam postquam peperisset, inspectam ab obstetrice, inventam fuisse virginem,' Lib. 7, Strom. p. 889.' But Gregory Nazianzen, archbishop of Constantinople, who died about 389, says of Christ that he was born "humano modo, quia juxta pariendi consuetudinem formatum," &c. (*Ceillier*, tome vii. p. 233). And Saint Ambrose, archbishop of Milan, while maintaining her perpetual virginity, speaks of her being "grosse" (*Ceillier*, vii. 470). He also says that Jesus "en naissant, ouvrit le sein de sa mère," which Ceillier (vii. 472) wishes to explain away (see also pp. 623–626). Saint Ephrem, deacon of Edessa, who died *after* 379, says the Virgin suffered no pain when Christ was born (*Ceillier*, viii. 93). Saint Jerome has some brilliant conceits on her womb (see *Ceillier*, x. 387, 388). The reply to Chromace and Heliodore is *not* by Jerome (x. 361). Justin Martyr does *not* call the Virgin the mother of God, but he *intimates* clearly that she was so. See Ceillier (*Histoire générale*, tome ii. p. 58), who quotes his words. Origen calls her "Mater Domini" (see the passage in *Ceillier, Histoire générale*, tome ii. p. 725, note). Saint Hippolyte, a bishop and a martyr, died "vers l'an 250" (*Ceillier*, ii. 319). Ceillier says (tome ii. p. 370) "Quoique Saint Hippolyte ne donne point à la Sainte Vierge le titre de mère de Dieu, il se sert néanmoins de certaines expressions qui signifient la même chose." I have not met with any proof of the primitive fathers using the title of "Mother of God" in speaking of the Virgin; and I believe that Blunt (*Vestiges of Ancient Manners, &c.*, 8vo, 1823, p. 51) is mistaken in saying that "it was assigned to the Virgin without any scruple, *till* the famous Nestorian controversy brought the subject into debate, and occasioned the Council of Ephesus in 428, which, after all decided that the term might be used with propriety." St. Athanasius, bishop of Alexandria, died in A.D. 373 (*Ceillier*, v. 178). He distinctly speaks of the Virgin as the mother of God (*Ceillier*, tome v. p. 355), 'Illum scilicet Deum semper fuisse et Filium esse . . . ipsumque postea propter nos carne ex Virgine Deipara Maria assumpta hominem factum esse." This is the first instance I have met with of her being called mother of *God*, though Origen speaks of her as "Mater Domini" (*Ceillier*,

ii. 725). Saint Basil, archbishop of Cesarea, died in A.D. 379 (*Ceillier*, vi. 88). "Il donna à la Sainte Vierge le titre de Mère de Dieu" (*Ceillier*, vi. 375). Saint Cyril, archbishop of Jerusalem, died in A.D. 385 (*Ceillier*, vi. 486). Of him Ceillier says (tome vi. p. 559), "Il donna à la Sainte Vierge le titre de Mère de Dieu." Saint Gregory Nazianzen, archbishop of Constantinople, died about 389 (*Ceillier*, vii. 26). He says (*Ceillier*, vii. 233), "'Si quis Sanctam Mariam Deiparam non credit, extra divinitatem est,' Gregor. Orat. 51;" and again (p. 236), "Dei Filium qui ex patre primum ac deinde ex Sancta Maria Virgine genitus est," &c. Saint Ambrose, archbishop of Milan, died in A.D. 397 (*Ceillier*, vii. 357). He, speaking of Mary, says (*Ceillier*, vii. 620), "Quid nobilius *Dei matre?* Quid splendidius ea quam splendor elegit? Quid castius ea quæ corpus sine corporis contagione generavit?" Saint Gregory, bishop of Nyssa, died quite at the end of the fourth century (*Ceillier*, viii. 210). He calls the Virgin the Mother of God, and says that no Catholic ever called her the mother of man (pp. 407, 408). Saint Chrysostom, archbishop of Constantinople, died in A.D. 407 (*Ceillier*, ix. 21). He calls the Virgin the mother of God (ix. 690). A homily on the Virgin is wrongfully ascribed to St. Chrysostom (*Ceillier*, ix. 175); and the same thing is observable of two other discourses upon her, attributed to him (p. 477). Saint Nil, priest and solitary of Sinai, died *after* A.D. 430 (*Ceillier*, xiii. 150). In two places in his works he calls Mary the mother of God (xiii. 185). St. Cyril, patriarch of Constantinople, died in A.D. 444 (*Ceillier*, xiii. 252). He is most extravagant in favour of the Virgin Mary; not only does he call her mother of God, but says anathema to whoever refuses her that title. To show that she ought to be called so, he quotes the fathers, particularly Athanasius, and he cites the testimony of Julian ("dont le témoignage ne peut être suspect"), who says that the Christians called her Mother of God. Cyril also calls her "the Venerable Treasure of the Universe," "inextinguishable lamp," "crown of virginity," &c., &c. (see *Ceillier*, xiii. 387, 388). Saint Proclus, archbishop of Constantinople, died in A.D. 446 or 447 (*Ceillier*, xiii. 483). In 429 he pronounced a discourse against Nestorius, at the beginning of which he calls Mary, "the Mother of God" (xiii. 484). In another discourse, attributed to St. Chrysostom, but probably written by St. Proclus (xiii. 487), she is repeatedly called "Mother of God." St. Isidore of Peluse died about A.D. 449 (*Ceillier*, xiii. 603). He calls Mary the "Mother of Jesus Christ God" (xiii. 608). Saint Fulgentius, bishop of Ruspa, died in A.D. 533 (*Ceillier*, xvi. 16). He says, "'Et Maria Virgo facta est Mater

Unigeniti Dei,' Fulg. Lib. de Fide, cap. 2" (*Ceillier*, xvi. 117). Ferrand, deacon of Carthage, flourished a little before the middle of the sixth century (*Ceillier*, xvi. 159). He calls Mary the Mother of God, but endeavours to show that we must not thence conclude that she is consubstantial with God. See his confused argument in Ceillier, xvi. 166. Anastasius, patriarch of Antioch, died in A.D. 598 (*Ceillier*, xvi. 638). He calls Mary "vera mater magni Dei ac Salvatoris nostri Jesu Christi" (xvi. 639). St. Fortunatus, bishop of Poitiers, died at the commencement of the seventh century (*Ceillier*, xvii. 85, and *Histoire littéraire de la France*, iii. 467). He calls her Mother of God, and launches out into the most extravagant praise of her (*Ceillier*, xvii. 91, 92). Saint Ildephonse, archbishop of Toledo, died in A.D. 667. He calls the Virgin the Mother of God (*Ceillier*, xvii. 714). "Geoffroi, abbé de la Trinité de Vendosme," early in the twelfth century composed four hymns "dont la première est addressée à la Mère de Dieu" (*Ceillier*, xxi. 569). Guibert, abbé de Nogent, who died about 1124, wrote a Eulogium on the Virgin. "Il y fait voir qu'elle est véritablement mère de Dieu; et dit qu'en la regardant en ce monde comme portant dans son sein le verbe incarné, on peut dire que son état était alors plus excellent qu'il n'est dans le ciel. Ce n'est au reste qu'une opinion de Guibert, qui la propose sans préjudice de celle qui assurerait le contraire" (*Ceillier*, xxi. 608).

Saint Peter Chrysologue, archbishop of Ravenna, probably died a little after the middle of the fifth century. He was alive in A.D. 449 (*Ceillier*, xiv. 13). Labbe quotes a sermon by him, "On the Nativity of the Virgin." But Ceillier observes (xiv. 28). "Nous ne l'avons pas, et il y aurait lieu de croire qu'il n'est point de Saint Chrysologue, puisqu'on ne célébrait point cette fête en son temps; si l'on ne sçavait que l'on a corrompu les inscriptions de ses discours, et que dans les manuscrits, il n'y en a aucun qui soit intitulé de quelque fête de la Sainte Vierge." Sonnace, bishop of Rheims, probably died between 625 and 628 (*Ceillier*, xvii. 599). There are some statutes attributed to him, but Ceillier (pp. 599, 600) thinks they are not by him, because Flodoard, in his History of the Church of Rheims, has not mentioned them, and because among the festivals in them there is put the Nativity of the Virgin, "Qui n'a été de commandement, c'est à dire chomée par le peuple, que dans le dixième siècle, quoique l'on en fit office dans l'église longtemps auparavant. On la trouve marquée dans un Calendrier (tom. x. Spicilegii, pag. 138, 128) du temps de Louis le Débonnaire, c'est-à-dire dans les commencements du neuvième siècle, et dans le Martyrologe qui porte le nom du Vénérable Bede. Saint Boniface, évêque de

Mayence dans le huitième siècle, ajouta aux fêtes (Mabillon, Liturg. Gallican. p. 105) que l'on faisait dans son diocèse celle de l'Assomption de la Vierge et de sa Nativité. Mais on ne voit point qu'elles aient été reçues en France dans le même temps; et il n'en est rien dit dans un calendrier de Corbie environ mille ans. Dom Mabillon (Liturg. Gallican. p. 104) qui cite ce manuscrit le croit d'une assez grande autorité pour contrebalancer celle des statuts attribués a Sonnace touchant le temps de l'établissement de la fête de la Nativité de la Sainte Vierge; et il ne fait aucune difficulté de les juger postérieurs au siècle dans lequel cet évêque a vécu" (see *Ceillier*, xvii. 600). André, archbishop of Crete, lived early in the eighth century. Cambesis, in 1644, printed a sermon on the Nativity of the Virgin, ascribed to him, and he is said to be the author of a homily on the Nativity; but Ceillier (xviii. 95, 96) has advanced strong reasons for thinking that they are not by him, "à moins qu'on ne prenne le parti de dire que cet évêque n'a vécu que dans le neuvième siècle, c'est-à-dire depuis l'an 842." St. Jean de Damas, or Damascene, monk and priest of Jerusalem, died between 754 and 787 (*Ceillier*, xviii. 113). He is the author of two homilies on the Nativity of the Virgin. See Ceillier (xviii. 149), who adds, "Attalius attribue la seconde à Théodore Studite le Jeune." The Emperor Leo VI. died in 911. Among his works there is a discourse on the Nativity of the Virgin (*Ceillier*, xix. 523). Bernier, or Berner, died after the middle of the tenth century. He was abbot of Homblières, near St. Quentin, and is the author of a sermon on the Nativity of the Virgin (*Ceillier*, xix. 665). Saint Fulbert, bishop of Chartres, died in 1028. Ceillier says (tome xx. p. 144) that among his works, "Il y a trois sermons sur la Naissance de la Sainte Vierge. On en faisait la fête depuis quelque temps, les fidèles ayant témoigné là-dessus beaucoup d'empressement. On ne doutait pas que cette naissance n'eut été miraculeuse et annoncée par un ange à Joachim et à Anne, que Marie ne fut née à Nazareth, qu'elle n'ait été consacrée à Dieu à l'âge de trois ans par ses parents, et qu'à l'âge de quatorze ans elle n'ait voué à Dieu sa virginité, ce qu'aucune vierge n'avait fait avant elle (Bibliot. Pat. tome xviii. p. 38)." Robert, king of France, died in 1031. Among his works are hymns and sequences for the Nativity of the Virgin (*Ceillier*, xx. 182). Ceillier adds (p. 183), "André Faugre remarque (Histoire de Navarre, lib. iii. page 141) que ce fut sous le règne du roi Robert qu'on reçut la fête de la Nativité de Notre-Dame en France, qu'il donna à cet effet un édit portant l'obligation de la solenniser," &c. Saint Odilon, abbot of Cluni, died in 1049 (*Ceillier*, xx. 256). The thirteenth of his sermons is on

the Nativity of the Virgin (xx. 262). St. Peter Damian, cardinal bishop of Ostia, died in 1072 (*Ceillier*, xx. 514). He is the author of two sermons on the Nativity of the Virgin (p. 538). Saint Bernard, abbot of Clairvaux, died in 1153 (*Ceillier*, xxii. 328). He is the author of a sermon on the Nativity of the Virgin (p. 442). Guillaume d'Auvergne, bishop of Paris, died in 1248 (*Ceillier*, xxiii. 461). Two of his sermons are on the Nativity of the Virgin (p. 475).

St. Cyril, archbishop of Jerusalem, died in 385 or 386 (*Ceillier*, vi. 486). A discourse is attributed to him on the festival of Purification and the Presentation of Jesus Christ to the temple. But Ceillier thinks (tome vi. pp. 542, 543) that it cannot be by him; for it is said in it that the festival of the Purification was celebrated by carrying lighted *wax tapers*, and that this custom had existed for a long time; whereas "il est certain par le témoignage de Cyrille de Scytopie (apud Allatium de Methodio, pag. 86, edit. Fabricii, Hamburgi, 1716) qu'une dame, nommée Scelie, a commencé, vers le milieu du cinquième siècle, c'est-à-dire, plus de soixante ans après la mort de Saint Cyrille, a faire célébrer cette fête avec des cierges. Il ne paraît par même que l'établissement de la fête de la Purification ait précédé de beaucoup celui d'y allumer des cierges; au moins est-il certain qu'elle n'eut lieu dans le grandes églises d'orient que dans le sixième siècle, à Antioche en 527. . . . . à Constantinople en 542, et depuis dans tout le monde chrétien." The Purification, Presentation of Christ in the Temple, and the Meeting, form the same festival which is celebrated on the second of February (see *Butler's Lives of the Saints*, edit. Dublin, 8vo, vol. i. pp. 186–189). Butler adds: "The procession with *lighted tapers* on this day is mentioned by Pope Gelasius I., also by St. Ildefonsus, St. Eligius, St. Sophronius, patriarch of Jerusalem, St. Cyril of Alexandria," &c., in their sermons on this festival. It perhaps is connected with the "feralia" of the Romans, which was celebrated on the 21st of February (see *Blunt's Vestiges of Ancient Manners*, 8vo, 1823, pp. 188, 189). The use of wax candles formed a prominent part in the religious processions of paganism. See *Middleton's Letter from Rome* (1742, 8vo, 5th edit. pp. 189, and 239, 240), where it appears that Vigilantius reproached the clergy with having borrowed this from paganism, and that Jerome, so far from denying, defended the adoption. In the Russian Church wax tapers form a common offering to saints in churches (see *Pinkerton's Russia*, 8vo, 1833, p. 55). Saint Gregory, bishop of Nyssa, died early in the fifth century (*Ceillier*, viii. 210). Among the works attributed to him, Ceillier

says (viii. 352), is "un discours sur la fête de la Purification, autrement de la rencontre; car les grecs la nommaient ainsi, à cause du concours de divers justes, entre lesquels Simeon and Anne semblaient venir au devant de Jésus-Christ. Mais on ne peut attribuer ce discours à Saint Grégoire de Nysse, la fête de la Purification n'ayant été établie que dans un siècle où ce père ne vivait plus. Cedrène en met l'institution à Antioche en l'an 527 (Cedrenus, Hist. pag. 366) après un tremblement de terre qui renversa la ville: Ce ne fut que depuis ce temps-là qu'elle s'établit à Constantinople, sçavoir l'an 542 en le quinzième année de Justinien ensuite d'une grande mortalité (Theophan. Chronographia, p. 88). On voit aussi par la vie de Saint Théodose, abbé, qu'on la célébrait à Jerusalem vers le milieu du *cinquième siècle* (Allatius in Method. Martyris Convivium, pag. 344); et peut-être y avait-elle été instituée vers le même temps qu'à Antioche; car l'auteur de cette vie semble dire qu'elle était plus ancienne que le milieu du cinquième siècle." Saint Ambrose, archbishop of Milan, died in 397. See Ceillier (xii. 357), who says (p. 572), that a sermon on the Purification is falsely attributed to him. St. Cyril, patriarch of Alexandria, died in A.D. 444. See Ceillier (xiii. 252) who says (p. 287) that his eleventh homily "est une explication de ce qui se passa au jour de la Purification de la Sainte Vierge, lorsqu'elle porta Jésus à Jérusalem pour le présenter au temple." Saint Fulgentius, bishop of Ruspa, died in 533 (*Ceillier*, xvi. 16). A sermon on the Purification of the Virgin is attributed to him, but wrongly, for says Ceillier (xvi. 130), "la fête de la Purification n'était point établie en occident du vivant de S. Fulgence. . . . . La fête de la Purification fut établie en Antioche en 527, et à Constantinople en 542, d'où elle passa ensuite dans le reste du monde chrétien." Hesychius was bishop of Jerusalem during the Pontificate of Gregory the Great (*Ceillier*, xvii. 534). He wrote (p. 538) a homily "sur la fête de la Rencontre, ou de la Purification; elle n'est point imprimée." Sophronius, patriarch of Jerusalem, flourished in the middle of the seventh century (*Ceillier*, xvii. 616). He is the author "d'un discours sur la fête de la Rencontre, ou de la Purification de Jésus-Christ au temple" (p. 620). André was archbishop of Crete in A.D. 711. He is the author of a homily on the festival of the Purification (*Ceillier*, xviii. 95). Ambroise Autpert, abbot of St. Vincent, flourished a little after the middle of the eighth century (*Ceillier*, xviii. 199). He is the author of a homily on the Purification, which Baluze has incorrectly ascribed to Alcuin (p. 208). In it he gives an explanation of the gospel which is read on that day, by which it appears that it was customary to read on to the

fortieth verse in the chapter of St. Luke, whereas at present they stop at the thirty-second verse. Autpert adds (p. 209) that important as this festival was, it was not universally kept, but that it was celebrated at Rome with much solemnity, "par tous les fidèles de la ville, chacun ayant un cièrge à la main," and *no one was allowed to enter the church without having a taper in his hand.* The emperor Leo VI. died in A.D. 911. He is the author of a discourse on the Purification of the Virgin (*Ceillier*, xix. 523). Fulbert, bishop of Chartres, died in 1028 (*Ceillier*, xx. 129). One of his discourses, says Ceillier (xx. 144), "fut prononcé le jour de la Purification. Fulbert fait voir que Jésus-Christ et la Sainte Vierge sa mère ne se présentèrent au temple que pour obéir à la loi. En parlant des cierges allumés, que les fidèles portaient dans l'église, il dit: En mémoire de la présentation de Jésus-Christ au temple nous célébrons ce jour avec l'oblation des cierges, dont la lumière signifie sa divinité, la cire sa chaire virginal." Yves, bishop of Chartres, died in 1115 (*Ceillier*, xxi. 428). In a sermon on the Purification, "il parle (p. 483) de la bénédiction des cierges que les fidèles apportaient à l'église, et qu'ils offraient aux prêtres pendant la messe, en mémoire de la présentation de Jésus-Christ au temple." Geoffroi, abbé de la Trinité de Vendosme, died in 1132 (*Ceillier*, xxi. 553). Two of his sermons are on the Purification of the Virgin (p. 570). The venerable Hildebert, bishop of Mans, died in 1133, or 1134 (*Ceillier*, xxii. 14). Three of his sermons "sont pour la fête de la Purification" (p. 26). Hildebert mentions that on that day "on portait des cierges suivant le décret des pères" (*Ceillier*, xxii. 30). Marbode, bishop of Rennes, died in 1123. He has written a poem on the festival of the Purification (*Ceillier*, xxii. 48). Abelard died in 1142. One of his sermons is on the Purification of the Virgin (*Ceillier*, xxii. 180). Saint Bernard, bishop of Clairvaux, died in 1153 (*Ceillier*, xxii. 328). Three of his sermons are on the Purification of the Virgin (p. 442). Peter de Celle, bishop of Chartres, died in 1187. There is a sermon by him on the festival of the Purification (*Ceillier*, xxiii. 281). Guillaume d'Auvergne, bishop of Paris, died in A.D. 1248. One of his sermons is on the festival of the Purification (*Ceillier*, xxiii. 474).

St. Chrysostom, archbishop of Constantinople, died in A.D. 407 (*Ceillier*, ix. 21). A discourse on the Annunciation of the Virgin and a separate treatise on the same subject are ascribed to him; but Ceillier (ix. 529 and 616) classes them among his "écrits supposés." Saint Chrysostome, archbishop of Ravenna, flourished in the middle of the fifth century. One of his discourses is on the

Annunciation (*Ceillier*, xiv. 19). Basil, archbishop of Seleucia, died before A.D. 460 (*Ceillier*, xiv. 307). One of his discourses, the thirty-ninth, is on the Annunciation of the Virgin (xiv. 311). Anastasius, patriarch of Antioch, died in 598. There are two discourses by him on the Annunciation of the Virgin (*Ceillier*, xvi. 639). André was archbishop of Crete in the reign of Justinian II. who was killed in A.D. 711. One of his discourses is on the Annunciation (*Ceillier*, xviii. 95). Saint Jean de Damas, or Damascene, monk and priest of Jerusalem, died between 754 and 787 (*Ceillier*, xviii. 113). Some verses are attributed to him on the Annunciation, but it is doubtful if he wrote them (p. 147). But he *is* the author of two homilies on the Annunciation (p. 149). In A.D. 656, the tenth Council of Toledo "fit sept canons, qui portent en substance que la fête de l'Annonciation de la Vierge, qui se célébrait en differents jours dans les églises d'Espagne serait fixée aux dix-huitième de décembre, huit jours avant Noël" (*Ceillier*, xviii. 827). Moyse Bar Cepha died in 913. "On a de lui plusieurs homélies sur les principales fêtes de l'année .... entre autres sur l'Annonciation de la Sainte Vierge" (*Ceillier*, xx. 9, 80). Hermann Contracte died in 1054. He was a monk and native of Suabia (*Ceillier*, xx. 314, 315). "Il passe aussi pour auteur d'un office pour la fête de l'Annonciation de la Sainte Vierge" (*Ceillier*, xx. 318). Yves, bishop of Chartres, died in 115. His fifteenth discourse is on the Annunciation (*Ceillier*, xi. 483). The "Venerable Hildebert," bishop of Mans and archbishop of Tours, died in 1133 or 1134 (*Ceillier*, xxii. 14). There is a sermon by him on the Annunciation of the Virgin (p. 26). Marbode, bishop of Rennes, died in 1123. There is a poem by him on the Annunciation (*Ceillier*, xxii. 48). Peter Abelard died in 1142. He is the author of a discourse on the festival of the Annunciation (xxii. 180). Saint Bernard of Clairvaux died in 1153. There are three discourses by him on the Annunciation (*Ceillier*, xxii. 442). In A.D. 1001 or 1002 it was proposed in a council held in Italy, or in Gaul, to change the festival of the Annunciation from the twenty-fifth of March to the eighth of December, "à l'imitation des espagnols, mais l'ancien coutume prévalut" (*Ceillier*, xxii. 786). But I suspect Ceillier is mistaken, and should have said the eighteenth and not the *eighth* of December. The former date is given by Fleury (tome xii. p. 356, livre 58, no. 14), and Ceillier himself states (tome xviii. p. 827) that in 656 the tenth council of Toledo ordered it to be celebrated on the eighteenth of December. And yet Butler chooses to say: "Both the eastern and western churches celebrate it on the twenty-fifth of March, and *have done so, at least ever since the fifth century*" (*Lives of*

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the Saints, vol. i. p. 395). Peter de Celle, bishop of Chartres, died in 1187. Seven of his sermons are on the Annunciation (*Ceillier*, xxiii. 281). Arnoul, bishop of Lisieux, died in 1182. There is a sermon by him on the Annunciation, of which Ceillier has given a short analysis (*Histoire générale*, xxiii. 315, 316).

Saint Epiphanius, archbishop of Salamine, died in A.D. 403, about the age of ninety (*Ceillier*, viii. 631–642). He relates an ancient tradition respecting Joachim and Anne (pp. 735, 736). André, archbishop of Crete, flourished before the middle of the eighth century, since he was archbishop under Justinian II. and was still living in A.D. 713. He is the author of an ode or odes on Saint Anne (*Ceillier*, xviii. 95). He says (p. 97) that Anne and Joachim being sterile had obtained the Virgin by their prayers, though he confesses there is nothing respecting the Virgin's parents to be found either in the Bible or the ancients. Cosme was Protovestiaire (which we should call Master of the Wardrobe) at Constantinople to the emperor Leo VI. Ceillier says (xix. 559) that there are in the libraries many discourses under his name, and among others, one on Saint Joachim and Saint Anne, father and mother of the Virgin. Saint Jean de Damas, or Damascene, flourished about the middle of the eighth century (*Ceillier*, xviii. 110). In the fourth book of his treatise On the Orthodox Faith, "il traite dans un chapitre particulier des ancêtres du Sauveur et de ceux de la Sainte Mère qu'il dit être née de Joachim et d'Anne." There is a homily ascribed to him, but, as Ceillier thinks (p. 150), wrongfully, for it is said in it that "Joachim, père de la Sainte Vierge, gardait les troupeaux. On ne trouve rien de semblable dans les anciens qui ont parlé de ce patriarche, et Saint Damascene, faisant la généalogie de la Sainte Vierge dans le quatrième de 'La Foi orthodoxe,' n'insinue en autre façon que Saint Joachim ait exercé cette profession."

Anastasius, patriarch of Constantinople, died in A.D. 598 (*Ceillier*, xvi. 638). There is a discourse by him on the Visitation of Mary, but it has not been printed (p. 646).

Saint Ildephonse, archbishop of Toledo, flourished in the middle of the seventh century. He composed a mass in honour of the Virgin, which was "d'une si grande étendue, qu'il l'avait lui-même notée pour être chantée en musique" (*Ceillier*, xvii. 713).

Georges Pisidès, deacon and "garde-chartres" of the church of Constantinople flourished about the middle of the seventh century. "Son poème en vers iambiques sur le temple de la Mère de Dieu à Constantinople a été donné par Du Cange dans ses notes sur Zonare" (*Ceillier*, xvii. 533).

Pope Gregory the Great mentions in his Letters "la monastère de Sainte Marie dont Thalassia était abbesse" (*Ceillier*, xviii. 318).

1400. THE EARLIEST NOTICES OF THE VIRGIN MARY.

There are two false gospels respecting the Virgin Mary, and Epiphanius quotes a third, "On the Birth of the Virgin," but this latter one is lost, although one in Latin with the same title has been handed down to us (*Ceillier*, i. 481, 482).

There exist three letters supposed to have been written by the Virgin, the first addressed to St. Ignatius Martyr; the second to the inhabitants of Messina in Sicily; and the third to the Florentines. These letters are published by Fabricius in his Apocrypha of the New Testament. See Ceillier (*Histoire générale des Auteurs sacrés*, tome i. p. 494), who says nothing about their probable date.

Saint Meliton, bishop of Sardes, in Lydia, flourished in the reign of Marcus Aurelius. A work is ascribed to him, "On the Death of the Virgin," in which he says, at the moment of her death all the apostles found themselves miraculously together in her house. See Ceillier (tome ii. p. 79), who says that this work, though ancient and though followed by Gregory of Tours, is a forgery. But he assigns no reason for denying its authenticity, except that it is "plein de fables," which is rather a reason in its favour.

The Gnostics composed a book on the Birth of Mary (see *Ceillier*, tome vi. pp. 37, 38).

1401. NOTES ON THE PAGAN ORIGIN OF THE WORSHIP OF THE VIRGIN MARY.

See Blunt's Vestiges of Ancient Manners and Customs in Modern Italy and Sicily, 8vo, 1823. He thinks (pp. 51–55) that her worship was connected with that of Cybele.

Middleton has found out that the worship of the Virgin Mary was predicted by Jeremiah (*Letter from Rome*, Lond. 1742, 8vo, 5th edit. p. xi). He mentions (*Ibid.* pp. 202, 203) "an image of the Virgin, which reprimanded Gregory the Great for passing by her too carelessly."

Bruce says (*Travels to Discover the Sources of the Nile*, Edinburgh, 1790, vol. iii. p. 322) that the Abyssinians are "very loth to believe, if they did believe it at all, that the body of the Virgin Mary and St. Anne were perfectly human." See Mackay's Progress of the Intellect, 1850, vol. ii. pp. 348–354.

1402. LADY DAY THE SAME AS PAGAN HILARIA, WHICH WAS DEDICATED TO CYBELE.

See Blunt's Vestiges of Ancient Manners and Customs discoverable in Modern Italy and Sicily, 8vo, 1823, pp. 54, 55. He says that the twenty-fifth of March was anciently called Hilaria, and was dedicated to Cybele. See also Hampson's Medii Ævi Kalendarium, Lond. 1841, 8vo, vol. i. pp. 56, 177. Respecting the superstitions on Lady Day, see pp. 206, 207. Prichard's Egyptian Mythology, 8vo, 1838, p. 66.

1403. PAGAN ORIGIN OF THE BASILICAS OF MODERN ROME.

"I shall take this opportunity of observing that the oblong churches, so numerous in Italy, and in many instances so ancient, are clearly constructed upon the model of the Roman Basilicæ. Indeed the very name of Basilica, by which they are denominated at Rome, is an argument of their origin," &c. (*Vestiges of Ancient Manners and Customs discoverable in Modern Italy and Sicily, by the Rev. John James Blunt*, Lond. 1823, 8vo, p. 100).

1404. NOTE ON THE SACREDNESS OF SALIVA, AND ITS CONNECTION WITH BAPTISM.

See also ART. 1991.

Blunt (*Vestiges of Ancient Customs and Manners*, 8vo, 1823, pp. 164–168) has some curious remarks on saliva. Pliny mentions that it was used as a charm, and quotes authorities to show that serpents, &c., may be rendered harmless by spitting into their mouths. At the present day there exists in Sicily a set of men who profess to heal the wounds of venomous animals by spittle. "It is remarkable," adds Blunt (p. 167), "that in administering the rite of baptism the priest, among other ceremonies, moistens a napkin with human saliva, and then touches with it the eyes and nose of the child, accompanying the action by the word 'Ephphatha.' It was with a similar rite that Roman infants received their names on the 'Dies Lustricus.'

> 'Ecce avia et metuens Divum matertera, cunis
> Exemit puerum; frontemque atque uda labella
> Infami digito et *lustralibus ante salivis*
> *Expiat.*' Persius, Sat. ii. 31.'"

See also at pp. 168, 169, Blunt's remarks on the miracle performed by Jesus, when by the aid of saliva he restored sight to the blind and hearing to the deaf.

See Michaelis, Recueil de Questions, Amsterdam, 1774, 4to, no. 58, pp. 116, 117, and Niebuhr, Description de l'Arabie, Amsterdam, 1774, pp. 26–53. "Fasting spittle" was an ingredient in charms (see *Ben Jonson's Works*, 8vo, 1816, iii. 226).

1. See what Ledwich (*Irish Antiquities*, Dublin, 1804, 4to, p. 123) has said respecting the pagan origin of the custom of giving milk and honey after baptism to infants. 2. Bingham has pointed out passages from Tertullian, Clemens Alexandrinus, and Jerome, which prove how general the practice was of giving what he delicately calls "a little taste of honey and milk to the newly baptized" (*Antiquities of the Christian Church*, book xii. chap. vi. sect. 6; *Works*, vol. iv. pp. 50–52, 8vo, 1844; see also xv. 2, 3, vol. v. p. 35). 3. The Japanese have an idea of its curative qualities (see *Golownin's Captivity in Japan*, 8vo, 1824, vol. ii. p. 69). 4. Bowdich (*Mission to Ashantee*, 4to, 1819, p. 224) says, "When the king of Ashantee spits, the boys with the elephant's tails sedulously wipe it up or cover it with sand." 5. Mungo Park passed through the wilderness which separates the kingdom of Woolli and Boudon at about 12° W. long., and 15° N. lat. He says (*Travels*, 8vo, 1817, vol. i. pp. 63, 64), "We had not travelled more than a mile before my attendants insisted on stopping that they might prepare a *saphie*, or charm, to insure us a safe journey. This was done by muttering a few sentences, and spitting upon a stone which was thrown before us on the road. The same ceremony was repeated three times." See also (at pp. 409, 410) a curious case of baptism by saliva. Park also says (p. 413), that on the appearance of the new moon, both Pagans and Mahometans, after praying, "spit upon their hands and rub them over their faces." 6. Among the ancients, "a common mode of averting fascination was by spitting into the folds of one's own dress" (*Smith's Dictionary of Greek and Roman Antiquities*, 8vo, 1842, p. 410). 7. See Deuteronomy xxv. 9, and Michaelis, Commentary on the Laws of Moses, vol. ii. p. 30, Lond. 8vo, 1814. 8. Henderson (*Biblical Researches, &c. in Russia*, 8vo, 1826, p. 231), says that the Rabbis so hate the name of Jesus, that they will never pronounce it without spitting three times on the ground. 9. Pinkerton (*Account of Russia*, 8vo, 1833, p. 155), says that if you inquire into the sex of a Russian infant, the mother or nurse suspects a magical intention, and "spits several times on the ground, repeating at the same time prayers against the effect of the evil eye and all Satanic influences."

1405. ORIGIN OF THE FONDNESS FOR CORAL.

"I will here therefore only add that a magic property was of old imputed to coral, branches of which were thought eminently qualified to afford health and protection to infants (Pliny, N.H. xxii. 2). Hence it probably happens that so many of the poorest

women and children in Italy wear necklaces of that substance to this day; and hence perhaps the use of it may have been introduced into most parts of Europe for children's rattles" (*Blunt's Vestiges of Ancient Manners*, 8vo, 1823, pp. 173, 174).

Respecting the origin of coral islands, see Salt's Voyage to Abyssinia, 4to, 1814, pp. 168, 169; and see Wellsted's Travels in Arabia, 8vo, 1838, vol. ii. pp. 467, 468, 471.

1406. VALUE ATTACHED TO THE NUMBER THREE AS EXEMPLIFIED IN THE BURIAL-SERVICE.

See the remarks of Blunt in pp. 183–185 of his Vestiges of Ancient Manners and Customs, 8vo, 1823. He observes that anciently the earth "was thrice cast upon the dead to satisfy the gods below, 'injecto ter pulvere, curras,'" and adds, "So I doubt not the same harmless, I would say affecting custom, has been preserved, perhaps inadvertently, in the burial-service of our own church . . . . . 'Earth to earth, ashes to ashes, dust to dust'—I cannot help suspecting that these three tautological members were introduced in order that the propitious number might not escape."

The dole, or offertory, was given for the purpose of procuring rest for the soul of the deceased, and this superstitious custom was kept up in England to the very end of the eighteenth century (see Thoms's note in *Stow's London*, 8vo, 1842, p. 60). I need hardly say that the parish clergyman put the money into his own pocket. Among the ancient Scandinavians *three* was a sacred number (see *Mallet's Northern Antiquities*, Lond. 1847, p. 112). The king of Dahomey "professes never to make war on any country that has not insulted him, or until asked for by his people thrice, the mystic number" (*Forbes, Dahomey and the Dahomans*, Lond. 8vo, 1851, vol. i. p. 21).

1407. ANTIQUITY OF ITALIAN MALARIA.

See the quotations from Pliny, Tacitus, and Lucan in Blunt's Vestiges of Ancient Manners and Customs discoverable in Modern Italy and Sicily, 8vo, 1823, pp. 197–199.

Laird says: "I believe that marsh fever does not exist above 3,000 feet above the sea" (*Laird and Oldfield's Expedition up the Niger*, 8vo, 1837, vol. i. p. 301).

1408. CHIMNEYS UNKNOWN TO THE ANCIENTS.

This is stated by Blunt (*Vestiges of Ancient Manners and Customs discoverable in Modern Italy and Sicily*, pp. 230, 231), who adds "not a chimney is to be found in Pompeii, but braziers innumerable."

1. Adams says that the ancients had no chimneys (*Roman Antiquities*, edit. Boyd, Lond. 1834, 12mo, p. 454). 2. The Japanese have no chimneys (see *Thunberg's Voyage to Japan*, in his *Travels*, Lond. 1795, 8vo, vol. iii. p. 283). 3. Morier seems to intimate that the Persians have none (*First Journey through Persia*, 4to, 1812, p. 228). 4. In Tananarivo, the capital of Madagascar, "no chimneys exist" (*Ellis, History of Madagascar*, 8vo, 1838, vol. i. p. 95). M'Culloch (*Political Economy*, Edinburgh, 1843, p. 530) says, "Chimneys were not commonly used in England until the middle of the sixteenth century."

1409. ANTIQUITY OF SIGNS AS INDICATING THE CHARACTER OF SHOPS.

Many of these were found at Pompeii. See Blunt (*Vestiges of Ancient Manners, &c.*, pp. 233, 234), who says: "Thus that of a school is exhibited in the Royal Museum at Portici. It represents the master in the act of flogging an unfortunate urchin, who is mounted on the back of one of his companions, whilst a second maintains firm hold of his legs to prevent resistance (so classical is this mode of flagellation!) . . . . Again, a shoemaker calls the attention of the public by a picture of himself at work," &c.

Fosbroke's Encyclopedia of Antiquities, 8vo, 1843, vol. i. p. 400. About 1762, Madame Roland, then a child in her seventh year, was punished by her father. (See the curious details in *Mémoires de Madame Roland*, Paris, 8vo, 1827, tome i. pp. 17–19). Grimm, in reference to the anecdote related by Rousseau, says that priests have always been fond of this mode of punishment (*Correspondance littéraire*, tome xv. pp. 124, 125). Morellet, who was born in 1727, was educated by the Jesuits, and was whipped every Saturday (*Mémoires de Morellet*, Paris, 8vo, 1821, tome i. p. 3).

1410. CUSTOM-HOUSES FOUND AT POMPEII.

"It certainly might have been presumed that custom-houses were established in the towns of ancient Italy, as the traveller finds to his cost they are at this day; but the fact may now be asserted with little fear of contradiction, one building *apparently* for that purpose, and provided with weights of all degrees of size, having been discovered at Pompeii" (*Blunt's Vestiges of Ancient Manners in Modern Italy*, pp. 235, 236).

1. The Carthaginians had them (see *Heeren's African Nations*, Oxford, 8vo, 1838, vol. i. p. 149). 2. None in Japan (see *Thunberg's Travels*, Lond. 8vo, 1795, vol. iii. p. 26).

1411. NOTE ON THE TIME OF DINING, ETC., OF THE ANCIENT ROMANS.

"The first meal of the Romans was the prandium, for the jentaculum seems as little to have deserved that name as the cup of 'caffe nero' which serves for the breakfast of the modern Italians. This repast was taken at mid-day, and therefore precisely accords, both in time and denomination, with the present 'pranzo.' To dinner succeeded one or two hours of repose. Thus we read in Suetonius that Augustus was used to lie down in his clothes and shoes for a short time after having taken his refreshment at noon (Aug. 78). Pliny the Younger relates the same thing of his uncle (Epist. iii. 5). Indeed, so universal was such an indulgence, that the streets of Rome were quite deserted at mid-day. Accordingly, when Catineus Labeo, a tribune, made an attack upon Q. Metellus with a view of dragging him to the Tarpeian rock, and there inflicting summary punishment upon him in revenge for an insult he had offered him, this was the season purposely selected for so flagrant an outrage, because the forum was then empty (Pliny, N. H., vii. 44). For the same reason eagles and birds of prey, which had sat inactive during the morning, at noon descended in search of food into the streets and squares (Pliny, N. H., x. 3)" (*Blunt's Vestiges of Ancient Manners*, &c., 8vo, 1823, pp. 241–243).

It appears from a passage in Ausonius that in the fourth century the time of dining was eleven in the morning (see *Histoire littéraire de la France*, tome i. part ii. p. 294).

1412. BUTTER ONLY USED BY THE ANCIENT ROMANS AS A MEDICINE.

"Butter, on the other hand, does not appear to have been used by the Romans except as a medicine. 'It is made,' says Pliny (N. H., xxviii. 9) 'of milk, and is a species of food which amongst barbarous nations is in particular request, and divides the rich among them from the poor'" (*Blunt's Vestiges of Ancient Manners in Modern Italy*, 8vo, 1823, p. 260).

It is singular that the Japanese also use salt butter as a medicine (see *Thunberg's Travels*, London, 1795, 8vo, vol. iii. p. 73); but they do not churn it themselves (vol. iv. p. 92). "The Yakats drink butter as a medicine, and I have known some of the Russians drink it, and declare it excellent for carrying down the bile" (*Dobell's Travels in Kamtchatka and Siberia*, 8vo, 1830, vol. ii. p. 41). In 1571, a "merchant of Shrewsbury that had brought butter from Barcester" (*Murdin's State Papers*, p. 91).

1413. NOTE ON BULL-FIGHTS AMONG THE ANCIENT ROMANS.

See the observation of Blunt in pp. 277–280 of his Vestiges of Ancient Customs in Modern Italy, 8vo, 1823.

1. The Malagasy are very fond of bull-fights (*Ellis, History of Madagascar*, 8vo, 1838, vol. i. pp. 107, 162, 181, 267). 2. In 1683–4 the Thames was frozen over, and there was bull-baiting on the ice (see *Old Ballads on the Great Frost*, Percy Soc., vol. ix. p. 8).

1414. IMPROVISATION AMONG THE ANCIENT ROMANS.

See pp. 286–288 of Blunt's Vestiges of Ancient Manners, &c., 8vo, 1823. He considers the "exodia" the same as the productions of the modern improvisatori.

In Africa are found improvisatrici, or almahs (see *Malte-Brun, Universal Geography*, iv. 72, 73, Edinburgh, 8vo, 1823). The Yakouts to the west of Kamtschatka are "great improvisatori" (*Lessep's Travels in Kamtschatka*, London, 8vo, 1795, vol. ii. p. 298). Park's Travels in Africa, 8vo, 1817, vol. i. pp. 70, 423, 424. In 1740 they were still unknown in England (see *Correspondence between Ladies Hartford and Pomfret*, 2nd edit. 8vo, 1806, vol. i. p. 328).

1415. PAGAN ORIGIN OF THE SURPLICE.

See the quotations given by Middleton in his Letter from Rome, London, 1742, 8vo, 5th edit. p. 289.

1416. ROD OF ROMULUS PRESERVED BY THE ANCIENT, AND THE ROD OF MOSES BY THE MODERN ROMANS.

"The rod of Moses, with which he performed his miracles, is still preserved, as they pretend, and shown here in one of the principal churches; and just so the *rod of Romulus*, with which he performed his auguries, was preserved by the priests as a sacred relique in old Rome, and kept with great reverence from being touched or handled by the people, which rod, too, like most of the popish reliques, had the testimony of a miracle in proof of its sanctity; for when the temple where it was kept was burned to the ground, it was found entire under the ashes, and untouched by the flames.—Plutar. in Camil. 145 D. Valer. Max. c. 8, 10. Cic. de Divin. l. 17. Plut. in Rom." (*Middleton's Letter from Rome*, London, 1742, 8vo, 5th edit. p. 201).

Munday, who visited Rome in the middle of the reign of Elizabeth, saw there "Aaron's rod, as they call it, which is in the

form of a bishop's staff, a holy relique" (*Harleian Miscellany*, edit. Park, vol. vii. p. 151).

1417. PICTURES AND IMAGES FIRST INTRODUCED INTO CHURCHES AT THE END OF THE FOURTH CENTURY.

Middleton (*Letter from Rome*, 1742, 8vo, 5th edit. pp. 242, 443) has given a curious extract from Paulinus, bishop of Nola, who mentions the custom of painting churches as "pingere sanctas *raro more* domos," and adds that it was done to draw the people from paganism. See also the extract from Sulpicius Severus. "Thus," adds Middleton, "were pictures or images introduced into the Church about the end of the fourth or the beginning of the fifth century by pagan converts." St. Paulinus died in A.D. 431 (see *Histoire littéraire de la France*, ii. 185).

1418. DOUBTS AS TO THE EXISTENCE OF ST. PATRICK.

See Ledwich's Antiquities of Ireland, 2nd edit. Dublin, 1804, 4to, pp. 57–69. He flatly calls him (p. 62) "an ideal personage," although he allows (p. 57) that "his existence and conversion of the Irish are referred to by every writer who has treated of the civil and ecclesiastical history of this country." But the arguments of Ledwich against St. Patrick strike me as singularly incohesive. They are: 1st. The silence of Platina!!! (p. 58). 2nd. The contradictions of two different biographers (pp. 64, 65). 3rd. The silence of Bede, who says nothing respecting his having received a mission from Rome (p. 62), and of "Bishop Laurence and two other prelates," who, writing in 604 to the bishops and abbots in Ireland, take no notice of him (pp. 62, 63). 4th. He is called archbishop, although that title was not known in Britain before A.D. 673 (p. 65). 5th. He is called "Legatus a latere," but there was no such title known before A.D. 787 (p. 66). 6th. "It is an undoubted fact that St. Patrick is not mentioned by any author, or in any work of veracity, in the fifth, sixth, seventh, or eighth centuries" (p. 67). Ledwich adds, "About 880, Henrie of Auxerre, in his Life of St. German, calls St. Patrick "Hiberniæ peculiaris apostolus," the proper apostle of Ireland, and at the same time he was inserted in Usnard's Martyrology. These, I apprehend, are the first and oldest notices of our patron saint, for he was not heard of when Bede died in 735."

Lingard (*History of England*, Paris, 1840, vol. i. p. 404), is very angry with Ledwich for asserting that no writer mentions Patrick before the ninth century; and has triumphantly cited seven authors prior to that period who speak of the

"apostle." One of the authorities adduced is Bede, Martyrology, which has been quoted by Ledwich (p. 60) in that very dissertation against which Lingard's observations are directed, and rejected by him on the ground that it was not genuine. And yet Lingard rebukes him for not being aware of the fact!!! It is said that Patrick was in Cornwall, and in A.D. 432 founded "the first religious house" which we read of in that county (see *Borlase, Antiquities of Cornwall*, London, 1769, 2nd edit. pp. 369–379).

1419. NOTE ON THE CULDEES.

See the Dissertation on the Culdees by Ledwich, in his Antiquities of Ireland, Dublin, 1804, 4to, pp. 102–120. He enumerates (p. 102) four different etymologies of the name. He says (p. 102) that from a passage in Bede (Vit. S. Cuthberti, c. 16) "it is probable their garments were white. . . . The Culdees were married, but when it came to their turn to officiate, they did not cohabit with their wives" (p. 111). Ledwich adds (p. 112), "the Culdees in St. Andrew's were married to the year 1100." "So late as 1625, they had considerable property in Armagh, as seven townlands with smaller parcels, a great number of rectories, vicarages, titles, messuages, and houses" (p. 113).

Ledwich says (p. 117), "Columba himself was not supplicated in Ireland as a patron saint before the year 1741," and denies (p. 118) his voyage to Rome.

1420. THE USE AND ORIGIN OF THE HARP.

See the dissertation on the harp by Ledwich, in pp. 228–241 of his Antiquities of Ireland, Dublin, 1804, 4to. He says (p. 229) that it was unknown to the ancients, being different from the Roman *lyre* and the Celtic *crwth*, and that it was eminently Teutonic. It was first introduced into Britain and Ireland by the Saxons; and when they conquered England, the unfortunate crwth was driven into the mountains of Wales (p. 229). The harp was first given to Ireland as an armorial bearing by Henry VIII. (p. 232), and by James I. was quartered with the arms of France and England (p. 233).

1421. WHITE CROWS IN IRELAND.

Giraldus Cambrensis states that there were white crows in Ireland; upon which Ledwich remarks (*Antiquities of Ireland*, Dublin, 1804, 4to, pp. 368, 369), "This has been sneered at by the ignorant as one of Cambrensis's fables; but white crows are

not uncommon in the Orkneys (Brand's Orkneys, p. 77; Scalig. de Subtilit. Ex. 59, p. 202), Zetland, and elsewhere."

1422. FEW APPLES IN IRELAND IN THE TWELFTH CENTURY.

Giraldus Cambrensis, who visited Ireland in A.D. 1185, says "Pomiferarum arborum quam perpauca reperiuntur," upon which Ledwich remarks (*Irish Antiquities*, Dublin, 1804, 4to, p. 371), "It is probable that this fruit was first brought in by the northern colonies; for the Irish abhal differs very little from the Teutonic appel, apfel, the Anglo-Saxon apple, the Franco-Theotisc ephel, and the Danish eble."

1. In an Icelandic legend of the twelfth century, the Irish apples are highly praised, and invested with miraculous attributes (see the *Antiquarian Repertory*, iv. 628, 629). 2. Each ordinary orchard apple-tree will yield half a hogshead of cyder, and "the number of trees on an acre varies from ten to forty" (*M'Culloch's Dictionary of Commerce*, 8vo, 1849, p. 45). In 1538 the abbess of Godstow, wishing to obtain some favour of Cromwell, sends him, besides money, "a dish of old apples, whereof some be a twelvemonth old, and some two year old" (*Miss Wood's Letters of Royal and Illustrious Ladies*, 8vo, 1846, iii. 71). It is said that in the beginning of the sixteenth century, or perhaps a little earlier, apples were grown in Ironmonger Lane (*Stow's London*, edit. Thoms, 8vo, 1842, p. 102).

1423. RICE SOWN IN IRELAND IN A.D. 1585.[1]

. . . . . .

In Bornou it [rice] is scarce, not being grown there, but is imported from Soudan (*Denham and Clapperton's Africa*, 4to, 1826, p. 317). It is very scarce at Katunga (*Clapperton's Second Expedition*, 1829, 4to, p. 53); but very abundant at "the Surano near Magaria; the rice of Soccatoo is considered the best in Houssa" (p. 219). M'Culloch says (*Dictionary of Commerce*, 1849, p. 1108), that owing to frequent droughts, there is more variation in the crops of rice than in those of any other grain. "La Chine, comme tous les pays où croit le riz, est sujette à des famines fréquentes" (*Esprit des Lois*, livre viii. chap. xxi., *Œuvres de Montesquieu*, Paris, 1835, p. 252).

[1] The earlier portion of this article, including an extract from Ledwich's *Antiquities of Ireland*, which gave the title, has been erased by the author, who left only the portion here printed.

1424. NOTE ON THE BRACEÆ AND BREECHES OF THE ANCIENT IRISH.

"The braceæ or trowsers were breeches and stockings of one piece. Doctor Macpherson sneeringly remarks that 'if we consult either lexicographers or the writers of notes critical and explanatory, we shall find some difficulty in settling the precise meaning of the word bracea; but every Highlander knows the bracea was an upper garment of divers colours.' This writer, as well as every other antiquary, is much indebted to those who take the trouble of writing notes critical or explanatory, and his own Dissertations are some proof. Had he consulted those literary drudges he would not have so egregiously blundered in making the Highland breaccan (the Roman Lacerna, Ferrar. de Vest. t. ii. p. 8) the same as the ancient bracea, and that merely from the similitude of names. The bracea was the favourite dress of the Northerns ('totum braceatum corpus,' Mel. l. 2. c. 1. 'Ita hodie Gothi et braccarum nomen pro femoralibus adhuc plane genuinum et vernaculum illis est.' Boxhorn, Hist. univ. liv. i.—'Pellibus et sutis arcent mala frigora braccis.' Ovid). With us it only covered the thighs (these braceæ were named *ἀναξυρίδες*. See Strab. supra; Pinkerton's Scotland, vol. i. p. 394, for the Gothic dress) and legs, as among the Belgic Gauls, and from the words of Cambrensis before given we learn the Irish went as commonly with only the mantle and trowsers as with the jacket, the latter being probably the full dress. As the braceæ or trowsers were sometimes coloured ('plerumque fucatæ') and sometimes not, it is infinitely more likely they were denominated rather from their shape or figure than from their colour, which was accidental. Hence the name seems to be derived from the Teutonic broeck, which was latinised bracea, and alluded to the rupture or division of the body at the thighs, and such is the opinion of the best critics. Casaub. in Sent. c. 82; Salmas. in Testute de Pallio, c. i. Braun, sup. p. 444. Sperling supra" (*Ledwich's Antiquities of Ireland*, Dublin, 1804, 4to, p. 268, and see p. 269).

1425. BANK NOTES, OR TOKENS OF FICTITIOUS VALUE, WERE USED BY THE CARTHAGINIANS.

See Heeren's African Nations, Oxford, 8vo, 1838, vol. i. pp. 145–147. He observes that they had no paper money, but that pieces of leather were circulated at a fictitious value, and that such tokens were only issued by the government of Carthage. Storch follows Heeren (*Économie politique*, St. Petersbourg, 8vo, 1815, tome vi. p. 85), but can find no mention of paper money till the thirteenth century (tome vi. pp. 119, 120). Akerman follows

Ruding in thinking that we had formerly a leather coinage, used at least as tokens (see Mr. Thoms's note in *Stow's London*, 8vo, 1842, p. 22).

1426. NOTES ON FREEMASONRY.

Was it anything of this sort which was practised by the Carthaginian sailors? (see *Heeren on the African Nations*, Oxford, 8vo, 1838, vol. i. p. 159).

A curious sort of public free-masonry exists among the Malagasy (see *Ellis, History of Madagascar*, 8vo, 1838, vol. i. pp. 187–192). It is very general in Samogitia, and "in 1822 the Emperor Alexander suppressed freemasonry throughout his dominions by an urkaz, and demanded an oath from every servant of the crown that they neither did nor ever would belong to such fraternities in or out of Russia" (*Pinkerton's Russia*, 8vo, 1833, p. 116).

M. Villers, on the most unsatisfactory grounds, thinks they [the freemasons] originated in the seventeenth century (*Essai sur la Réformation*, Paris, 1820, p. 329). From Buhle's work, of which there is an account in the London Magazine for 1824, it would seem not to be older than the beginning of the seventeenth century (see Thoms's note in *Stow's London*, 8vo, 1842, p. 80). Frederick Schlegel connects it with Solomon and the Templars (*Philosophy of History*, 8vo, 1846, p. 456). For cases in which the freemason's sign has saved lives in war, see Alison's History of Europe, vol. vii. p. 516.

1427. THE CASSITERIDES SUPPOSED TO BE THE SCILLY ISLANDS.

This is the opinion of Heeren (*African Nations*, 8vo, 1838, Oxford, vol. i. pp. 167, 168), who says that there is every probability that *Cassiteros* really was tin, for which he refers to Beckmann; and, he adds, "The islands called from it Cassiterides, though all the circumstances mentioned by the ancients do not agree, *can be no other* than the Scilly Islands.

1. Heeren's Asiatic Nations, London, 1846, vol. i. pp. 331, 332. 2. Borlase (*Antiquities of Cornwall*, Lond. 1769, pp. 29, 30), thinks the word is of Phœnician origin. He adds that the western parts of Cornwall must also be ranked among Cassiterides, "for the ancient workings for tin in the Scilly Islands are neither deep, nor many, nor large." 3. The word is now known to be Sanscrit, and is also found in the old Armœic idioms (see *Humboldt's Cosmos*, edit. Otté, 1848, vol. ii. pp. 492, 493, and *Prichard's Physical Hist. of Mankind*, v. 38). 4. Prichard de-

rives it from the Phœnician "tanak" (*Physical History of Mankind*, vol. iii. p. 10).

1428. CARTHAGINIANS PLACED IMAGES OF THEIR GODS ON THE STERN OF THEIR SHIPS.

"The navigation of the Carthaginians was under the protection of their gods, of whom the sea deities, their Poseidon, Triton, and the Cabiri, formed a separate class (Muntee, Religion of the Carthaginians, p. 97, &c.) Images of these deities were placed upon the stern of their ships (especially of their ships of war), some of which bore, if we may rely on the evidence of a poet, their names:—

> 'Uritur undivagus Python, et corniger Ammon,
> Et quæ Sidonios vultus portabat Elissæ;
> Et Triton captivus et ardua rupibus Œtne,' &c.
> (Silius Italicus, lib. xiv).

It certainly is not improbable that this was the case" (*Heeren's Historical Researches into the Politics, Intercourse, and Trade of the Carthaginians, Ethiopians, and Egyptians*, Oxford, 1838, 8vo, vol. i. p. 244).

The ancient Egyptians had the head of a lion or ram on the prow (*Heeren's African Nations*, ii. 281). See also Blunt (*Vestiges of Ancient Customs and Manners discoverable in Modern Italy and Sicily*, 8vo, 1823, pp. 30–33), where an anecdote is related illustrative of the attachment of the present Italians to such figures on their ships.

1429. NOTE ON THE USE OF FAMILY NAMES AND SURNAMES IN CARTHAGE.

"I use the name Barca, because Roman writers have used it before me, although it is improper. The name of Barca (*fulmen*) was the personal surname of Hamilcar, and not that of a family, which were not at all in use in Carthage; but surnames derived from peculiar attributes, or even from the resemblance to certain animals, were then very common. This also shows that there was no proper family nobility at Carthage, which without family names cannot easily take root" (*Heeren's Historical Researches into the Politics, &c. of the Carthaginians, Ethiopians, and Egyptians*, Oxford, 1838, 8vo, vol. i. p. 265).

They are universal among the negroes of Western Africa (see *Mungo Park's Travels*, 8vo, 1817, vol. i. p. 410).

1430. THE NAVIGATION OF THE ANCIENTS WAS EMINENTLY A COASTING ONE.

"The chief characteristic of the navigation of the ancients was this; that it continued at all times to be a coasting navigation. The sailors of antiquity never quitted the land, except when constrained to do so by some unavoidable necessity, such as the violence of currents, or when the passage from one coast to the other was of the shortest duration. It is the general opinion that they were compelled to adhere to the land for want of the mariner's compass; but the true reason must be sought in the scantiness of their geographical knowledge, which embraced only three parts of the world. . . . . It is certain that a coasting navigation is not only subject to greater difficulties and dangers than any other; but has the property in consequence of forming at all times the most expert seamen. Is it not true that at the present day the Newfoundland fisheries and the coal trade form the best mariners of England? . . . . It would be a most unwarrantable inference, therefore, to conclude that because the nations of antiquity confined themselves to coasting voyages of small extent, they were therefore deficient in maritime experience and skill. It was by the prosecution of such voyages that the Portuguese found their way to the East Indies" (*Heeren on the Politics, &c. of African Nations*, Oxford, 8vo, 1838, vol. i. pp. xciii. xciv; see also xcv.)

1. I do not know what authority Prichard (*Analysis of Egyptian Mythology*, 8vo, 1838, p. 376) can have for saying "the Egyptians had little intercourse with foreigners, and all their navigation was confined to sailing up and down the Nile." 2. A. W. Schlegel (*Preface to Prichard's Egyptian Mythology*, p. xxi.) says, "It appears from the code of Menu that the ancient Indians were not so averse to navigation as is often supposed." 3. And great doubt is thrown by Humboldt on Heeren's assertion, particularly in reference to the Greeks. This profound inquirer thinks (*Cosmos*, edit. Otté, 1848, vol. ii. p. 507) that the expressions of Hesiod merely afford evidence of his individual opinion; and "on the other hand the most ancient legends and myths abound in reference to distant expeditions by land and sea." 4. Wellsted (*Travels in Arabia*, 8vo, 1838, vol. i. p. 41) "witnessed the timidity and irresolution of Arab mariners," and see also ART. 1873.

1431. THE SABEANS OF ISAIAH THE SAME AS THE MACROBIANS OF HERODOTUS.

See Heeren's African Nations, Oxford, 1838, vol. i. pp. 317–333). The Macrobians were a celebrated Ethiopian nation, against whom Cambyses directed an expedition (p. 317) and are copiously described by Herodotus. They displayed to the ambassadors of Cambyses great abundance of gold, and Bruce thinks (p. 320) that they are a tribe of the Shangallas in the lower part of the gold countries Cuba and Nuba. But Heeren is of opinion (p. 320) that their seat was further south, that is, at Cape Gardafui (p. 322). He says (p. 333) "When Isaiah (xlv. 14) promises his people the trade of Egypt and Ethiopia, he adds, 'and of the *Sabeans, men of stature.*' I cannot hold these latter to be any other than the Macrobians of Herodotus, the nation who enjoyed the trade in frankincense." His reasons for this opinion are :— 1st. Herodotus mentions the high stature of the Macrobians. 2nd. Saba lies on the African coast at the entrance of the Arabian Gulf (it is the Azab of Bruce), "in the very spot that we consider to have been the seat of the Macrobians." 3rd. Isaiah expressly mentions trading nations. At p. 461 Heeren says "Azab, which is the same as Saba."

Calmet enumerates five different opinions respecting the Sabeans. (See his *Dictionary of the Bible*, edit. Taylor, Lond. 1841, 4to, vol. ii. p. 492). He says, "Sabeans are also placed in Afri[illegible] the isle of Meroë. Josephus (Antiq. lib. ii. cap. 5) [illegible]he Queen of Sheba from hence, and pretends that it had [illegible]f Shebah or Saba before that of Meroë. Mr. Bruce is [illegible]inion." Ezekiel (xxiii. 42) mentions "Sabeans from [illegible]ness," but it is possible that Sabean may merely mean a drunkard. (See the note on this passage in *Patrick and Lowth's Bible*, Lond. 1844, vol. iii. p. 569). Bruce (*Travels*, Edinburgh, 1790, vol. i. p. 471) says, "Saba (the same as Sheba), Azab or Azaba, all signifying south" (and see p. 476 and in particular vol. iii. p. 259).

1432. NOTES ON THE ANTIQUITY OF BAPTISM.

"In the monuments at Kalabshe in Meroë," south of Egypt, is a representation where "two priests sprinkle the candidate for consecration with water" (*Heeren's African Nations*, Oxford, 1838, vol. i. p. 349). It has been said that the Abyssinians annually baptize or rather *re*baptize, but this is denied by Bruce (*Travels*, Edinburgh, 1790, 4to, vol. iii. pp. 324–334; see also Salt's Voyage to Abyssinia, 1844, 4to, pp. 387–391). Stukeley

See also ART. 1951.

(*Abury described*, Lond. 1743, p. 76) says "Baptism was one part of the patriarchal religion." The ancient Slavonians practised purification by water; and they still preserve that custom on the feast of the Epiphany—the 6th of January (*Pinkerton's Russia*, 1832, pp. 203, 204). The New Zealanders have baptism (*Polack's Manners and Customs of the New Zealanders*, 8vo, 1830, vol. i. pp. 50, 51).

1433. OBELISKS ARE ONLY FOUND IN EGYPT.

"One difference I cannot pass over in silence. Notwithstanding the Nubian Temples, like the Egyptian, exhibit pylones, colossi, colonnades, column halls, and sanctuaries, yet there is nowhere to be found among them an obelisk or the least trace of one. The magnificence which these proud monuments imparted was confined to Egypt (that of Axum, which will be hereafter spoken of, does not belong to Nubia), and this alone is a proof that they were first erected in that country, when the architecture of the valley of the Nile was improved and carried to its highest perfection" (*Heeren's African Nations*, Oxford, 1838, vol. i. pp. 365, 366). But I do not understand this, as the Axum is certainly not in Egypt.

In India, "obelisks are only met with in the grottos of Ellora" (*Heeren's Asiatic Nations*, 8vo, 1846, vol. ii. p. 75).

1434. ORIGIN OF THE EXPRESSION "MY EYE, BETTY [illegible]"

See the account given by Charles Lee Lewis in his Memoirs of Himself (Lond. 1805, 8vo, vol. i. p. 120 et seq.) (pp. 126, 143) that "my eye," and "all my eye" were favourite expressions of an abandoned woman, named [illegible], by her beauty and the charm of her acting induced a young man called Martin to marry her. She became notorious as Betty Martin, and hence, according to Lewis, the origin of this expression. Southey was very much puzzled as to the origin of this expression (*The Doctor*, edit. Warter, 8vo, 1848, p. 311).

1435. CIVILISATION DESCENDED THE NILE FROM ETHIOPIA TO EGYPT.

See Heeren's Researches into the Politics, Intercourse, and Trade of the Carthaginians, Ethiopians, and Egyptians, Oxford, 8vo, 1838, vol. i. pp. 418–429. He believes that the present Nubians are the descendants of the ancient Ethiopians, and particularly of the inhabitants of Meroë, and that it was from thence that civilisation descended the Nile into Egypt. His reasons for

this opinion are: 1st. Diodorus Siculus tells us that according to the traditions both of Egypt and Ethiopia (p. 425), the worship of Ammon and Osiris was carried from Meroë to Egypt by Osiris himself (and see vol. ii. p. 300). 2nd. In Upper and Middle Egypt we find the same designs in the pyramids carried to the highest point of perfection, of which the monuments of Nubia and Meroë furnish the first rude models (p. 425), and this opinion of Heeren's has been confirmed by the architectural observations of Gau (p. 426) and the hieroglyphical discoveries of Champollion (p. 427). See also vol. ii. pp. 99, 100, where he says, "But if in the whole range of Egyptian antiquities there is to be found one proposition less open to contradiction than another, it is this, that civilisation in general, and therefore more especially political improvement, did not spread from the sea inland but rather from south to north." He says (vol. ii. p. 300) that Thebes was a colony of Meroë, and he adds that the festival celebrating its origin is alluded to by Homer, when he mentions the voyage of Zeus to the Ethiopians and his absence for twelve days.

1436. NOTE ON THE EGYPTIAN SPHYNXES.

Heeren, giving an account of the monuments at Asseboa or Sebu in Nubia, says (*African Nations*, Oxford, 1838, vol. i. p. 357), "the sphynxes are of one peculiar shape; they bear the high priest's bonnet, which I do not remember to be the case anywhere else." (According to the map given by Hoskins, Saboua is about midway between the first and second cataract). Heeren (vol. i. p. 85) "the sphynx's head comes the nearest in under relation to the Egyptian profile, but I do not remember more than one of these which has anything of the negro cast, and that is the colossal head at the pyramid of Ghizeh."

Pettigrew (*History of Egyptian Mummies*, London, 1834, 4to, p. 28) says "The Egyptian sphynxes, we have the authority of Mr. Wilkinson for saying, are always representative of the *male*, not female sex."

1437. THE COPTIC IS THE SAME AS THE ANCIENT EGYPTIAN LANGUAGE.

See Heeren's African Nations, Oxford, 1838, vol. ii. pp. 35–38. He says that Quatremère has *proved* that the Coptic is the key to the ancient Egyptian (p. 45). The Coptic is no longer a living language (p. 35). The Copts indeed still form a distinct class of inhabitants in Egypt, but they speak Arabic, and their former language is only to be found in their writings. Of the Coptic we

are acquainted with three dialects, the Sardic or Thebaic, in Upper Egypt, the Baluric or Memphitic, in Middle Egypt, and the Bashmuric in Lower Egypt (p. 35). The Coptic literature is entirely theological, consisting of translations of the Bible, Lives of Saints, &c., no geography, no history, and only a single medical tract (pp. 35, 36). The Coptic literature evidently ceased during the time that Christianity was professed in Egypt, and consequently before the Arabian conquest. So says Heeren (p. 36), and yet in a note in the same page he mentions "a Coptic manuscript of A.D. 802, and in the Vatican, some as late as the beginning of the tenth century." Indeed, Quatremère says (*Recherches sur l'Égypte*, Paris, 8vo, 1808, p. 32), "Dans les premiers temps de l'empire des Arabes, la langue égyptienne continua de fleurir," which could hardly be said of a language of which the literature was extinct. Till A.D. 718, the register of the divan at Cairo was made in Coptic, from that time it has been entered in Arabic (p. 37). Heeren says (p. 38), that "the Coptic probably bears about the same relation to the ancient Egyptian as the modern Greek does to the ancient." He also remarks, p. 84, "To me the Egyptians seem to have been exactly what the Copts their descendants now appear to the stranger who visits them."

1. Pettigrew (*History of Egyptian Mummies*, 4to, 1834, p. 137), says, "It seems probable that the introduction of the Coptic character was only coeval with that of Christianity." 2. Prichard (*Analysis of Egyptian Mythology*, 8vo, 1838, p. 96) seems to think that the ancient Egyptian was *not* the same as the Coptic, and that is apparently also the opinion of A. W. Schlegel (*Preface to Prichard*, p. xxvii.), who says that "the assertion is opposed to the history of the analogy of language." See Niebuhr, Description de l'Arabie, 4to, 1774, pp. 75–81.

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